

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tabari, Baghawi, Qurtubi, Baidawi,
Ibn Kathir, Jalalayn, Suyuti & Fath al-Qadir

Volume 26
43:4 – 47:7



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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In the name of Allah, the Most Beneficent, the Most Merciful.

Our research at Al Sadiqin necessitated a translation of the *tafsir* (commentaries) on the Holy Qur'an that allowed easy searching, comparison between similar *ahadith* and immediate reference to the original Arabic text for those not fluent in Arabic.

Al Sadiqin contributes to fulfilling this need by providing this publication.

The online form of this book makes for easy "copy and paste" of *ahadith* for use in research papers. In the printed form, it allows the reader who may not be fluent in Arabic to find references to the original Arabic text.



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 26 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Zukh'ruf*, and the first verses of *Sūrat Muḥammad*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
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- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
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This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

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This book is published at cost. I offer *dua* that this work, and all the publications of Al Sadiqin Press, may increase *iman* in the world.

Sincerely
Ben Abrahamson

Table of Contents

Tafsir Al-Qur'an	i
Surat al-Zukhruf 43:4	10
Surat al-Zukhruf 43:5	2
Surat al-Zukhruf 43:6	6
Surat al-Zukhruf 43:7	8
Surat al-Zukhruf 43:8	10
Surat al-Zukhruf 43:9	12
Surat al-Zukhruf 43:10	15
Surat al-Zukhruf 43:11	18
Surat al-Zukhruf 43:12	21
Surat al-Zukhruf 43:13	24
Surat al-Zukhruf 43:14	29
Surat al-Zukhruf 43:15	32
Surat al-Zukhruf 43:16	35
Surat al-Zukhruf 43:17	37
Surat al-Zukhruf 43:18	40
Surat al-Zukhruf 43:19	43
Surat al-Zukhruf 43:20	46
Surat al-Zukhruf 43:21	49
Surat al-Zukhruf 43:22	50
Surat al-Zukhruf 43:23	53
Surat al-Zukhruf 43:24	55
Surat al-Zukhruf 43:25	58
Surat al-Zukhruf 43:26	59
Surat al-Zukhruf 43:27	62
Surat al-Zukhruf 43:28	64
Surat al-Zukhruf 43:29	69
Surat al-Zukhruf 43:30	71
Surat al-Zukhruf 43:31	73
Surat al-Zukhruf 43:32	76
Surat al-Zukhruf 43:33	80
Surat al-Zukhruf 43:34	85
Surat al-Zukhruf 43:35	87
Surat al-Zukhruf 43:36	91
Surat al-Zukhruf 43:37	95
Surat al-Zukhruf 43:38	97
Surat al-Zukhruf 43:39	100
Surat al-Zukhruf 43:40	103
Surat al-Zukhruf 43:41	105
Surat al-Zukhruf 43:42	107
Surat al-Zukhruf 43:43	110
Surat al-Zukhruf 43:44	112
Surat al-Zukhruf 43:45	115
Surat al-Zukhruf 43:46	120
Surat al-Zukhruf 43:47	121
Surat al-Zukhruf 43:48	122
Surat al-Zukhruf 43:49	124

Surat al-Zukhruf 43:50	126
Surat al-Zukhruf 43:51	127
Surat al-Zukhruf 43:52	130
Surat al-Zukhruf 43:53	133
Surat al-Zukhruf 43:54	136
Surat al-Zukhruf 43:55	138
Surat al-Zukhruf 43:56	140
Surat al-Zukhruf 43:57	143
Surat al-Zukhruf 43:58	148
Surat al-Zukhruf 43:59	152
Surat al-Zukhruf 43:60	156
Surat al-Zukhruf 43:61	160
Surat al-Zukhruf 43:62	166
Surat al-Zukhruf 43:63	169
Surat al-Zukhruf 43:64	173
Surat al-Zukhruf 43:65	176
Surat al-Zukhruf 43:66	180
Surat al-Zukhruf 43:67	183
Surat al-Zukhruf 43:68	186
Surat al-Zukhruf 43:69	189
Surat al-Zukhruf 43:70	192
Surat al-Zukhruf 43:71	195
Surat al-Zukhruf 43:72	200
Surat al-Zukhruf 43:73	203
Surat al-Zukhruf 43:74	206
Surat al-Zukhruf 43:75	207
Surat al-Zukhruf 43:76	209
Surat al-Zukhruf 43:77	210
Surat al-Zukhruf 43:78	213
Surat al-Zukhruf 43:79	215
Surat al-Zukhruf 43:80	217
Surat al-Zukhruf 43:81	219
Surat al-Zukhruf 43:82	224
Surat al-Zukhruf 43:83	226
Surat al-Zukhruf 43:85	231
Surat al-Zukhruf 43:86	234
Surat al-Zukhruf 43:87	238
Surat al-Zukhruf 43:88	241
Surat al-Zukhruf 43:89	245
Surat al-Dukhan 44:1	248
Surat al-Dukhan 44:2	250
Surat al-Dukhan 44:3	251
Surat al-Dukhan 44:4	254
Surat al-Dukhan 44:5	258
Surat al-Dukhan 44:6	260
Surat al-Dukhan 44:7	262
Surat al-Dukhan 44:8	264
Surat al-Dukhan 44:9	266
Surat al-Dukhan 44:10	269
Surat al-Dukhan 44:11	276

Surat al-Dukhan 44:12	279
Surat al-Dukhan 44:13	283
Surat al-Dukhan 44:14	286
Surat al-Dukhan 44:15	289
Surat al-Dukhan 44:16	293
Surat al-Dukhan 44:17	299
Surat al-Dukhan 44:18	303
Surat al-Dukhan 44:19	307
Surat al-Dukhan 44:20	311
Surat al-Dukhan 44:21	315
Surat al-Dukhan 44:22	318
Surat al-Dukhan 44:23	321
Surat al-Dukhan 44:24	325
Surat al-Dukhan 44:25	330
Surat al-Dukhan 44:26	333
Surat al-Dukhan 44:27	336
Surat al-Dukhan 44:28	340
Surat al-Dukhan 44:29	344
Surat al-Dukhan 44:30	350
Surat al-Dukhan 44:31	353
Surat al-Dukhan 44:32	357
Surat al-Dukhan 44:33	361
Surat al-Dukhan 44:34	365
Surat al-Dukhan 44:35	367
Surat al-Dukhan 44:36	370
Surat al-Dukhan 44:37	373
Surat al-Dukhan 44:38	379
Surat al-Dukhan 44:39	380
Surat al-Dukhan 44:40	381
Surat al-Dukhan 44:41	382
Surat al-Dukhan 44:42	384
Surat al-Dukhan 44:43	386
Surat al-Dukhan 44:44	388
Surat al-Dukhan 44:45	390
Surat al-Dukhan 44:46	393
Surat al-Dukhan 44:47	395
Surat al-Dukhan 44:48	397
Surat al-Dukhan 44:49	399
Surat al-Dukhan 44:50	402
Surat al-Dukhan 44:51	403
Surat al-Dukhan 44:52	405
Surat al-Dukhan 44:53	407
Surat al-Dukhan 44:54	409
Surat al-Dukhan 44:55	412
Surat al-Dukhan 44:56	414
Surat al-Dukhan 44:57	417
Surat al-Dukhan 44:58	419
Surat al-Dukhan 44:59	421
Surat al-Jathiyah 45:1	424
Surat al-Jathiyah 45:2	425

Surat al-Jathiyah 45:3	426
Surat al-Jathiyah 45:4	427
Surat al-Jathiyah 45:5	429
Surat al-Jathiyah 45:6	431
Surat al-Jathiyah 45:7	433
Surat al-Jathiyah 45:8	434
Surat al-Jathiyah 45:9	436
Surat al-Jathiyah 45:10	438
Surat al-Jathiyah 45:11	440
Surat al-Jathiyah 45:12	442
Surat al-Jathiyah 45:13	444
Surat al-Jathiyah 45:14	446
Surat al-Jathiyah 45:15	450
Surat al-Jathiyah 45:16	452
Surat al-Jathiyah 45:17	454
Surat al-Jathiyah 45:18	456
Surat al-Jathiyah 45:19	458
Surat al-Jathiyah 45:20	460
Surat al-Jathiyah 45:21	462
Surat al-Jathiyah 45:22	466
Surat al-Jathiyah 45:23	468
Surat al-Jathiyah 45:24	472
Surat al-Jathiyah 45:25	476
Surat al-Jathiyah 45:26	478
Surat al-Jathiyah 45:27	480
Surat al-Jathiyah 45:28	482
Surat al-Jathiyah 45:29	485
Surat al-Jathiyah 45:30	488
Surat al-Jathiyah 45:31	490
Surat al-Jathiyah 45:32	492
Surat al-Jathiyah 45:33	494
Surat al-Jathiyah 45:34	496
Surat al-Jathiyah 45:35	498
Surat al-Jathiyah 45:36	500
Surat al-Jathiyah 45:37	502
Surat al-Ahqaf 46:1	504
Surat al-Ahqaf 46:2	506
Surat al-Ahqaf 46:3	508
Surat al-Ahqaf 46:4	510
Surat al-Ahqaf 46:5	515
Surat al-Ahqaf 46:6	517
Surat al-Ahqaf 46:7	519
Surat al-Ahqaf 46:8	521
Surat al-Ahqaf 46:9	524
Surat al-Ahqaf 46:10	531
Surat al-Ahqaf 46:11	537
Surat al-Ahqaf 46:12	540
Surat al-Ahqaf 46:13	544
Surat al-Ahqaf 46:14	546
Surat al-Ahqaf 46:15	548

Surat al-Ahqaf 46:16	556
Surat al-Ahqaf 46:17	561
Surat al-Ahqaf 46:18	566
Surat al-Ahqaf 46:19	569
Surat al-Ahqaf 46:20	572
Surat al-Ahqaf 46:21	578
Surat al-Ahqaf 46:22	583
Surat al-Ahqaf 46:23	586
Surat al-Ahqaf 46:24	589
Surat al-Ahqaf 46:25	593
Surat al-Ahqaf 46:26	597
Surat al-Ahqaf 46:27	599
Surat al-Ahqaf 46:28	601
Surat al-Ahqaf 46:29	604
Surat al-Ahqaf 46:30	622
Surat al-Ahqaf 46:31	631
Surat al-Ahqaf 46:32	641
Surat al-Ahqaf 46:33	650
Surat al-Ahqaf 46:34	653
Surat al-Ahqaf 46:35	655
Surat Muhammad 47:1	661
Surat Muhammad 47:2	663
Surat Muhammad 47:3	666
Surat Muhammad 47:4	668
Surat Muhammad 47:5	678
Surat Muhammad 47:6	681
Surat Muhammad 47:7	684

Surat al-Zukhruf 43:4

And indeed, it is in the Mother of the Book with Us, sublime and wise.

Surat al-Zukhruf 43:4

And indeed, it is in the Mother of the Book with Us, sublime and wise.

Tafsir al-Jalalayn

4 - **And it is established in the Mother of the Book** the origin of the books, that is, the Preserved Tablet **with Us** instead of **with Us that perhaps** over the books before it **is Wise** possessing profound wisdom.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, this Book is the original Book from which this Book was copied, with Us. It is exalted: He says: Of loftiness and elevation, Wise: Its verses have been perfected, then explained in detail, so it is full of wisdom.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Ya`qub told me, he said: Ibn `Ulayyah told us, on the authority of Hisham al-Dastawa'i, on the authority of al-Qasim ibn Abi Bazza, he said: `Urwah ibn `Amir told us, that he heard Ibn `Abbas say: The first thing that God created was the pen, and He commanded it to write what He wanted to create. He said: And the book is with Him. He said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

Abu Al-Sa'ib told me, he said: Ibn Idris told us, he said: I heard my father, on the authority of Atiyah bin Sa'd, regarding the statement of God Almighty: **And indeed, it is in the Mother of the Book with Us, sublime and wise**, meaning the Qur'an in the Mother of the Book from which God has abrogated.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, he said: I heard Malik narrating on the authority of Imran, on the authority of Ikrimah, **And it is in the Mother of the Book with Us.** He said: The Mother of the Book is the Qur'an.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And it is in the Mother of the Book with Us.** He said: The Mother of the Book is the root of the Book and its entirety.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And it is in the Mother of the Book:** meaning the entirety of the Book, meaning the origin of the Book.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And it is in the Mother of the Book.** He said: In the book that is with God in the original.

And his saying: **With us is the Most High, the Wise,** and we have already mentioned its meaning.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **With us is Ali, a wise man,** informing us of his status, virtue, and honor.

Tafsir al-Qurtubi

The Almighty's saying: **And indeed, it is in the Mother of the Book** meaning the Qur'an in the Preserved Tablet **with Us** "high and wise" meaning exalted and perfected, in which there is no difference or contradiction. God the Almighty said: **Indeed, it is a noble Qur'an * in a protected book** (al-Waqi'ah 56:77-78), and He the Almighty said: **Rather, it is a glorious Qur'an * in a Preserved Tablet** (al-Buruj 85:21-22). Ibn Jurayj said: What is meant by the Almighty's saying: **(And indeed, it)** meaning the deeds of creation of faith and disbelief, obedience and disobedience (*high*) means exalted from being reached or changed (*wise*) meaning preserved from deficiency or change. Ibn Abbas said: The first thing that God created was the pen, and He commanded it to write what He wanted to create, so the book is with it. Then he recited: **And indeed, it is in the Mother of the Book with Us, high and wise.** Hamzah and Al-Kisa'i broke the hamzah in **(the Mother of the Book)**, while the rest closed it, and this has been mentioned previously.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue.** And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds.** And He the

Most High said: **No! It is a reminder * So whoever wills
may remember it * In honored pages * Exalted and
purified * In the hands of scribes * Noble and dutiful.**

For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in**

the way of God.

Fath al-Qadir

4- **And it is in the Mother of the Book** meaning the Qur'an is in the Preserved Tablet **with Us** meaning with Us **sublimely Wise** high in status, perfectly composed, with no discrepancy or contradiction in it. The clause is in apposition to the clause being sworn by, and is included under the meaning of an oath, or it is a new sentence confirming what came before it. Al-Zajaj said: The Mother of the Book is the origin of the book, and the origin of everything is its mother, and the Qur'an is established with God in the Preserved Tablet as He said: **Rather, it is a glorious Qur'an * in a Preserved Tablet.** Ibn Jurayj said: What is meant by His statement **and it is** are the deeds of creation, such as faith and disbelief, obedience and disobedience. Qatadah said: He informed about its status, nobility and excellence: meaning if you deny it, O people of Mecca, then it is with Us, noble, lofty and perfectly composed, free from falsehood.

Tafsir al-Baghawi

4. **And indeed, it**, meaning the Qur'an, **is in the Mother of the Book**, in the Preserved Tablet. Qatada said: **The Mother of the Book** is the origin of the Book, and the mother of everything is its root. Ibn Abbas said: The first thing that God created was the pen, and He commanded it to write what He wanted to create, so the book is with it. Then he recited: **And indeed, it is in the Mother of the Book with Us**, so the Qur'an is confirmed with God in the Preserved Tablet, as He said: **Rather, it is a glorious Qur'an, in a Preserved Tablet** (al-Buruj 85:21). **High and Wise**, Qatada said: It is informing of its status and honor, meaning: If you deny the Qur'an, O people of Mecca, then it is with us, high, noble, and secure from falsehood.

Tafsir al-Baidawi

4- **And indeed** is in apposition to *Indeed*, and Hamzah and Al-Kisa'i read it with a kasra as a new sentence. **In the Mother of the Book** is in the Preserved Tablet, for it is the origin of the heavenly books, and the Mother of the Book was read with a kasra. **With Us** is preserved with Us from being changed. **For Ali** is of high status among the books because it is a miracle among them. *Wise* is of profound wisdom, or definitive and cannot be abrogate by anything else. They are two pieces of report because **in the Mother of the Book** is connected to **For Ali** and the lam does not prevent it, or it is a state of it, and **With Us** is a substitute for it or a state of **The Mother of the Book**.

Surat al-Zukhruf 43:5

Should We turn away from you the message because you are a transgressing people?

Surat al-Zukhruf 43:5

Should We turn away from you the message because you are a transgressing people?

Tafsir al-Jalalayn

5 - **Shall We then strike away** withhold **from you the remembrance** the Qur'an *apart* so that you are not commanded nor forbidden because **you are a transgressing people** polytheists who do not

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of this. Some of them said: Its meaning is: Shall we turn away from you and leave you, O polytheists, as you think, and not remind you of our punishment because you are a people of polytheists.

It was mentioned that he said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **Shall We turn away from you the Reminder?** He said: You deny the Qur'an and then you are not punished for it.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Sufyan told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement: **Shall We turn away from you the Reminder?** He said: With punishment.

Muhammad told us, he said: Ahmad told us, he said: Sufyan told us, on the authority of al-Suddi, **Shall We turn away from you the Reminder?** He said: Shall We turn away the punishment from you?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Shall We turn away from you the Reminder because you were a transgressing people?** He said: Do you think that We will turn away from you while you have not done what you were commanded to do?

Others said: Rather, the meaning of this is: Should we abandon reminding you of this Qur'an and not remind you of it, because you are a transgressing people?

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Shall We turn away from you the Reminder because you are a transgressing people?** meaning, polytheists. By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. So he called them to it for twenty years, or as long as God willed.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Should We turn away from you the Reminder?** He said: If this nation did not believe, the Reminder would be turned away from them. He said: The Reminder is what was revealed to them of what God commanded them to do and forbade them, turning away from it, not mentioning anything of it to you.

The more correct interpretation of this is the interpretation of those who interpreted it: **Shall We then avert the punishment from you and leave you and turn away from you, because you were a transgressing people who did not believe in your Lord?**

We said that this is the more correct of the two interpretations of the verse, because God Almighty followed that with His report about the nations that came before the nations that He threatened with this verse, regarding their denial of His messengers, and the punishment that He brought upon them. In that is evidence that His statement, **Should We turn away from you the message?** is a warning from Him to those addressed by it from the polytheists, since they followed in their denial of what came to them from God, their Messenger, the same path as those who came before them.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Kufa recited it as <in kuntum>with a kasra on the alif of <in>, meaning: Should We then turn away from you the Reminder, since you were a transgressing people? Some of the reciters of Mecca and Kufa, and the majority of the reciters of Basra, recited it as <an>with a fatha on the alif of <an>, meaning: because you were.

The Arabists differed about the reason for the opening of the alif in *an* in this position. Some of the grammarians of Basra said: It was opened because the meaning of the sentence is: because you were. Some of the grammarians of Kufa said: Whoever opens it is as if he intended something in the past tense. He said: And you say in the sentence: **I came that you forbade me**, meaning: **when you forbade me**. And it is broken if you meant: **I came that you would forbid me**. And similar to it is: **Do not let the hatred of a people prevent you from turning away from you and that they turned away from you** (Al-Ma'idah 5:6) with a broken and a fathah.

Perhaps you would kill yourself through grief over them, if they do not believe in this message. (al-Kahf 18:6) He said: The Arabs recite the words of Al-Farazdaq:

Are you upset that Qutaybah's ears were cut openly and you did not feel upset about the killing of Ibn Hazim?

He said: And he recites:

I am afraid that the deposited mixture and the pure rope of Azza's broken rope have become clear

He said: In each of the two verses there is what is in the other of kasra and fatha.

The correct thing to say about this, according to us, is that the kasra and fatha on the alif in this position are two well-known readings in the readings of the regions, and they are correct in meaning. So whichever of them the reader reads, he is correct. This is because when the Arabs precede <an>, which means a recompense, with a future verb, they sometimes break its alif, and give it the recompense, so they say: aqūm if qām, and sometimes they open it, intending that meaning, so they say: aqūm an qām, with the interpretation of lan qām. So if what precedes it of the verb is past, they only speak with a fatha on the alif of <an>, so they say: qām an qām, and this is what the revelation came with, and the poetry of the poets followed.

Tafsir al-Qurtubi

The Almighty's saying: **Should We turn away from you the Reminder utterly?** meaning the Qur'an, according to Ad-Dahhak and others. It was said that what is meant by the Reminder is the punishment, i.e., should We turn away the punishment from you and not punish you for your extravagance and disbelief? This was said by Mujahid, Abu Salih, and As-Suddi. Al-Awfi narrated it on the authority of Ibn Abbas, and Ibn Abbas said: The meaning is, **Did you think that We would turn away the punishment from you while you did not do what you were commanded to do?** And also from him that the meaning is, **Do you deny the Qur'an and not be punished?** As-Suddi also said: The meaning is, **Should We leave you in vain and neither command you nor forbid you?** Qatadah said: The meaning is, **Should We destroy you and neither command you nor forbid you?** And also from him: **Should We withhold from sending down the Qur'an?** It was lifted when the first of this nation rejected it and they were destroyed, but God returned it and repeated it to them with His mercy. Al-Kisa'i said: **Should We turn away from you the Reminder utterly, so that you are not admonished nor commanded?** And it was said that the Reminder is remembering, so it is as if he said: **Should We leave...** Reminding you because you were a people who were extravagant, in the reading of those who opened it, and those who broke it made it for the condition and what preceded it an answer to it, because it did not work in the wording, and its equivalent is: **And give up what remains of interest if you are believers** (al-Baqarah 2:278). It was said: The answer is omitted and indicated by what came before, as you say: You are unjust if you did, and the meaning of the break according to Al-Zajjaj is the state, because in the speech there is a meaning of estimation and rebuke, and the meaning of **to forgive** is turning away, it is said: I forgave someone if I turned away from his sin, and you turned away from him turning away from him if you turned away from him and left him, and the origin of it is the side of the neck, it is said: I turned away from him meaning I made him the side of my neck, the poet said:

Forgiving, but you will only be met with stinginess. Whoever gets bored of that connection will get bored of it.

The word *safhan* is in the accusative case as a verbal noun because the meaning of **shall we turn away** is

shall we forgive? It has also been said that the meaning is **shall we turn away from you the remembrance while turning away**, just as it is said: **So-and-so came walking.** The meaning of *extravagant* is *polytheists*. Abu Ubaidah chose the opening in *an*, which is the reading of Ibn Kathir, Abu Amr, Asim, and Ibn Amir. He said: Because God Almighty rebuked them for what they had done, and He knew of their actions before that.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue.** And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds.** And He the Most High said: **No! It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful.** For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it,

they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God**.

Fath al-Qadir

5- Shall We then turn away from you the Reminder completely? It is said, **I turned away from it** and **I harmed from it**: if you left it and refrained from it, as said by Al-Farra', Al-Zajjaj and others. The accusative of *safhan* is a verbal noun, and it is said that it is a state, meaning: Shall We then turn away from you the Reminder completely? And *safhan* is the source of their saying: **I turned away from it** if you turned away from it, and that is because you turn your face and neck to it. What is meant by *dhikr* here is the Qur'an, and the question is for denial and rebuke. Al-Kisa'i said: The meaning is: Shall We then turn away from you the Reminder completely, so that you are neither admonished nor commanded? Mujahid, Abu Salih and Al-Suddi said: Shall We turn away the punishment from you and not punish you for your extravagance and disbelief? Qatadah said: The meaning is: Shall We destroy you and neither command you nor forbid

you. It was narrated from him that he said: The meaning is: Shall We then withhold from sending down the Qur'an because you do not believe in it. It was said that the *dhikr* is the reminder, as if he said: **Shall we leave your reminder 'if you are a people who are extravagant?'** Nafi', Hamza, and Al-Kisa'i read **if you are** with a kasra on *in* as a conditional and the consequence is omitted due to the indication of what preceded it. The rest read it with a fatha as a justification: that is, because you were a people immersed in extravagance and persisting in it. Abu Ubaid chose the fatha reading.

Tafsir al-Baghawi

5. Shall We turn away from you the Reminder? It is said: **I turned away from it** or **I turned away from it** if you left it and refrained from it. *Pardon* is the source of their saying **I turned away from it** if you turned away from it, and that is by turning your face [and neck] to it. What is meant by *reminder* is the Qur'an. Its meaning is: Shall We leave the revelation from you and refrain from sending down the Qur'an, neither commanding you [nor forbidding you] because you have gone too far in your disbelief and abandoned faith? It is a question that means denial, meaning: We will not do that. This is the opinion of Qatada and the group.

Qatada said: By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God returned to them with His reward and mercy, and repeated it to them for twenty years, or as long as God willed.

It was said: Its meaning is: Should we turn away from you by reminding you of it, turning away and averting it?

Al-Kisa'i said: **Shall We then fold up the remembrance from you, so that you are not called upon nor are we admonished?** Al-Kalbi said: **Shall We then leave you in vain, neither commanding you nor forbidding you?** Mujahid and Al-Suddi said: **Shall We then turn away from you and leave you and not punish you for your disbelief?** "If you are a transgressing people." The people of Medina, Hamza, and Al-Kisa'i read **in kuntum** with a kasra on the hamza.

If you are a people who are transgressing. The people of Medina, Hamza, and Al-Kisa'i read: **If you are** with a kasra over the hamza, meaning: if you were, like His statement: **And you will be the highest if you are believers** Al Imran 3:139. The others read it with a fatha, meaning: because you were a people who were transgressing [polytheists].

Tafsir al-Baidawi

5- Shall We turn away from you the Reminder? Shall We turn away from you and keep it away from you? This is a metaphor for their saying: He turned away the strange things from the pool. Tarafa said:

I will strike away your worries, I will strike you with the sword, Qanus Al-Fars

The letter fa is for conjunction with something omitted, meaning they neglected you, so we would turn away **from you the remembrance**. "Safhan" is a verbal noun from a different wording, for removing the remembrance from them is turning away, or an object for it, or a state meaning *forgiving*. Its origin is that you turn the side of something, so it is an adverbial phrase, and this is supported by the fact that it was read *safhan* with the damma. In this case, it is possible that the alleviation of *safah* is the plural of *safuh* meaning *forgiving*. What is meant is to deny that the matter is contrary to what was mentioned about the revelation of the Book in their language so that they would understand it. **If you were a people who are extravagant** means because you were, and it is in fact a reason requiring not turning away from them. Nafi', Hamza, and al-Kisa'i read *in* with the kasra, on the basis that the sentence is conditional, taking the certain out of the doubtful to fool them, and what precedes it is evidence of the consequence.

Surat al-Zukhruf 43:6

And how many a prophet We sent among the former peoples

Surat al-Zukhruf 43:6

And how many a prophet We sent among the former peoples

Tafsir al-Jalalayn

6 - **And how many a prophet We sent among the former peoples**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And how many prophets have We sent** O Muhammad, in the first generations that passed before the generation in which you were sent, just as We sent you among your people from Quraysh.

Tafsir al-Qurtubi

The Almighty says: **And how many prophets We sent among the former peoples.** "How many" here is a declarative and what is meant by it is abundance. The meaning is how many prophets We sent, as He said: **How many gardens and springs did they leave behind?** (al-Dukhan 44:25), meaning how many did they leave behind.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue.** And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it meaning the Qur'an is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds.** And He the Most High said: **No! It is a reminder * So whoever wills may remember it * In honored pages * Exalted and**

purified * In the hands of scribes * Noble and dutiful. For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His

statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God.**

Fath al-Qadir

Then God Almighty consoled His Messenger, may God bless him and grant him peace, and said: 6- **And how many prophets We sent among the former peoples.** "How many" is a piece of information that means many, and the meaning is: How many prophets We sent among the previous nations.

Tafsir al-Baghawi

6. **And how many a prophet We sent among the former peoples.**

Tafsir al-Baidawi

6- **And how many a prophet We sent among the former peoples.**

Surat al-Zukhruf 43:7

And there never came to them a prophet except that they ridiculed him.

Surat al-Zukhruf 43:7

And there never came to them a prophet except that they ridiculed him.

Tafsir al-Jalalayn

7 - **And there never came to them** came to them **any prophet except that they used to ridicule him** like your people ridiculing you, and this is a consolation for him, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

And there never came to them a prophet but they used to ridicule him. He says: And there never came to a generation of those generations or a nation of those nations before us a prophet calling them to guidance and the path of truth, but those to whom that prophet came from among those nations, whom he sent to them, used to ridicule them, just as your people ridicule you, O Muhammad. He says: So do not let what your people do to you be too great for you, and do not let them be distressed by it, for in their mockery of you they only followed the path of their forefathers and the way of their past imams from among the disbelievers in God.

Tafsir al-Qurtubi

And no prophet came to them meaning no prophet came to them **but they used to mock him** as your people mock you, consoling and comforting his prophet Muhammad, may God bless him and grant him peace.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue.** And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as

Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds.** And He the Most High said: **Nol It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful.** For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very

numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God**.

Fath al-Qadir

7- **And no prophet came to them except that they mocked him** like your people mocked you.

Tafsir al-Baghawi

7. **And there never came to them**, meaning, **no prophet came to them but they used to mock him**, as your people mock you, consoling their Prophet, may God bless him and grant him peace.

Tafsir al-Baidawi

7- **And there came not to them a prophet but they used to ridicule him**. This is to console the Messenger of God, may God bless him and grant him peace, from the mockery of his people.

Surat al-Zukhruf 43:8

So We destroyed those stronger than them in might, and the example of the former peoples has passed.

Surat al-Zukhruf 43:8

So We destroyed those stronger than them in might, and the example of the former peoples has passed.

Tafsir al-Jalalayn

8 - **So We destroyed those who were stronger than them** than your people **in force** strength **and the example of the former ones passed** preceded in the verses **of the former ones** their description in destruction, so your people punished him in the same way.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We destroyed those who were more severe in their violence than those who mocked their prophets when they attacked. But they did not outstrip Us with their strength and the severity of their violence, nor were they able to resist Our punishment when it came to them. So those who are weaker than them in strength are more likely to be unable to resist Our punishment when it befalls them. **And the example of the former peoples has passed.** God Almighty says: And the example of those who mocked you and those before them of their likes has passed for us, which We represented to them in their likes from among those who denied Our messengers whom We destroyed. He says: So let those who mock you, O Muhammad, expect from Our punishment the same as that which We brought upon those who persisted in denying you.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And the example of the former ones has passed away**, he said: The punishment of the former ones.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The example of the former peoples**, he said: Their way.

Tafsir al-Qurtubi

So We destroyed those stronger than them in strike meaning a people stronger than them in power. The metaphor in **of them** refers to the polytheists addressed in His statement: **Shall We then turn away from you the Reminder?** So He metaphorically referred to them after He addressed them. *Stronger* is

in the accusative case as a state, and it was said that it is the object, meaning that We destroyed those stronger than these polytheists in their bodies and followers. **And the example of the former peoples has passed** meaning their punishment, according to Qatada. It was said: the example of the former peoples, so He informed them that they were destroyed for their disbelief, as narrated by al-Naqqash and al-Mahdawi. The metaphor is the description and the report.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue**. And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds**. And He the Most High said: **No! It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful**. For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise**.

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said

about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God**.

Fath al-Qadir

8- **So We destroyed those stronger than them in force**. That is, We destroyed a people stronger than these people. The word *forceful* is in the accusative case as a specification or a state: that is, *forceful*. "And the example of the former peoples has passed." That is, they were mentioned in the Qur'an more than once. Qatada said: their punishment. It was also said: their description. The example is the description and the report. This is a severe threat because it implies that the former peoples were destroyed by denying the messengers, and these, if they continue to deny you and disbelieve in what you have brought, will perish like them.

Tafsir al-Baghawi

8. **So We destroyed those who were more severe than them in force**, meaning stronger than your people, meaning the first ones who were destroyed for denying the messengers, **and the example of the former ones has passed**, meaning their description, their way, and their punishment, so the outcome of these people is the same in destruction.

Tafsir al-Baidawi

8- "So We destroyed those who were more severe than them in punishment" meaning, than the transgressing people, because He diverted the address from them to the Messenger, informing about them. "And the example of the former peoples has passed" and the Quran has mentioned their amazing story, and in it there is a promise to the Messenger and a threat to them with the same as what happened to the former peoples.

Surat al-Zukhruf 43:8

So We destroyed those stronger than them in might, and the example of the former peoples has passed.

Surat al-Zukhruf 43:9

And if you ask them, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.**

Tafsir al-Jalalayn

9 - **And if** the lam of an oath **you ask them who created the heavens and the earth, they will surely say** the nun of the subject was omitted from it due to the succession of the nuns and the waw of the pronoun due to the meeting of two quiescent letters **He created them, the Exalted in Might, the Knowing** the end of their answer is God, the Possessor of Might and Knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if you ask, O Muhammad, these polytheists among your al-Nas 114: Who created the seven heavens and the earths, and brought them into existence and originated? They will say: The Almighty created them in His power and in His vengeance against His enemies, the All-Knowing of them and of what is in them. Nothing is hidden from Him.

Tafsir al-Qurtubi

God Almighty said: **And if you ask them** meaning the polytheists **who created the heavens and the earth, they will surely say, "The Exalted in Might, the Knowing created them.** So they acknowledged His creation and bringing into existence, then they worshipped others besides Him out of ignorance on their part, and this has been mentioned in more than one place.

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.** That is, they will acknowledge that the Creator of that is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you,** that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made**

for you paths therein, that is, roads between the mountains and valleys, **that you may be guided,** that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure,** that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

And the words of the Most High: **Then We revived thereby a dead land,** meaning a dead land. When the water came to it, it quivered and swelled and produced every beautiful pair. Then the Most High pointed out by reviving the land the revival of bodies on the Day of Resurrection after their death, saying: **Thus you will be brought forth.** Then the Almighty said: **And He who created all pairs,** meaning from what the earth produces of all kinds of plants, crops, fruits, flowers, and other things. And from the animals of different kinds and types, **And He has made for you of the ships** meaning the ships **and the grazing livestock that which you ride** meaning He has tamed them for you and made them subservient and made them easy for you to eat their meat and drink their milk and ride their backs. For this reason, the Most High said: **That you may mount upon their backs** meaning that you may mount firmly and elevated **upon their backs** meaning on the backs of this kind **then remember the favor of your Lord** meaning in what He has subjected to you **when you are mounted upon it and say, 'Glory be to Him who has subjected this to us, and we could not have subdued it'** meaning that we could not have resisted it. And if God had not subjected this to us, we would not have been able to do it. Ibn Abbas **may God be pleased with him**, Qatadah, As-Suddi, and Ibn Zayd said: *Muqrinin* means **able to do so**. "And indeed, to our Lord we will return" means we will go to Him after our death, and to Him is our greater journey. This is by way of drawing attention to the course of this world and the course of the Hereafter, just as He drew attention to the provision for the Hereafter with worldly provisions in His Almighty's saying: **And take provisions, but indeed, the best provision is fear of God.** And to the clothing for this world and the clothing for the Hereafter in His Almighty's saying: "And adornments. And the clothing of righteousness - that is best."

Mentioning the hadiths related to riding an animal

Hadith of the Commander of the Faithful Ali ibn Abi Talib may God be pleased with him. The Imam said: Yazid told us, Sharik ibn Abdullah told us, on the authority of Abu Ishaq, on the authority of Ali ibn Rabi'ah, who said: I saw Ali, may God be pleased with him, brought a mount. When he put his foot in the stirrup, he said: In the name of God. When he mounted it, he said: Praise be to God. "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return." Then he praised God three times and said: "Glory be to You, there is no god but You. I have wronged myself, so forgive me." Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: "I saw the Messenger of God, may God bless him and grant him peace, do

as I did, then he laughed.” I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, ‘O Lord, forgive me.’ He says, ‘My servant knows that no one forgives sins except Me.’** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa’i from the hadith of Abu al-Ahwas. Al-Nasa’i and Mansur added on the authority of Abu Ishaq al-Subai’i, on the authority of Ali ibn Rabi’ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is hasan sahih. Abd al-Rahman ibn Mahdi said on the authority of Shu’bah: I said to Abu Ishaq al-Subai’i: ‘From whom did you hear this hadith?’ He said: ‘From Yunus ibn Khabab.’ So I met Yunus ibn Khabab and said: ‘From whom did you hear it?’ He said: ‘From a man who heard it from Ali ibn Rabi’ah.’ Some of them narrated it on the authority of Yunus ibn Khabab, on the authority of Shaiq ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi’ah al-Walibi, with this chain of transmission.

Hadith of Abdullah bin Abbas may God be pleased with them both. Imam Ahmad said: Abu Al-Mughira told us, “Abu Bakr bin Abdullah told us, on the authority of Ali bin Abi Talha, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, had him ride behind him on his mount. When he had mounted it, the Messenger of God, may God bless him and grant him peace, said God is Most Great three times, and Al-Hamdulillah three times, and Laa ilaaha ill-God once. Then he lay down on it and laughed, then he turned to him and said, ‘There is no Muslim man who rides and does as you have done, except that God, the Almighty, turns to him and laughs at him as I laughed at you.’” It was transmitted only by Ahmad.

Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return.** Then he would say: “O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families.” And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing, worshipping and praising our Lord.** Muslim, Abu Dawud, and al-Nasa’i narrated this in this way from Ibn Jurayj, and at-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thauban, on the authority of

Abu Las al-Khuza’i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: “There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries.” Abu Las’ name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it, say the name of God Almighty and then do not neglect your needs.**

Fath al-Qadir

9- **And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘The Exalted in Might, the Knowing created them.’** That is, if you ask these disbelievers from your people, who created these celestial and celestial bodies, they will acknowledge that God is their Creator and will not deny it. This is worse for their situation and more severe for their punishment, because they worshipped some of God’s creations and made them partners with Him. Rather, they turned to that which does not hear, see, benefit, or harm from among the creations, namely idols, and made them partners with God.

Tafsir al-Baghawi

9. **And if you ask them, that is, if you ask your people, who created the heavens and the earth, they will surely say, ‘The Exalted in Might, the Knowing created them.’** They will affirm that God is their Creator, and they will acknowledge His might and knowledge, then they will worship other than Him and deny His ability to resurrect due to their extreme ignorance. Up to this point, the information about them has been completed, then He began to indicate Himself through His creation, saying:

Tafsir al-Baidawi

9- **And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘The Exalted in Might, the Knowing created them.’** Perhaps this is the implication of what they said, or what indicated it in general terms was established in its place to establish the proof against them. It is as if they said, *God*, as was reported from them in other places, and He is the One whose description includes the attributes that were mentioned. It is possible that what they said and what follows is a resumption of **He who made the earth a cradle for you**, so that you settle in it. Other than the Kufians, it was read as *cradle* with the alif.

Surat al-Zukhruf 43:8

So We destroyed those stronger than them in might, and the example of the former peoples has passed.

Surat al-Zukhruf 43:10

He who made the earth a bed for you and made for you therein ways that you may be guided.

Tafsir al-Jalalayn

10 - **He who made the earth a cradle for you** a bed like a cradle for a baby **and made for you therein paths** roads **that you may be guided** to your destinations in your travels

Tafsir al-Suyuti

Tafsir al-Tabari

Who made the earth a cradle for you means: He who made the earth a bed for you, so that you may tread it with your feet and walk upon it with your legs. **And made for you therein paths** means: He made easy for you roads therein that you may take from one town to another, for your livelihood and your trade.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He made for you therein paths** meaning roads.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Who has made the earth a bed for you** He said: A carpet. **And has made for you therein paths** He said: The roads. **That you may be guided** He says: So that you may be guided by those paths to wherever you want of countries, villages, and cities. Were it not for that, you would not be able to endure the spaciousness of your courtyards and homes, but it is a blessing that He has bestowed upon you.

Tafsir al-Qurtubi

The Almighty says: **Who has made the earth a cradle for you.** He described Himself, glory be to Him, with perfect power. This is the beginning of His informing us about Himself. If this was informing us about what the infidels said, He would have said, **Who has made the earth a cradle for us**, a bed and a carpet. This has already been mentioned. The Kufians read **a cradle**. "And He has made for you therein paths," meaning livelihoods. It was also said, roads, for you to take from them to wherever you want. "That you may be guided." So you may infer His power from His abilities. It was also said, "That you may be guided" in your travels. This was said by Ibn Isa. It was also said, "That you may know the favor of God upon you," this was said by Saeed bin Jubayr. It was also said, "That you may be guided to your livelihoods."

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask

these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.** That is, they will acknowledge that the Creator of that is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you**, that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made for you paths therein**, that is, roads between the mountains and valleys, **that you may be guided**, that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure**, that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

And the words of the Most High: **Then We revived thereby a dead land**, meaning a dead land. When the water came to it, it quivered and swelled and produced every beautiful pair. Then the Most High pointed out by reviving the land the revival of bodies on the Day of Resurrection after their death, saying: **Thus you will be brought forth.** Then the Almighty said: **And He who created all pairs**, meaning from what the earth produces of all kinds of plants, crops, fruits, flowers, and other things. And from the animals of different kinds and types, **And He has made for you of the ships** meaning the ships **and the grazing livestock that which you ride** meaning He has tamed them for you and made them subservient and made them easy for you to eat their meat and drink their milk and ride their backs. For this reason, the Most High said: **That you may mount upon their backs** meaning that you may mount firmly and elevated **upon their backs** meaning on the backs of this kind **then remember the favor of your Lord** meaning in what He has subjected to you **when you are mounted upon it and say, 'Glory be to Him who has subjected this to us, and we could not have subdued it'** meaning that we could not have resisted it. And if God had not subjected this to us, we would not have been able to do it. Ibn Abbas **may God be pleased with him**, Qatadah, As-Suddi, and Ibn Zayd said: *Muqrinin* means **able to do so**. "And indeed, to our Lord we will return" means we will go to Him after our death, and to Him is our greater journey. This is by way of drawing attention to the course of this world and the course of the Hereafter, just as He drew attention to the provision for the Hereafter with worldly provisions in His Almighty's saying: **And take provisions, but indeed, the best provision is fear of God.** And to the clothing for this world and the clothing for the Hereafter in His Almighty's saying: "And adornments. And the clothing of righteousness - that is best."

Mentioning the hadiths related to riding an animal

Hadith of the Commander of the Faithful Ali ibn Abi Talib may God be pleased with him. The Imam said: Yazid told us, Sharik ibn Abdullah told us, on the authority of Abu Ishaq, on the authority of Ali ibn Rabi'ah, who said: I saw Ali, may God be pleased with him, brought a mount. When he put his foot in the stirrup, he said: In the name of God. When he mounted it, he said: Praise be to God. "Glory be to Him who has

Surat al-Zukhruf 43:10

He who made the earth a bed for you and made for you therein ways that you may be guided.

subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return.” Then he praised God three times and said: “Glory be to You, there is no god but You. I have wronged myself, so forgive me.” Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: “I saw the Messenger of God, may God bless him and grant him peace, do as I did, then he laughed.” I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, ‘O Lord, forgive me.’ He says, ‘My servant knows that no one forgives sins except Me.’** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa’i from the hadith of Abu al-Ahwas. Al-Nasa’i and Mansur added on the authority of Abu Ishaq al-Subai’i, on the authority of Ali ibn Rabi’ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is hasan sahih. Abd al-Rahman ibn Mahdi said on the authority of Shu’bah: I said to Abu Ishaq al-Subai’i: ‘From whom did you hear this hadith?’ He said: ‘From Yunus ibn Khabab.’ So I met Yunus ibn Khabab and said: ‘From whom did you hear it?’ He said: ‘From a man who heard it from Ali ibn Rabi’ah.’ Some of them narrated it on the authority of Yunus ibn Khabab, on the authority of Shaiqi ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi’ah al-Walibi, with this chain of transmission.

Hadith of Abdullah bin Abbas may God be pleased with them both. Imam Ahmad said: Abu Al-Mughira told us, “Abu Bakr bin Abdullah told us, on the authority of Ali bin Abi Talha, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, had him ride behind him on his mount. When he had mounted it, the Messenger of God, may God bless him and grant him peace, said God is Most Great three times, and Al-Hamdulillah three times, and Laa ilaaha ill-God once. Then he lay down on it and laughed, then he turned to him and said, ‘There is no Muslim man who rides and does as you have done, except that God, the Almighty, turns to him and laughs at him as I laughed at you.’” It was transmitted only by Ahmad.

Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return.** Then he would say: “O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families.” And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing,**

worshipping and praising our Lord. Muslim, Abu Dawud, and al-Nasa’i narrated this in this way from Ibn Jurayj, and at-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thauban, on the authority of Abu Las al-Khuza’i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: “There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries.” Abu Las’ name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it, say the name of God Almighty and then do not neglect your needs.**

Fath al-Qadir

Then He, the Almighty, described Himself with what indicates the greatness of His blessings upon His servants and the perfection of His power over His creations, saying: 10- **Who has made the earth a cradle for you.** This is a new statement that is not connected to what preceded it. If it had been connected to what preceded it from the group of statements made by the disbelievers, they would have said **Who has made the earth a cradle for us.** A cradle is a mattress or a carpet, and its explanation has been presented. The majority read **a cradle**, while the Kufians read **a cradle**. “And He has made for you therein paths,” meaning roads that you take to wherever you want. It was said that it is a livelihood that you live by, **that you may be guided** by taking it to your goals and benefits.

Tafsir al-Baghawi

10. “He who made the earth a cradle for you and made therein ways for you that you may be guided. **To your destinations in your travels.**”

Tafsir al-Baidawi

10- And He made for you therein paths” that you may follow. “That you may be guided” so that you may be guided to your goals, or to the wisdom of the Creator by considering that.

Surat al-Zukhruf 43:11

And He who sends down water from the sky in a measured amount, and We revive thereby a dead land. Thus will you be brought forth.

Surat al-Zukhruf 43:11

And He who sends down water from the sky in a measured amount, and We revive thereby a dead land. Thus will you be brought forth.

Tafsir al-Jalalayn

11 - **And He who sent down water from the sky in a measured amount** according to your need for it, and He did not send it down in a flood **and We revived** revived (with it a dead land. Thus) like this revival **you emerge** from your graves alive.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And He who sent down from the sky water in due measure.** Meaning, whatever rain He sent down from the sky in due measure: He says: according to your need for it. So He did not make it like a flood, so that it would be a punishment like that which He sent down upon the people of Noah, nor did He make it little, so that plants and crops would not grow because of its scarcity. Rather, He made it a soothing rain, and a revival of the dead land, bringing it to life. **Then We revived thereby a dead land.** Allāh the Most High says: **Then We revived thereby a dead land from among your lands,** meaning barren, with no plants or crops in it, destroyed by barrenness and rotted by drought. **Thus will you emerge.** Allāh the Most High says: Just as We brought forth, by this water that We sent down from the sky, plants and crops from this dead land after its barrenness and drought, thus, O people, you emerge, after your annihilation and destination in the earth, as remains, by the water that He sent down to it to revive you from it after your death, alive as you were before your death.

And the people of interpretation said something similar to what we said about that.

Mention of those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He who sends down water from the sky in due measure...** the verse, just as God revived this dead earth with this water, likewise you will be resurrected on the Day of Resurrection. And it was said: We were resurrected by it, because its meaning is: We were revived by it. And if the earth was described as being revived, it would be said: The earth was resurrected, as Al-A'sha said:

Until people say from what they saw, **Oh, how strange is the dead man who spreads the report.**

Tafsir al-Qurtubi

The Almighty said: **And He who sent down from the sky water in due measure.** Ibn Abbas said: That is, it was not sent down, according to Noah's statement, without measure, until He drowned them. Rather, it is in due measure, neither a flood that would drown them nor one that would fall short of the need, so that it would be a livelihood for you and your livestock. **Then We resurrected** means We revived, **with it** meaning with water, **a dead land** meaning barren of vegetation. **Thus you will emerge** meaning from your graves, because He who is able to do this is able to do that. It has already been mentioned in *Al-A'raf* with a good pronunciation. Yahya ibn Watthab, Al-A' mash, Hamza, Al-Kisa'i, and Ibn Dhakwan, on the authority of Ibn Amir, read **they emerge** with a fatha on the ba' and a damma on the ra', the rest with the passive verb.

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.** That is, they will acknowledge that the Creator of that is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you,** that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made for you paths therein,** that is, roads between the mountains and valleys, **that you may be guided,** that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure,** that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

And the words of the Most High: **Then We revived thereby a dead land,** meaning a dead land. When the water came to it, it quivered and swelled and produced every beautiful pair. Then the Most High pointed out by reviving the land the revival of bodies on the Day of Resurrection after their death, saying: **Thus you will be brought forth.** Then the Almighty said: **And He who created all pairs,** meaning from what the earth produces of all kinds of plants, crops, fruits, flowers, and other things. And from the animals of different kinds and types, **And He has made for you of the ships** meaning the ships **and the grazing livestock that which you ride** meaning He has tamed them for you and made them subservient and made them easy for you to eat their meat and drink their milk and ride their backs. For this reason, the Most High said: **That you may mount upon their backs** meaning that you may mount firmly and elevated **upon their backs** meaning on the backs of this kind **then remember the favor of your Lord** meaning in what He has subjected to you **when you are mounted upon it and say, 'Glory be to**

Him who has subjected this to us, and we could not have subdued it' meaning that we could not have resisted it. And if God had not subjected this to us, we would not have been able to do it. Ibn Abbas **may God be pleased with him**, Qatadah, As-Suddi, and Ibn Zayd said: *Muqrinin* means **able to do so**. "And indeed, to our Lord we will return" means we will go to Him after our death, and to Him is our greater journey. This is by way of drawing attention to the course of this world and the course of the Hereafter, just as He drew attention to the provision for the Hereafter with worldly provisions in His Almighty's saying: **And take provisions, but indeed, the best provision is fear of God**. And to the clothing for this world and the clothing for the Hereafter in His Almighty's saying: "And adornments. And the clothing of righteousness - that is best."

Mentioning the hadiths related to riding an animal

Hadith of the Commander of the Faithful Ali ibn Abi Talib may God be pleased with him. The Imam said: Yazid told us, Sharik ibn Abdullah told us, on the authority of Abu Ishaq, on the authority of Ali ibn Rabi'ah, who said: I saw Ali, may God be pleased with him, brought a mount. When he put his foot in the stirrup, he said: In the name of God. When he mounted it, he said: Praise be to God. "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return." Then he praised God three times and said: "Glory be to You, there is no god but You. I have wronged myself, so forgive me." Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: "I saw the Messenger of God, may God bless him and grant him peace, do as I did, then he laughed." I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, 'O Lord, forgive me.' He says, 'My servant knows that no one forgives sins except Me.'** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Abu al-Ahwas. Al-Nasa'i and Mansur added on the authority of Abu Ishaq al-Subai'i, on the authority of Ali ibn Rabi'ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is hasan sahih. Abd al-Rahman ibn Mahdi said on the authority of Shu'bah: I said to Abu Ishaq al-Subai'i: 'From whom did you hear this hadith?' He said: 'From Yunus ibn Khabab.' So I met Yunus ibn Khabab and said: 'From whom did you hear it?' He said: 'From a man who heard it from Ali ibn Rabi'ah.' Some of them narrated it on the authority of Yunus ibn Khabab, on the authority of Shaiq ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi'ah al-Walibi, with this chain of transmission.

Hadith of Abdullah bin Abbas may God be pleased with them both. Imam Ahmad said: Abu Al-Mughira told us, "Abu Bakr bin Abdullah told us, on the authority of Ali bin Abi Talha, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, had him ride behind him on his mount. When he had mounted it, the Messenger of God, may God bless him and grant him peace, said God is Most Great three times, and Al-Hamdulillah three times, and Laa ilaaha ill-God

once. Then he lay down on it and laughed, then he turned to him and said, 'There is no Muslim man who rides and does as you have done, except that God, the Almighty, turns to him and laughs at him as I laughed at you.'" It was transmitted only by Ahmad.

Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return**. Then he would say: "O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families." And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing, worshipping and praising our Lord**. Muslim, Abu Dawud, and al-Nasa'i narrated this in this way from Ibn Jurayj, and al-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thauban, on the authority of Abu Las al-Khuza'i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: "There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries." Abu Las' name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it, say the name of God Almighty and then do not neglect your needs**.

Fath al-Qadir

11- And He who sends down water from the sky in due measure meaning, according to need and as the public interest dictates. He does not send down more than you need, so that it destroys your crops, demolishes your homes, or drowns you, nor less than that, so that you need more. And according to what His will dictates regarding the provisions of His servants, by sometimes being generous and at other times being stingy. **Then We revived thereby a dead land**

Surat al-Zukhruf 43:11

And He who sends down water from the sky in a measured amount, and We revive thereby a dead land. Thus will you be brought forth.

meaning, We revived thereby a land barren of vegetation. The majority of scholars read *dead* with a light **double suffix**. Isa and Abu Ja'far read it with a heavy **double suffix**. **Thus will you emerge** from your graves: meaning, like that revival of the earth by bringing forth its vegetation after it had been devoid of vegetation, you will be resurrected from your graves alive. Whoever is able to do this is able to do that. This has been explained previously in Al-'Imran and Al-'A'raf. The majority of scholars read **you emerge** in the passive form, while Al-A'mash, Yahya ibn Waththab, Hamzah, Al-Kisa'i, and Ibn Dhakwan, on the authority of Ibn 'Amir, read it in the active form.

Tafsir al-Baghawi

11. **And He who sent down water from the sky in due measure**, meaning, according to your need for it, not as He sent down on the people of Noah without due measure until He destroyed them. **Then We revived thereby a dead land**, meaning, just as We revived this [dead] land with rain, **you will emerge**, from your graves alive.

Tafsir al-Baidawi

11- **And He who sent down from the sky water in due measure** in a measure that benefits and does not harm. **Then We revived thereby a dead land** from which the water departed. And its masculine form is because the land and the place. *Likewise* is like that resurrection. **You will emerge** you will emerge from your graves. Ibn Amir, Hamza, and Al-Kisa'i read **you will emerge** with a fatha on the ta' and a damma on the ra'.

Surat al-Zukhruf 43:12

And He who created in pairs all things and made for you of the ships and the grazing livestock on which you ride.

Tafsir al-Jalalayn

12 - **And He who created pairs** all kinds **and made for you ships** ships **and livestock** such as camels **on which you ride**. The pronoun was omitted for the sake of brevity and it is in the genitive case in the first, meaning it is in the accusative case in the second.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He Who created all pairs** means, the Most High says: And He Who created everything and paired it, meaning He created the males from the females in pairs, and the females from the males in pairs. **And He made for you from the ships** which are the ships **and the livestock** which are the beasts **that which you ride** meaning: He made for you from the ships what you ride in the seas to wherever you intend and rely in your travel in them for your livelihoods and your needs, and from the livestock what you ride on land to wherever you want in the countries, such as camels, horses, mules, and donkeys.

Tafsir al-Qurtubi

First: The Almighty said: **And He who created pairs** meaning, God is the One who created pairs. Saeed bin Jubair said: meaning all kinds. Al-Hasan said: winter and summer, night and day, the heavens and the earth, the sun and the moon, Paradise and Hell. It was said: the pairs of animals, male and female, said Ibn Isa. It was also said: He meant the pairs of plants, as God Almighty said: **And We caused to grow therein of every beautiful pair** (Qaf: 7), and **of every noble pair** (Ash-Shu'ara': 7). It was also said: what a person experiences of good and evil, faith and disbelief, benefit and harm, poverty and wealth, health and sickness.

I said: This statement includes all statements and brings them together in its generality: **And He has made for you of the ships** the ships, **and the livestock** the camels, **that which you ride** on the land and sea.

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them**. That is, they will acknowledge that the Creator of that

is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you**, that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made for you paths therein**, that is, roads between the mountains and valleys, **that you may be guided**, that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure**, that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

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Mentioning the hadiths related to riding an animal

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Surat al-Zukhruf 43:12

And He who created in pairs all things and made for you of the ships and the grazing livestock on which you ride.

forgive me.” Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: “I saw the Messenger of God, may God bless him and grant him peace, do as I did, then he laughed.” I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, ‘O Lord, forgive me.’ He says, ‘My servant knows that no one forgives sins except Me.’** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa’i from the hadith of Abu al-Ahwas. Al-Nasa’i and Mansur added on the authority of Abu Ishaq al-Subai’i, on the authority of Ali ibn Rabi’ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is *hasan sahih*. Abd al-Rahman ibn Mahdi said on the authority of Shu’bah: I said to Abu Ishaq al-Subai’i: ‘From whom did you hear this hadith?’ He said: ‘From Yunus ibn Khabab.’ So I met Yunus ibn Khabab and said: ‘From whom did you hear it?’ He said: ‘From a man who heard it from Ali ibn Rabi’ah.’ Some of them narrated it on the authority of Yunus ibn Khabab, on the authority of Shaqiq ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi’ah al-Walibi, with this chain of transmission.

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Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return.** Then he would say: “O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families.” And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing, worshipping and praising our Lord.** Muslim, Abu Dawud, and al-Nasa’i narrated this in this way from Ibn

Jurayj, and at-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thauban, on the authority of Abu Las al-Khuza’i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: “There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries.” Abu Las’ name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it, say the name of God Almighty and then do not neglect your needs.**

Fath al-Qadir

12- And He who created in pairs all things What is meant by *pairs* here are the species. Saeed bin Jubair said: All species. Al-Hasan said: Winter and summer, night and day, the heavens and the earth, Paradise and Hell. It was also said: The pairs of animals, male and female. It was also said: The pairs of plants, like His statement: **And We caused to grow therein of every beautiful pair and of every noble pair.** It was also said: What man experiences of good and evil, faith and disbelief. The first is more appropriate. **And He made for you of the ships and the grazing livestock that which you ride** in the sea and on land: meaning that which you ride.

Tafsir al-Baghawi

12. And He who created pairs, meaning all *species*, “and made for you ships and grazing livestock on which you ride,” on land and sea.

Tafsir al-Baidawi

12- “And He who created in pairs all kinds of creatures. And made for you of the ships and the grazing livestock that which you ride.” What you ride is based on the predominance of the transitive verb by itself over the intransitive verb by something other than it, as it is said: I rode the animal and I rode in the ship, or the created thing for riding is over the one made for it, or the prevalent one over the rare one. For this reason He

said:

Surat al-Zukhruf 43:13

That you may mount on their backs and then remember the favor of your Lord when you have mounted on them and say, "Exalted is He who has subjected this to us, and we could not have had it by ourselves."

Surat al-Zukhruf 43:13

That you may mount on their backs and then remember the favor of your Lord when you have mounted on them and say, **Exalted is He who has subjected this to us, and we could not have had it by ourselves.**

Tafsir al-Jalalayn

13 - **that you may mount** that you may settle **on their backs** the pronoun is mentioned and the back is plural in view of the word *what* and its meaning **then remember the favor of your Lord when you are mounted on it and say, Glory be to Him who has subjected this to us, and we could never have subdued it** able to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So that you may be firmly established on the backs of what you ride.

Arabic grammarians differed about the reason for the singularization of the ha' in the phrase **on his backs** and its masculinization. Some of the grammarians of Basra said: Its masculinization refers to what you ride, and what is masculine, as one says: I have women who suit you and please you. Cattle may be made masculine or feminine. And He said in another place: **from what is in their bellies** (Al-Mu'minun 23:21) and in another place: **their bellies** (An-Nahl 16:60). Some of the grammarians of Kufa said: The backs were added to the singular because the singular is in the sense of a plural like the soldiers and the army. It was said: Why didn't you say: so that you may mount on his back, making the back one when you add it to one? I said: The singular has the meaning of a plural, so you returned the back to the meaning, and did not say his back, so it is like the singular whose meaning and pronunciation are the same. Similarly, you say: The women of the soldiers have multiplied, and you say: And the soldiers raised their eyes and did not say his eye. He said: And likewise, all the nouns that are described are added to it, so make them difficult to pluralize them. And if a noun is added to it in the meaning of a verb, it is permissible to make it plural or singular, like your saying: The army raised its voice, and its voices are better. And this is permissible because the verb has no form in two except its form in one.

Another of them said: It was said: So that you may be established on their backs, because it is a description of the heavens, but he made the ha' singular, because heaven is interpreted as a plural, so he made the backs plural and made the ha' singular, because the

verbs of each one whose interpretation is the plural are singular and plural like: the army is defeated and defeated, so if the names come and nothing else, then you say: the army is men, therefore he made the backs plural and made the ha' singular, and if it was like the voice and similar things, it would be permissible for the army to raise its voice and its voices.

His statement: **Then remember the favor of your Lord** God Almighty says: Then remember the favor of your Lord which He bestowed upon you by making it subject to you as mounts on land and sea **when you are seated thereon** so that you glorify and extol Him, and say, **Glory be to God who made subject to us this ship and livestock that we have ridden**, from what the polytheists describe Him with, and associate with Him in worship of idols and statues, **and we could not have subdued it.**

And the people of interpretation said something similar to what we said about that.

Those who said that: Kurayb and Ubayd ibn Ismail al-Hibari narrated to us: Al-Maharibi narrated to us, on the authority of Asim al-Ahwal, on the authority of Abu Hashim, on the authority of Abu Majlaz, who said: I rode an animal and said: **Glory be to Him who has subjected this to us, and we could never have subdued it.** A man from the people of the house heard me - Abu Kurayb and al-Hibari said - al-Maharibi said: I heard Sufyan say: He is al-Hasan ibn Ali, may God be pleased with them both - and he said: Is this what you have been commanded to do? He said: Say: Praise be to God who has guided us to Islam, praise be to God who has blessed us with Muhammad, peace and blessings be upon him, praise be to God who has made us among the best nation produced for mankind. So you have mentioned great blessings, then you say after that: "Glory be to Him who has subjected this to us, and we could never have subdued it. And indeed, to our Lord we will return."

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hashim, on the authority of Abu Majlaz, that al-Hasan ibn Ali, may God be pleased with him, saw a man riding an animal, and he said: Praise be to God who has subjected this to us, and then he mentioned something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **That you may mount on their backs and then remember the favor of your Lord when you are mounted on them.** He teaches you what to say when you embark on a ship. You say, "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful." (Hud 11:41), and when you mount camels, you say, "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return." And He teaches you what to say when you dismount from the mountains and the livestock altogether. You say, **O God, let us descend at a blessed landing place, and You are the best of those who grant landing places.**

Muhammad ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus, his father, that whenever he rode, he would say: **O God, this is from You and Your bounty.** Then he would say: "Glory be to Him who has subjected this to us, and we could never have subdued it. And indeed, to our Lord we will return." And His statement: **and we could never have subdued it** means we could neither control it nor restrain it, from their saying: **I have subdued this**, if you have become its horn and have power over it. And so-and-so is subdued by so-and-so: meaning he has power over him and is able to do so. And the people of interpretation said something similar to what we have said about that.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ibn Abbas: **And we were not able to do it.** He said: We were not able to do it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **in pairs**, he said: camels, horses, mules, and donkeys.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And we were not able to do it:** meaning, we were not able to do it, no, by God, neither in our hands nor in our strength.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And We were not able to subdue it.** He said: In strength.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And we were not able to do it.** He said: We were able to do it.

Yunus told me, he said Ibn Wahb told us, he said: Ibn Zayd said about the statement of God, the Most High: **Glory be to Him who has subjected this to us, and we could never have subdued it.** He said: We are not able to do it. He said: We cannot do it except through You. Were it not for You, we would not have been able to do it nor would we have been able to do it.

Tafsir al-Qurtubi

So that you may mount on their backs. He mentioned the metaphor because he referred it back to what is in His statement: **(that which you ride)**, as Abu Ubaid said. Al-Farra' said: He added the backs to one because what is meant by it is the genus, so the one became in the sense of the plural like the army and the soldiers, and for that reason he mentioned, and the backs are plural, meaning on the backs of this genus.

Second: Saeed bin Jubair said: The livestock here are camels and cows. Abu Muadh said: The camels alone, and this is correct, based on the saying of the Prophet, peace and blessings be upon him: "While a man was

riding a cow, it said to him: 'Are you created for this? You were only created for cultivation.' The Prophet, peace and blessings be upon him, said: 'I believe in that, and so do Abu Bakr and Umar.'" They were not among the people, and this has already been fully explained at the beginning of Surat An-Nahl, and praise be to God.

Third: The Almighty's statement: **So that you may mount on their backs** means camels specifically, based on what we have mentioned, and because arks are ridden on their bellies. However, He mentioned both of them at the beginning of the verse and connected the end of it to one of them. It is possible that He made its exterior its interior, because the water covered it and concealed it, and its interior apparent, because it was revealed to those who were seen and appeared to those who saw.

Fourth: The Almighty's saying: **Then remember the favor of your Lord when you are mounted on it** meaning you ride. The mention of the favor is the praise of God for making it subservient to us on land and sea. **And say, 'Glory be to Him who has subjected this to us'** meaning He made this mount subservient to us. In the reading of Ali ibn Abi Talib: **Glory be to Him who has subjected this to us.** "And we could not have subdued it" meaning able to bear it, according to the saying of Ibn Abbas and Al-Kalbi. Al-Akhfash and Abu Ubaidah said: *Muqrinin* means controlling it. It was said: similar in strength and power, from their saying, he is the horn of so-and-so if he is like him in strength. It is said: so-and-so is a horn for so-and-so, meaning he is controlling him. *Qirnat* such-and-such means I made it subservient and *qirna lahu* means he was able to do it and was strong over it, as if it became a horn for him. God Almighty said: **And we could not have subdued it** meaning able to bear it. Qatrib recited the saying of Amr ibn Ma'dikarib:

The tribes knew what was said to us in the calamities of our two horns

Another said:

You have ridden my hardships with evil and injustice, but you are not able to face difficulties.

Al-Muqrin is also: the one who is overcome by his farm, he has camels or sheep and has no helper with them, or he waters his camels and has no one to drive them away. Ibn Al-Sikkit said: There are two opinions about its origin: the first is that it is taken from the word *iqran*, it is said: **aqran iqran** if he was able, and **aqrant ka-da-da** if you made it able and controlled it, as if he put it in a qarn, which is a rope, so he tied it to it and tightened it. The second is that it is taken from the word *muqarana*, which is to link some of it to others in walking, it is said: **qarant ka-da-da** with *ka-da* if you tied it to it and made it its partner.

Fifth, God Almighty taught us what to say when we ride beasts, and we know in another verse on the tongue of Noah, peace be upon him, what to say when we ride ships, which is the Almighty's saying: "And he said, 'Embark therein, in the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful.'" (Hud 11:41) How many a rider of an animal has stumbled, sunk, been thrust into, or fallen from its

Surat al-Zukhruf 43:13

That you may mount on their backs and then remember the favor of your Lord when you have mounted on them and say, "Exalted is He who has subjected this to us, and we could not have had it by ourselves."

back and perished? How many a rider of a ship has been wrecked and drowned? Since riding is directly a forbidden matter and connected to causes of destruction, He commanded that one should not forget his day when connected to it, and that he will inevitably perish and will return to God Almighty, not escaping His judgment. He should not neglect to mention that in his heart and tongue until he is prepared to meet God by reforming himself, and being careful that his riding be one of the causes of his death in God's knowledge while he is unaware of it. Even Sulayman ibn Yasar said that some people were on a journey and when they rode they would say, **Glory be to Him who has subjected this to us, and we could not have subdued it.** And among them was a man on his she-camel, which was razim, meaning it does not move due to emaciation. Razim is one of the camels that is fixed on the ground and does not get up from emaciation, or the she-camel had become razim, it got up from exhaustion and emaciation but did not move, so it is razim. Al-Jawhari said in As-Sahah. He said: As for me, I am this one, he said: So I jumped on it and broke its neck. It was narrated that a Bedouin rode his ra'ud and said: I am ra'ud, so the ra'ud drove it until it threw it down and broke its neck. The first was mentioned by Al-Mawardi and the second by Ibn Al-Arabi.

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.** That is, they will acknowledge that the Creator of that is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you,** that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made for you paths therein,** that is, roads between the mountains and valleys, **that you may be guided,** that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure,** that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

And the words of the Most High: **Then We revived thereby a dead land,** meaning a dead land. When the water came to it, it quivered and swelled and produced every beautiful pair. Then the Most High pointed out by reviving the land the revival of bodies on the Day of Resurrection after their death, saying: **Thus you will be brought forth.** Then the Almighty said: **And He who created all pairs,** meaning from what the earth produces of all kinds of plants, crops, fruits, flowers, and other things. And from the animals of different kinds and types, **And He has made for you of the ships** meaning the ships **and the grazing livestock that which**

you ride meaning He has tamed them for you and made them subservient and made them easy for you to eat their meat and drink their milk and ride their backs. For this reason, the Most High said: **That you may mount upon their backs** meaning that you may mount firmly and elevated **upon their backs** meaning on the backs of this kind **then remember the favor of your Lord** meaning in what He has subjected to you **when you are mounted upon it and say, 'Glory be to Him who has subjected this to us, and we could not have subdued it'** meaning that we could not have resisted it. And if God had not subjected this to us, we would not have been able to do it. Ibn Abbas **may God be pleased with him**, Qatadah, As-Suddi, and Ibn Zayd said: *Muqrinin* means **able to do so.** "And indeed, to our Lord we will return" means we will go to Him after our death, and to Him is our greater journey. This is by way of drawing attention to the course of this world and the course of the Hereafter, just as He drew attention to the provision for the Hereafter with worldly provisions in His Almighty's saying: **And take provisions, but indeed, the best provision is fear of God.** And to the clothing for this world and the clothing for the Hereafter in His Almighty's saying: "And adornments. And the clothing of righteousness - that is best."

Mentioning the hadiths related to riding an animal

Hadith of the Commander of the Faithful Ali ibn Abi Talib may God be pleased with him. The Imam said: Yazid told us, Sharik ibn Abdullah told us, on the authority of Abu Ishaq, on the authority of Ali ibn Rabi'ah, who said: I saw Ali, may God be pleased with him, brought a mount. When he put his foot in the stirrup, he said: In the name of God. When he mounted it, he said: Praise be to God. "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return." Then he praised God three times and said: "Glory be to You, there is no god but You. I have wronged myself, so forgive me." Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: "I saw the Messenger of God, may God bless him and grant him peace, do as I did, then he laughed." I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, 'O Lord, forgive me.' He says, 'My servant knows that no one forgives sins except Me.'** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Abu al-Ahwas. Al-Nasa'i and Mansur added on the authority of Abu Ishaq al-Subai'i, on the authority of Ali ibn Rabi'ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is hasan sahih. Abd al-Rahman ibn Mahdi said on the authority of Shu'bah: I said to Abu Ishaq al-Subai'i: 'From whom did you hear this hadith?' He said: 'From Yunus ibn Khabab.' So I met Yunus ibn Khabab and said: 'From whom did you hear it?' He said: 'From a man who heard it from Ali ibn Rabi'ah.' Some of them narrated it on the authority of Yunus ibn Khabab, on the authority

of Shaiq ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi'ah al-Walibi, with this chain of transmission.

Hadith of Abdullah bin Abbas may God be pleased with them both. Imam Ahmad said: Abu Al-Mughira told us, "Abu Bakr bin Abdullah told us, on the authority of Ali bin Abi Talha, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, had him ride behind him on his mount. When he had mounted it, the Messenger of God, may God bless him and grant him peace, said God is Most Great three times, and Al-Hamdulillah three times, and Laa ilaaha ill-God once. Then he lay down on it and laughed, then he turned to him and said, 'There is no Muslim man who rides and does as you have done, except that God, the Almighty, turns to him and laughs at him as I laughed at you.'" It was transmitted only by Ahmad.

Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return.** Then he would say: "O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families." And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing, worshipping and praising our Lord.** Muslim, Abu Dawud, and al-Nasa'i narrated this in this way from Ibn Jurayj, and at-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thaaban, on the authority of Abu Las al-Khuza'i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: "There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries." Abu Las' name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it,**

say the name of God Almighty and then do not neglect your needs.

Fath al-Qadir

13- **That you may mount on their backs.** The pronoun refers to what Abu Ubaid said. Al-Farra' said: He added the appearance to one because what is meant is the appearance of this type and the mount is the dominance: that is, that you may mount on the backs of the ships and livestock that you ride. **Then remember the favor of your Lord when you are mounted on them,** that is, this favor that He bestowed upon you of making that ship subservient to you on the sea and land. Muqatil and Al-Kalbi said: It is to say, **Praise be to God who has provided me with this and carried me on it.** "And say, 'Glory be to Him who has subjected this to us,'" that is, He has made this ship subservient to us. Ali ibn Abi Talib recited, "Glory be to Him who has subjected this to us." Qatada said: He has taught you how to say when you ride. The meaning of "And we were not able to subdue it" is that we were not able to bear it. It is said, "He subdued this camel," if it could bear it. Al-Akhfash and Abu Ubaidah said: **Muqarnayn ad-Da'ib two pairs of two equals,** and it was said that they are similar to him in strength, from their saying **he is the horn of so-and-so** if he is similar to him in strength. Qatrib recited the words of Amr ibn Ma'di Karib:

The tribes knew what was said to us in the calamities of our two horns

Another said:

You have ridden my difficult path, you are cowardly and wicked, but you are not able to face difficulties.

What is meant by livestock here is camels in particular, and it was said that it means camels and cows, but the first is more appropriate.

Tafsir al-Baghawi

13. **That you may mount on their backs,** he mentioned the metaphor because he referred it back to (*what*). **Then remember the favor of your Lord when you are mounted on them,** by making the ships subservient on land and sea, **and say, 'Glory be to Him who has subjected this to us,'** he made this subservient to us, **and we could not have subdued it,** "able to do so," and it was said: able to control it.

Tafsir al-Baidawi

13- "That you may mount on their backs" meaning the backs of what you ride, and the plural is for the meaning. "Then remember the favor of your Lord when you are mounted on it" remember it in your hearts, acknowledging it and thanking God for it. "And say, 'Glory be to Him who has subjected this to us, and we could not have subdued it'" is from the verb *aqrana* to endure something, and its root is to find its companion, as the difficult cannot be a companion to the weak. It was read with emphasis and the meaning is the same.

Surat al-Zukhruf 43:13

That you may mount on their backs and then remember the favor of your Lord when you have mounted on them and say, "Exalted is He who has subjected this to us, and we could not have had it by ourselves."

It was narrated from him, peace and blessings be upon him, "that when he put his foot in the stirrup, he would say: In the name of God, and when he was mounted on the mount, he would say: Praise be to God in every circumstance Glory be to Him who has subjected this to us" until his saying:

Surat al-Zukhruf 43:14

And indeed, to our Lord we will return.

Tafsir al-Jalalayn

14 - **And indeed, to our Lord we will return** We will return

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And indeed, to our Lord we will return.** God Almighty says: And that they may also say: And indeed, to our Lord, after our death, we will return to Him.

Tafsir al-Qurtubi

He said: It is not appropriate for a servant to abandon saying this, and it is not obligatory to mention it with the tongue. He should say whenever he rides, especially while traveling, if he remembers: ((Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return)) O God, You are the companion in travel, the successor over family and wealth. O God, I seek refuge in You from the hardships of travel, the gloom of returning, injustice after rest, and a bad sight in family and wealth. He means by **(injustice after rest)** the scattering of a man's affairs after they have been gathered. Amr ibn Dinar said: I rode with Abu Ja'far to his land near a wall called Mudrikah, and he rode on a difficult camel, so I said to him: Abu Ja'far! Are you not afraid that it will throw you down? He said: The Messenger of God, may God bless him and grant him peace, said: On the hump of every camel is a devil. When you ride it, mention the name of God as He commanded you, then treat it with kindness, for only God bears the burden. And Ali said: Ibn Rabia: I witnessed Ali ibn Abi Talib riding an animal one day. When he put his foot in the stirrup, he said: In the name of God. When he was firmly on the animal, he said: Praise be to God. Then he said: Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return. Then he said: Praise be to God, and God is the Greatest three times. O God, there is no god but You. I have wronged myself, so forgive me, for no one forgives sins except You. Then he laughed, so I said to him: What makes you laugh? He said: I saw the Messenger of God (peace and blessings of God be upon him) do as I did and say as you said. Then he laughed, so I said to him: What makes you laugh, O Messenger of God? He said: The servant, or he said: It is strange for a servant to say: O God, there is no god but You, I have wronged myself, so forgive me, for no one forgives sins except You, knowing that no one forgives sins other than You. Abu Dawud al-Tayalisi included it in his Musnad, and Abu Abdullah Muhammad ibn Khuwayzmandad included it in his

Ahkam. Al-Tha'labi mentioned something similar in an abbreviated form on the authority of Ali, may God be pleased with him, and his wording on his authority is: "When the Prophet, may God bless him and grant him peace, would place his foot in the stirrup, he would say: In the name of God. When he was level, he would say: Praise be to God in every circumstance. Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return. And when you dismount from the ships and the livestock, say: O God, send us down at a blessed landing place, and You are the best of those who provide landing places." Abu Nujayh narrated on the authority of Mujahid, who said: Whoever rides and does not say: Glory be to Him who has subjected this to us, and we could not have subdued it, Satan will say to him: Come, let us ride on horses or in some of the boats. So they ride, carrying with them vessels of wine and wine, and they do not stop drawing water until their clothes are full while they are on the backs of the animals." Or in the bellies of ships while they sail with them, they remember nothing but Satan, and they obey nothing but his commands. Al-Zamakhshari said: It has reached me that some of the sultans rode while drinking wine from one country to another, between them a month's journey, and he did not recover until the house was at peace, so he did not feel his journey nor did he sense it. How much difference is there between the actions of those riders and what God commanded regarding him in this verse?!

Tafsir Ibn Kathir

God Almighty says: And if you, O Muhammad, ask these polytheists who worship other than Him, **Who created the heavens and the earth?** they will surely say, **The Exalted in Might, the Knowing created them.** That is, they will acknowledge that the Creator of that is God alone, with no partner for Him, and yet they worship other idols and rivals with Him. Then God Almighty says: **He who made the earth a cradle for you,** that is, a stable, settled bed on which you walk, stand, sleep, and depart, even though it was created on a stream of water. But He anchored it with mountains so that it would not shake this way or that. **And He made for you paths therein,** that is, roads between the mountains and valleys, **that you may be guided,** that is, in your travel from one country to another, and one region to another. **And He who sends down water from the sky in due measure,** that is, according to what is sufficient for your crops, fruits, and drinking for yourselves and your livestock.

And the words of the Most High: **Then We revived thereby a dead land,** meaning a dead land. When the water came to it, it quivered and swelled and produced every beautiful pair. Then the Most High pointed out by reviving the land the revival of bodies on the Day of Resurrection after their death, saying: **Thus you will be brought forth.** Then the Almighty said: **And He who created all pairs,** meaning from what the earth produces of all kinds of plants, crops, fruits, flowers, and other things. And from the animals of different kinds and types, **And He has made for you of the ships** meaning the ships **and the grazing livestock that which**

you ride meaning He has tamed them for you and made them subservient and made them easy for you to eat their meat and drink their milk and ride their backs. For this reason, the Most High said: **That you may mount upon their backs** meaning that you may mount firmly and elevated **upon their backs** meaning on the backs of this kind **then remember the favor of your Lord** meaning in that He has subjected to you **when you are mounted upon it and say, 'Glory be to Him who has subjected this to us, and we could not have subdued it'** meaning that we could not have resisted it. And if God had not subjected this to us, we would not have been able to do it. Ibn Abbas **may God be pleased with him**, Qatadah, As-Suddi, and Ibn Zayd said: *Muqrinin* means **able to do so**. "And indeed, to our Lord we will return" means we will go to Him after our death, and to Him is our greater journey. This is by way of drawing attention to the course of this world and the course of the Hereafter, just as He drew attention to the provision for the Hereafter with worldly provisions in His Almighty's saying: **And take provisions, but indeed, the best provision is fear of God**. And to the clothing for this world and the clothing for the Hereafter in His Almighty's saying: "And adornments. And the clothing of righteousness - that is best."

Mentioning the hadiths related to riding an animal

Hadith of the Commander of the Faithful Ali ibn Abi Talib may God be pleased with him. The Imam said: Yazid told us, Sharik ibn Abdullah told us, on the authority of Abu Ishaq, on the authority of Ali ibn Rabi'ah, who said: I saw Ali, may God be pleased with him, brought a mount. When he put his foot in the stirrup, he said: In the name of God. When he mounted it, he said: Praise be to God. "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return." Then he praised God three times and said: "Glory be to You, there is no god but You. I have wronged myself, so forgive me." Then he laughed. I said to him: **Why did you laugh, O Commander of the Faithful?** He, may God be pleased with him, said: "I saw the Messenger of God, may God bless him and grant him peace, do as I did, then he laughed." I said: **Why did you laugh, O Messenger of God?** The Prophet (peace and blessings be upon him) said: **The Lord, the Blessed and Exalted, is pleased with His servant when he says, 'O Lord, forgive me.' He says, 'My servant knows that no one forgives sins except Me.'** This is how it was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Abu al-Ahwas. Al-Nasa'i and Mansur added on the authority of Abu Ishaq al-Subai'i, on the authority of Ali ibn Rabi'ah al-Asadi al-Walibi, with this chain of transmission. Al-Tirmidhi said: It is hasan sahih. Abd al-Rahman ibn Mahdi said on the authority of Shu'bah: I said to Abu Ishaq al-Subai'i: 'From whom did you hear this hadith?' He said: 'From Yunus ibn Khabab.' So I met Yunus ibn Khabab and said: 'From whom did you hear it?' He said: 'From a man who heard it from Ali ibn Rabi'ah.' Some of them narrated it on the authority of Yunus ibn Khabab, on the authority of Shaiq ibn Uqbah al-Asadi, on the authority of Ali ibn Rabi'ah al-Walibi, with this chain of transmission.

Hadith of Abdullah bin Abbas may God be pleased with them both. Imam Ahmad said: Abu Al-Mughira told us, "Abu Bakr bin Abdullah told us, on the authority of Ali bin Abi Talha, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, had him ride behind him on his mount. When he had mounted it, the Messenger of God, may God bless him and grant him peace, said God is Most Great three times, and Al-Hamdulillah three times, and Laa ilaaha ill-God once. Then he lay down on it and laughed, then he turned to him and said, 'There is no Muslim man who rides and does as you have done, except that God, the Almighty, turns to him and laughs at him as I laughed at you.'" It was transmitted only by Ahmad.

Hadith of Abdullah ibn Umar may God be pleased with them both. Imam Ahmad said: Abu Kamil told us, Hammad ibn Salamah told us, on the authority of Abu al-Zubayr, on the authority of Ali ibn Abdullah al-Barqi, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: Whenever the Prophet, may God bless him and grant him peace, would mount his camel, he would say Allahu Akbar three times, then say: **Glory be to Him who has subjected this to us, for we could not have subdued it, and indeed, to our Lord we will return**. Then he would say: "O God, I ask You in this journey of mine for righteousness and piety, and for deeds that please You. O God, make the journey easy for us and shorten for us what is far away. O God, You are the Companion in travel and the Successor over the family. O God, be our companion in our journey and take care of our families." And when the Prophet, may God bless him and grant him peace, would return to his family, he would say: **We are returning, repentant, God willing, worshipping and praising our Lord**. Muslim, Abu Dawud, and al-Nasa'i narrated this in this way from Ibn Jurayj, and at-Tirmidhi from the hadith of Hammad ibn Salamah, both on the authority of Abu al-Zubayr with this chain.

Another hadith Imam Ahmad said: Muhammad ibn Ubayd told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ibrahim, on the authority of Amr ibn al-Hakam ibn Thauban, on the authority of Abu Las al-Khuza'i, who said: The Messenger of God, may God bless him and grant him peace, carried us on camels from the charity camels to Hajj, and we said: O Messenger of God, we do not think that we should carry these, so he, may God bless him and grant him peace, said: "There is no camel but that there is a devil on its mount, so mention the name of God over it when you ride it as I command you, then treat it with kindness for yourselves, for only God Almighty carries." Abu Las' name is Muhammad ibn al-Aswad ibn Khalaf.

Another hadith with the same meaning - Ahmad said: Atab told us, Abdullah and Ali bin Ishaq told us, Abdullah - meaning Ibn al-Mubarak - told us, Usama bin Zaid told us, Muhammad bin Hamza told me that he heard his father say: I heard the Messenger of God, may God bless him and grant him peace, say: **On the back of every camel is a devil, so when you mount it, say the name of God Almighty and then do not neglect**

your needs.

Fath al-Qadir

14- **And indeed, to our Lord we will return.** That is, we will return to Him. This is the complete statement to be said when riding an animal or a ship.

Tafsir al-Baghawi

14. **And indeed, to our Lord we will return**, meaning we will return in the afterlife.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn Ali ibn Muhammad ibn Abdullah ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Abu Ishaq, Ali ibn Rabia told me that he witnessed Ali, may God be pleased with him, when he mounted. When he put his foot in the stirrup, he said: In the name of God. When he was level, he said: Praise be to God. Then he said: Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return. Then he praised God three times and glorified God three times. Then he said: There is no god but God, I have wronged myself, so forgive me, for no one forgives sins except You. Then he laughed. He said: What makes you laugh, O Commander of the Faithful? He said: I saw the Messenger of God, may God bless him and grant him peace, do what I did, and say the same as I said, then he laughed. So we said: What makes you laugh, O Prophet of God? He said: The servant, or he said: I am amazed at the servant when he says: There is no god but God, I have wronged myself, so forgive me, for no one forgives sins except You. He knows that no one forgives sins except You. Sins except Him.

Tafsir al-Baidawi

14- **And indeed, to our Lord we will return.** That is, we will return. This is because riding is for transportation, and the greatest transportation is the return to God Almighty. Or because it is dangerous, so the rider should not neglect it and should prepare to meet God Almighty.

Surat al-Zukhruf 43:15

And they have assigned to Him a portion of His servants. Indeed, mankind is clearly ungrateful.

Surat al-Zukhruf 43:15

And they have assigned to Him a portion of His servants. Indeed, mankind is clearly ungrateful.

Tafsir al-Jalalayn

15 - **And they have attributed to Him a portion of His servants** where they said the angels are daughters of God because the child is a portion of the father and the angels are among the servants of God Almighty **Indeed, man** is saying what was mentioned above is **clearly ungrateful** clearly showing his disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists have given God a share of His creation, and that is because they say to the angels: They are the daughters of God.

And the people of interpretation said something similar to what we said about that.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And they assigned to Him from among His servants a portion**, he said: Sons and daughters from the angels.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And they assigned to Him a portion of His servants**. He said: The daughters.

Others said: What is meant by the part here is: justice.

Mention of those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they assigned to Him a portion of His servants**: meaning, equal.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And they assigned to Him a portion of His servants**: meaning, equal.

We chose the statement we chose in interpreting that because God, the Most High, followed that with His statement: **Or has He taken from among those He creates daughters and preferred you with sons?** as a rebuke to them for what you said. So it was known that His rebuke to them with that was only for what He reported about what they said about attributing daughters to God, the Most High.

And His statement: **Indeed, man is clearly ungrateful**. God Almighty says: Indeed, man is clearly ungrateful for the favors of his Lord which He has bestowed upon him. He says: He makes his ingratitude for His favors

upon him clear, to whoever contemplates it with the thought of his heart and ponders his situation.

Tafsir al-Qurtubi

The Almighty said: **And they have assigned to Him from among His servants a portion** meaning equal, according to Qatada, meaning from those worshipped other than God Almighty. Al-Zajaj and Al-Mubarrad: The portion here is the daughters. The believers were amazed at their ignorance when they acknowledged that the Creator of the heavens and the earth is God, then they assigned to Him a partner or a son, and they did not know that the One who has the power to create the heavens and the earth does not need anything to support him or to take comfort in him, because this is from the attributes of deficiency. Al-Mawardi said: The portion among the Arabs is the daughters. It is said: The woman has sufficed if she has given birth to daughters. The poet said:

If a free woman is sufficient one day, it is no wonder that a free woman may be sufficient sometimes.

Al-Zamakhshari: Among the innovations of interpretations is the interpretation of the part as females, and the claim that the part in the Arabic language is a name for females, and this is nothing but a lie against the Arabs and a newly invented and changed thing, and that did not convince them until they derived from it: the woman sufficed, then they made a house, and a house:

If a free woman is satisfied one day, it is no wonder

Her husband is from the daughters of the Aws tribe.

Rather, His statement, **And they have assigned to Him a portion of His servants** is connected to His statement, **And if you ask them**, meaning, if you ask them about the Creator of the heavens and the earth, they will acknowledge Him. And they have assigned to Him, along with that acknowledgment, a portion of His servants, so they described Him with the attributes of created beings. The meaning of **a portion of His servants** is that they said the angels are the daughters of God, so they made them a portion of Him and a part of Him, just as a child is a part of his father and a part of him. **A portion** is read with two dammahs. **Indeed, man** meaning the disbeliever, **is clearly ungrateful**. Al-Hasan said: After the calamities and forgets the blessings, *clear* is the one who shows disbelief.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim,

and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment and is in dispute not clear?** That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that and **they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Fath al-Qadir

Then the Almighty returned to mentioning the disbelievers who were mentioned previously, and said: **15- And they assigned to Him a portion of His servants.** Qatada said: That is, equal to Him, meaning what was worshipped besides God. Al-Zajaj and Al-Mubarrad said: The portion here refers to daughters, and the portion among the Arabs refers to daughters. It is said that a woman has given birth to daughters, and from this is the saying of the poet:

If a free woman is sufficient one day, it is no wonder that a free woman may be sufficient sometimes.

The author of Al-Kashshaf considered the interpretation of the part as daughters to be an innovation in interpretation, and stated that it is a lie against the Arabs. The response to this is that it was narrated by Al-Zajaj and Al-Mubarrad, who are the masters of the Arabic language and its preservers, and those who came after them are the ultimate in its knowledge. The interpretation of the part as daughters is supported by what will come in His statement: **Or has He taken from what He creates daughters?** and His statement: **And when one of them is given the good report of what is set forth for the Most Merciful** and His statement: **And they have made the angels, who are the servants of the Most Merciful, females.** It was said that what is meant by the recompense here are the angels, for they made them the sons of God, the Most High, as stated by Mujahid and Al-Hasan. Al-Azhari said: The meaning of the verse is that they

Surat al-Zukhruf 43:15

And they have assigned to Him a portion of His servants. Indeed, mankind is clearly ungrateful.

have made for God an exaggerated portion of His servants. It was said that what is meant by *ghansan* here is the disbeliever, for he is the one who clearly denies the blessings of God upon him.

Tafsir al-Baghawi

15. The Almighty's statement: **And they have assigned to Him a portion of His servants**, meaning a share and a portion, which is their saying: The angels are the daughters of God. The meaning of *making* here is judging and saying something, as you say: I made Zayd the best of people, meaning I described him and judged by him. **Indeed, man**, meaning the disbeliever, **is ungrateful**, ungrateful for God's blessings, *clear*, apparent ingratitude.

Tafsir al-Baidawi

15- **And they attributed to Him from among His servants a portion** is connected to His saying: **And if you ask them** meaning that after that recognition from His servants they attributed to Him a son, so they said the angels are the daughters of God. Perhaps He called him a part as he was called some because he is a piece of the father indicating the impossibility of him being the One True God in his essence. Abu Bakr read *part* with two dammahs. **Indeed, mankind is clearly ungrateful** The apparent ungratefulness and from that is attributing a son to God because they are from extreme ignorance of Him and belittling His status.

Surat al-Zukhruf 43:16

Or has He taken from what He creates daughters and preferred you with sons?

Tafsir al-Jalalayn

16 - *Or* in the sense of the hamza of denial and the statement is implied, that is, do you say **He took from what He created daughters** for Himself and purified you He chose you **with sons** the necessary from your previous statement, so it is from the group of denial

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Or has He taken from what He creates daughters?** God Almighty says, rebuking these polytheists who described Him as saying that the angels are His daughters: **O ignorant ones, has your Lord taken from what He creates daughters, while you are not satisfied for yourselves? And He has chosen you with sons.** He says: And He has chosen you with sons, so He made them for you.

Tafsir al-Qurtubi

The Almighty says: **Or has He taken from what He creates daughters?** The *mim* is a connective, meaning He has taken from what He creates daughters, as you claimed that the angels are daughters of God. So the wording is a question but its meaning is confirmation. **And He has chosen you for sons** means He has singled you out for sons. It is said: **I have chosen him with such-and-such**, meaning I have favored him with it. **I have chosen him with love**, I mean I have made him sincere with him. **I have made him sincere with him**, I say: **We have made him sincere with God.** It is amazing that they attribute to God the choice of daughters while they have chosen sons for themselves, and He is too sacred to have a son. If an ignorant person imagined that He had taken a son for Himself, why did He not attribute both genders to Him? And why did these people make for themselves the most honorable of the two genders and for Him the lesser? This is like the Almighty's saying: **Is it for you the male and for Him the female? That is, indeed, an unfair division.** (An-Nahm: 21-22)

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim,

and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment and is in dispute not clear?** That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that and **they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Surat al-Zukhruf 43:16

Or has He taken from what He creates daughters and preferred you with sons?

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Tafsir al-Baidawi

16- Or has He taken from what He creates daughters and preferred you with sons? The meaning of the hamza in *Am* is to deny and express astonishment at their condition, as they were not satisfied with making a part of Him until they made for Him from His creations parts that were less worthy than what was chosen for them and more hateful to them, such that if one of them is given good report of it, his grief over it becomes intense, as he said:

Fath al-Qadir

Then He denied this to them, saying: 16- **Or has He taken for Himself daughters from among what He creates?** This is a question of rebuke and rebuke. *Or* is the detached particle, and the meaning is: Has your Lord taken for Himself daughters **and purified you with sons?** So He made for Himself the preferred of the two types and for you the superior of them. It is said **I purified him with such-and-such**: meaning I preferred him with it, and **I purified him with love**: I made it pure for him. Similar to this verse is His statement: **For you are the males and for Him are the females? * That is indeed an unfair division.** And His statement, **Then has your Lord purified you with sons?** The phrase **and purified you** is conjoined with **has taken** and included with it under the denial.

Tafsir al-Baghawi

16. Or has He taken for Himself daughters from among those He creates? This is a question of rebuke and denial. He says: Has your Lord taken for Himself daughters, **and has chosen you for sons?** Like His saying: **Then has your Lord chosen you for sons?** (al-Isra' 17:40).

Surat al-Zukhruf 43:17

And when one of them is given the report of that which he presents as an example of the Most Merciful, his face darkens, and he is filled with inward grief.

Tafsir al-Jalalayn

17 - **And when one of them is given the good report of that which is presented as an example for the Most Merciful** he makes it similar to the attribution of daughters to Him because the boy is similar to the boy. The meaning is that if one of them is informed of the birth of a daughter to him, **his face will darken** changed with a sorrowful change **and he will be filled with inward grief** filled with grief. So how can he attribute daughters to Him? Exalted is He above that.

Tafsir al-Suyuti

Tafsir al-Tabari

And if one of them is given good report of what is given as an example for the Most Merciful, God Almighty says: And if one of these polytheists who make a part of God's servants a part of what is given as an example for the Most Merciful, he says: What is given as an example for God, so he likens Him to a likeness, and that is what He described Him with, that He has daughters.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **By what He has set forth as an example for the Most Merciful**, he said: A son.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **By what He has given an example of the Most Merciful** is by what He has given to God.

And His statement: **His face remained blackened** means that God Almighty says: The face of this one who was given the good report of what the Most Merciful had given him as an example of daughters remained blackened from the evil of what he had been given the good report of. **And he was filled with inward grief** means that he was sad.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **and he is filled with grief**: meaning sad.

Tafsir al-Qurtubi

The Almighty said: **And when one of them is given the good report of that which is presented to the Most Merciful as an example** meaning that a daughter has been born to him, **his face darkens** meaning his face becomes *blackened*. It was said that the example he

made is false, and it was said: because of the good report of a female, the proof for which is in Surat al-Nahl 16: **And when one of them is given the good report of a female** (al-Nahl 16:58). It is their condition that if one of them is told that a female has been born to him, he becomes distressed and his face turns red with rage and grief, and he is filled with distress. It was narrated from some of the Arabs that his wife gave birth to a female, so he deserted the house in which the woman was, and she said:

Why doesn't Abu Hamza come to us? He stays in the house next to us.

Angry that we do not give birth to sons, but rather take what we are given

It was read as (**blackened, blackened**) and according to the reading of the group, his face is the subject of (*shadow*) and (*blackened*) is the predicate of (*shadow*), and it is permissible for (*shadow*) to have a pronoun referring back to someone and it is its subject, and (**his face**) is a substitute for the pronoun, and (*blackened*) is the predicate of (*shadow*), and it is permissible for (**his face**) to be raised as the subject, and (*blackened*) to be raised as its predicate, and in (*shadow*) it is its subject and the sentence is its predicate, **and he is suppressing grief** meaning sad, said Qatadah, and it was said distressed, said Ikrimah, and it was said silent, said Ibn Abi Hatim, and that is due to the corruption of his example and the invalidity of his argument, and whoever allows the angels to be daughters of God has made the angels a likeness of God, because the child is of the same kind as the father and resembles him, and whoever blackens his face with what is attributed to him that does not please him, is more deserving of blackening his face by attributing such a thing to someone who is more noble than him, so how about with God Almighty! The meaning of this verse has been sufficiently explained in *Al-Nahl*.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim, and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most

Surat al-Zukhruf 43:17

And when one of them is given the news of that which he presents as an example of the Most Merciful, his face darkens, and he is filled with inward grief.

High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment and is in dispute not clear?** That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that **and they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own

estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Fath al-Qadir

Then he increased his rebuke and rebuke of them, saying: 17- **And when one of them is given the good report of that which is presented to the Most Merciful as an example**, meaning that what He made for the Most Merciful, glory be to Him, of Him having given Himself daughters. The meaning is that if one of them is given the good report that a daughter has been born to him, he becomes distressed and its effects are evident on him, which is the meaning of His statement: **his face remains black**, meaning his face becomes black because of the birth of a female, as there was no male birth in her place. **and he is filled with grief**, meaning he is very sad, full of grief, filled with it. Qatada said: Sad. Ikrimah said: Distressed, and it was said: silent. The phrase **and he is filled with grief** is in the accusative case as a state.

Tafsir al-Baghawi

17. **And when one of them is given the good report of that which is set forth for the Most Merciful as an example**, meaning that he made a likeness for God, that is, that every child born resembles him, meaning if one of them is given the good report of girls as mentioned in Surat al-Nahl 16: **And when one of them is given the good report of a female, his face darkens, and he is filled with inward grief** (al-Nahl 16:58) from grief and anger.

Tafsir al-Baidawi

17- **And when one of them is given good tidings of that which is presented to the Most Merciful as an example** with the gender for which he made an example, since

the son must resemble the father. **His face darkens** His face becomes extremely black because of the gloom that befalls him. **And he is filled with inward grief** His heart is filled with distress, and in that are indications of the corruption of what they said, and the definition of sons as mentioned previously in the males. It was read *blackened* and *sawad* on the basis that in *shadow* there is a pronoun for the one giving good tidings, and his face is blackened, a sentence that is the predicate.

Surat al-Zukhruf 43:18

Or is one who is brought up in adornment and is, in dispute, unable to make his statement clear?

Surat al-Zukhruf 43:18

Or is one who is brought up in adornment and is, in dispute, unable to make his statement clear?

Tafsir al-Jalalayn

18 - **Or they believe** the hamza of denial and the waw of conjunction in a sentence meaning they make for God **that which is created in adornment and it is** the adornment **in the dispute is not clear and they made** the appearance of the argument due to its weakness from it due to the femininity

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or one who plants ornaments and adorns himself with them **while he is in dispute** meaning: while he is in dispute with the one who disputes with him during the dispute without making clear what he said, and with the one who disputes with him with proof and argument, due to his inability and weakness. You made him a part of God's creation and you claimed that he is his share of them. And in the speech there is something omitted that is sufficient with the evidence of what was mentioned from it, which is what I mentioned.

The commentators differed on the meaning of his statement: **Or one who grows up in adornment and is not clear in dispute**. Some of them said: By that he meant female slaves and women.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **Or one who grows up in adornment and is in dispute not clear** he said: He means the woman.

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Alqamah, on the authority of Marthad, on the authority of Mujahid, he said: Women were permitted to wear silk and gold, and he recited: **Or one who grows up in adornment while in dispute he is not clear**. He said: He means the woman.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Or one who grows up in adornment and is in dispute not clear**, he said: The female slaves you have attributed to the Most Merciful as children. How do you judge?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Or one who grows up in finery and is in dispute not clear**, he said: The female slaves he fools

with that, not clear of their weakness.

Muhammad ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Or one who grows up in adornment**, meaning: They gave him daughters, and when one of them is given the good report of them, his face darkens, and he is filled with inward grief. He said: As for his statement, **and he is not clear in dispute**, he means: rarely does a woman speak and want to present her argument except that she is presented with an argument against herself.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Or one who grows up in adornment and is not clear in dispute**. He said: An-Nisa.

Others said: He meant by that their idols that they worshipped instead of God.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Or one who is raised in ornaments...** the verse, he said: These are their statues that they make of silver and gold, which they worship. They are the ones who created them, they made them from that ornament, then they worshipped them. **And he is in the dispute, not clear**. He said: He does not speak, and he recited: **Then he is a clear opponent**. (Ya-Sin 36:77)

The more correct of the two opinions on this matter is the opinion of those who say: What is meant by that are female slaves and women, because that follows God's statement about the polytheists' attributing to Him what they dislike for themselves of daughters, and their lack of knowledge of His right, and their adorning Him with attributes and miserliness - while He is their Creator, Owner, Provider, and Bestower of blessings upon them which He enumerated at the beginning of this surah - which they would not like for themselves. So following that speech with something similar to it is more appropriate and more fitting than following it with something that is not mentioned.

The reciters differed in their recitation of the statement: **Or whoever grows up in adornment**. The majority of the reciters of Medina and Basra, and some of the Meccans and Kufians, read it as **or whoever grows up** with a fatha on the yaa and a light stress on the yaa from nasha'a yansha'. The majority of the reciters of Kufa read it as *yansha'* with a damma on the yaa and a shaddah on the shin from nasha'tuhu, so he is yansha'.

The correct thing to say about this, in our view, is that they are two well-known readings in the readings of the regions, and they are close in meaning, because the origin of the construction is nashe', and the originating is originated, so whichever one the reader reads, he is correct. It has been mentioned that in the reading of Abdullah, it is **or from whom they create except in adornment al-hilya**. In *from* there are several grammatical aspects: the nominative case as a resumption and the accusative case as an omission of **they make yaddu'lu** as if it were said: **or from whom**

they create in adornment they make the daughters of God. The accusative case may also be permissible in it as a response to his statement: **Or has He taken from what He creates daughters or from whom He creates in adornment?** So *from* is used to refer to daughters, and the genitive case is used to refer to *what* in his statement: **And when one of them is given the good report of what is presented as an example for the Most Merciful.**

Tafsir al-Qurtubi

The Almighty's saying: **Or one who is brought up in adornment** has two issues:

The first is the saying of the Most High: **Or one who grows up** meaning he is raised and grows up. Nashu' is education. It is said **I grew up among the Banu so-and-so** if I grew up among them. Nashu' and nasha' have the same meaning. Ibn Abbas, Ad-Dahhak, Ibn Watthab, Hafs, Hamza, Al-Kisa'i and Khalaf read *yansha'* with a damma on the ya', a fatha on the noon and a shaddah on the sheen, meaning he is raised and grows up in adornment. Abu Ubaid chose this because the chain of transmission in it is higher. The rest read *yansha'* with a fatha on the ya' and a sukoon on the noon. Abu Hatim chose this, meaning he is established and firm. Its root is from nasha'a, meaning he rose, as Al-Harawi said. *Yansha'* is transitive, and *yansha'* is intransitive.

Second: The Almighty's saying: **in adornment** meaning in decoration. Ibn Abbas and others said: They are female slaves whose attire is different from that of men. Mujahid said: Women were permitted to wear gold and silk, and he recited this verse. Al-Kaya said: It indicates that adornment is permissible for women, and there is consensus on it, and the reports on it are countless.

I said: It was narrated on the authority of Abu Hurairah that he used to say to his daughter: O my daughter, beware of adorning yourself with gold! For I fear for you the flames.

God the Almighty said: **And he is not clear in dispute.** That is, in argument and presenting evidence. Qatada said: No woman spoke and had an argument except that she made it against herself. In the copy of Abdullah it is: **And he is not clear in speech.** The meaning of the verse: **Ascribing to God one who is like this!** That is, that is not permissible. It was said: The idols that originated in adornment were their idols, the smallest of which were made of gold and silver and their jewels. This was said by Ibn Zayd and Ad-Dahhak. The meaning of **And he is not clear in dispute** according to this statement is: that is, he is silent about the answer. *From* is in the accusative case, that is, they took for God one who originates in adornment. It is permissible for it to be nominative as a subject and the predicate is implied. Al-Farra' said: Its meaning is: or whoever is in this state deserves worship. If you like, say it is in the genitive case, returning to the beginning of the statement, which is His statement: **Because of what He struck,** or according to *what* in His statement: **From what He creates daughters.** The fact that the

substitute is in these two places is weak because the interrogative alif is a barrier between the substitute and that which is substituted.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim, and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment and is in dispute not clear?** That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced

Or is one who is brought up in adornment and is, in dispute, unable to make his statement clear?

their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that **and they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Fath al-Qadir

Then he increased his rebuke and reprimand of them, saying: 18- **Or one who grows up in adornment and is not clear in dispute?** The meaning of **is raised** is **brought up**. Raising is nurturing, and adornment is decoration. *Min* is in the accusative case, with an implied meaning, conjoined with *made*. The meaning is: Or they made it for Him, glory be to Him, that he be brought up in adornment, while he is unable to take care of his own affairs, and when he is disputed, he is unable to establish his argument and refute what his opponent argues with due to his deficient mind and weak opinion. Al-Mubarrad said: The meaning of the

verse is: Or they make for him one who grows up in adornment: meaning, grows up in adornment. The majority of scholars read *yansha* with a fatha on the ya' and a sukoon on the noon. Ibn Abbas, Al-Dahhak, Ibn Watthab, Hafs, Hamzah, Al-Kisa'i, and Khalaf read it with a damma on the ya', a fatha on the noon, and a shaddah on the sheen. Abu Hatim preferred the first reading, and Abu Ubaid preferred the second. Al-Harawi said: The verb according to the first reading is intransitive, and according to the second, transitive. Meaning: He is raised and grows up in adornment. Qatada said: A woman rarely speaks with her argument without being spoken with an argument against her. Ibn Zayd and Al-Dahhak said: What grows up in adornment are their idols that they fashioned from gold and silver.

Tafsir al-Baghawi

18. **Or he who grows up**, Hamzah, Al-Kisa'i, and Hafs read: (*yansha*) with a damma on the ya', a fatha on the noon, and a shaddah on the sheen, meaning he is raised. The others read it with a fatha on the ya', a sukoon on the noon, and a soft sheen, meaning he grows up. **in adornment**, in ornamentation, meaning women. **and in dispute he is not clear**, in dispute he is not clear about the argument because of their weakness and foolishness. Qatada said about this verse: So when a woman speaks and wants to speak with her argument, she speaks with the argument against herself.

There are three aspects to the position of *from*: nominative as a subject, accusative as an implied word, its meaning: or from those who create in ornamentation, they make them daughters of God, and the genitive is a response to his saying: **from what He creates** and his saying: **with what He struck**.

Tafsir al-Baidawi

18- **Or he who grows up in adornment** meaning, or they made for him, or he took someone who would be raised in adornment, meaning girls. **And he is in the dispute** in the argument. **Not clear** is established for what he claims of a deficiency in the mind and weakness of opinion, and it is possible that it is from the subject with the predicate omitted, meaning, or from this is the state of his son, and **In the dispute** is related to *clear*, and adding *not* to it does not prevent it for what you know. Hamzah, Al-Kisa'i, and Hafs read *yansha* meaning he raises. *Yansha* and *yansha'a* were read with the same meaning, and similar to that are above it, above it, and above it, with the same meaning.

Surat al-Zukhruf 43:19

And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

Tafsir al-Jalalayn

19 - (And they have made the angels, who are the servants of the Most Merciful, females. Do they bear witness to their creation? Their testimony will be recorded, that they are females, and they will be questioned about it in the Hereafter, and punishment will be imposed on them.) They brought **their testimony will be recorded** that they are females, **and they will be questioned** about it in the Hereafter, and punishment will be imposed on them.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Qatada who said: Some of the hypocrites said that God married the jinn, so the angels came out from among them and He descended among them and made the angels, who are the servants of the Most Merciful, females.

Tafsir al-Tabari

God Almighty says: And He made these polytheists His angels, who are the servants of the Most Merciful.

The reciters differed in their recitation of this verse. The majority of the reciters of Medina recited it as <who are with the Most Gracious>with a noon, as if they had interpreted in that the statement of God, the Most High: **Indeed, those who are with your Lord are not arrogant.** (al-A'raf 7:206) The interpretation of the statement according to this recitation is: And they made the angels of God, who are with Him, glorifying and sanctifying Him, females. So they said: They are the daughters of God, out of their ignorance of the right of God, and out of their audacity in saying falsehood and invalidity. The majority of the reciters of Kufa and Basra recited it as: **And they made the angels who are the servants of the Most Gracious females**, meaning: the plural of servant. So the meaning of the statement according to the recitation of these people is: And they made the angels of God, who are His creation and servants, the daughters of God, so they made them feminine by describing them as females.

The correct thing to say about this, in my opinion, is that they are two well-known readings in the readings of the regions, and their meanings are correct. So whichever of them the reader reads, he is correct, because the angels are the servants of God and are with Him.

They also differed in the reading of His statement: **Bear witness to their creation.** Some of the readers of Medina read it as **Bear witness to their creation** with a damma on the alif, as if the agent was not named, meaning: Did God bear witness to these polytheists who made God's angels female, the creation of His

angels who are with Him, so that they knew what they were, and that they were females, and described them as such, because of their knowledge of them and their seeing them? Then it was returned to what was not named. It was read with a fatha on the alif, meaning: Did they bear witness to that, so they knew it?

The correct thing to say about this, in my opinion, is that they are two well-known readings, so whichever one the reader recites, he is correct.

And His statement: **Their testimony will be recorded.** God Almighty says: The testimony of those who say that the angels are daughters of God will be recorded in this world, based on what they testified against them, and they will be asked about that testimony in the Hereafter to provide proof of its truth, and they will not find a way to do so.

Tafsir al-Qurtubi

And they made the angels, who are the servants of the Most Merciful, females. The Kufians read (*servants*) in the plural, and Abu Ubaid chose it, because the chain of transmission is higher in it, and because God Almighty only denied them when they said that they were the daughters of God, so He informed them that they were servants and that they were not His daughters. And on the authority of Ibn Abbas that he read (**servants of the Most Merciful**), and Saeed bin Jubayr said: In my copy of the Qur'an is (**Abd al-Rahman**), so he said: Erase it and write (**servants of the Most Merciful**), and the confirmation of this reading is the statement of God Almighty: **Rather, they are honored servants** (Al-Anbiya': 26), and His statement God Almighty: **Do those who disbelieve think that they can take My servants as protectors besides Me?** (al-Kahf 18:102), and His statement God Almighty: **Indeed, those you invoke besides God are servants like you** (al-A'raf 7:194), and the rest read (**with the Most Merciful**) with a silent *nun* and Abu Hatim chose it. And the confirmation of this reading is the statement of God Almighty: **Indeed, those who are with your Lord** (al-A'raf 7:104) 206], and His saying: **And to Him belongs whoever is in the heavens and the earth and whoever is with Him** (al-Anbiya 21:19). The intention is to clarify their lie and show their ignorance in attributing children to God Almighty, then in their control that the angels are females while they are the daughters of God, and the mention of the servants is to praise them, that is, how did they worship the One who is at the end of worship, then how did they rule that they are females without evidence, and making here means saying and ruling, you say: I made Zayd the most knowledgeable of people, that is, I ruled for him that **witness their creation** that is, bring them to the state of their creation until they ruled that they are females. And it was said: "The Prophet, may God bless him and grant him peace, said: How do you know that they are females?" They said: We heard that from our fathers and we testify that they did not lie about them being females. God Almighty said: **Their testimony will be written down and they will be asked about it** meaning they will be asked about it in the Hereafter. Nafi' read *awshahu* with an interrogative hamza inside a damma hamza that is facilitated, and it

Surat al-Zukhruf 43:19

And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

is not extended except for what Al-Maseebi narrated from him that it is extended. Al-Mufaddal narrated from Asim something like that and the two hamzas were realized. The rest read *ashhadu* with one interrogative hamza. It was narrated from Al-Zuhri **ashhadu khalqalihum** as report. *sattaktubu* is the reading of the general public with a damma on the ta' on the passive verb *shahadahum* in the nominative case. Al-Salami, Ibn Al-Sameeq and Hubayrah read from Hafs *sankatub* with a noon, *shahadahum* in the accusative case by naming the agent. From Abu Raja' **sattaktubu shahadatihum** in the plural.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim, and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment and is in dispute not clear?** That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that **and they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Fath al-Qadir

19- **And they have made the angels, who are the servants of the Most Merciful, females.** Making here means saying and judging something, as you would say: I made Zayd the best of people, meaning I said that and judged him accordingly. The Kufians read *servants* in the plural, and Ibn Abbas read it the same way. The rest read **with the Most Merciful** with a silent *nun*. Abu Ubaid preferred the first reading because the chain of transmission is higher in it, and because God denied them when He said that they are the daughters of God, so He informed them that they are His servants. This reading is supported by His statement: **Rather, they are honored servants.** Abu Hatim preferred the second reading, and said: "The confirmation of this reading is His statement: 'Indeed, those who are with your Lord...'" Then He rebuked and admonished them, saying: **Bring them to witness their creation**, meaning bring them to witness God's creation of them. This is from witnessing, which means presence. This is a mockery and a mockery of them. The majority read *ash-hadu* as a question without *waw*. Nafi' read *ash-hadu*. The majority read **their testimony will be written** with a damma on the superscript ta', the passive voice of the verb, and the nominative case of their testimony. As-Salami, Ibn as-Sameefa', and Hibaira on the authority of Hafs read it with a noon, the active voice of the verb, and the accusative case of their testimony. Abu Raja' read their testimony in the plural, and the meaning is: We will write this testimony that they testified with in the register of their deeds so that we may reward them for it, and they will be questioned about it on the Day of Resurrection.

Tafsir al-Baghawi

19. **And they made the angels, who are the servants of the Most Merciful, females.** The people of Kufa and Abu Amr read: **(servants of the Most Merciful)** with the ba' and the alif after it and raising the dal like the Almighty's saying: **Rather, they are honored servants Al-Anbiya' 26.** The others read: **(with the Most Merciful)** with the nun and the dal is in the accusative case, and its confirmation is the Almighty's saying: **Indeed, those who are with your Lord Al-A'raf 206** the verse, **witnessed their creation.** The people of Medina read it as if its agent was not named, and the second hamza was softened after the question hamza, meaning: they brought their creation. The others read it with the fatha on the sheen, meaning they brought their creation when they were created. This is like His saying: **Or did We create the angels females while they were witnesses? Al-Saffat 150. Their testimony will be recorded**, on the angels that they are the daughters of God, **and they will be questioned**, about it.

Al-Kalbi and Muqatil said: When they said this, the Prophet, may God bless him and grant him peace, asked them: **How do you know that they are females?** They said: **We heard it from our fathers and we testify that they did not lie.** Then God Almighty said: **Their testimony will be recorded and they will be questioned about it** in the Hereafter.

Tafsir al-Baidawi

19- **And they have made the angels, who are the servants of the Most Merciful, females.** This is another blasphemy included in their statement, which he denounced them for, which is that they made the most perfect and honored servants in the sight of God, the most deficient in opinion and the most contemptible in kind. Ubayd, Al-Hijaziyan, Ibn Amir, and Yaqub, according to Ali, read it as an example of their proximity. It was also read as *female*, which is the plural of the plural. **Witness their creation.** They brought God's creation of them and witnessed them as females, for that is something that is known by observation, and it is ignorance and mockery. Nafi' read *ashhadu* with an interrogative hamza and a damma hamza between them, and *a'ashhadu* with a period between them. **Their testimony will be written down**, which they testified against the angels. **And they will be asked**, meaning about it on the Day of Resurrection, and it is a severe threat. It was also read *sayyaktu* and *sankatub* with a ya' and a noon. Their testimonies are that God is a part of Him or that He has daughters who are the angels and they are questioned about questioning.

Surat al-Zukhruf 43:20

And they said, "If the Most Merciful had willed, we would not have worshipped them." They have no knowledge of that. They are only falsifying.

Surat al-Zukhruf 43:20

And they said, **If the Most Merciful had willed, we would not have worshipped them.** They have no knowledge of that. They are only falsifying.

Tafsir al-Jalalayn

20 - **And they said, If the Most Merciful had willed, we would not have worshipped them** meaning the angels, so our worship of them is by His will, so He is pleased with it. God Almighty said, **They have no power over that** what is said of their pleasure in worshipping them **who knows that they are only guessing** lying about it, so the punishment will result from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists from Quraysh said: If the Most Merciful had willed, we would not have worshipped the idols that we worship besides Him. He did not impose a punishment on us for our worship of them because He was pleased with our worship of them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Najih, on the authority of Mujahid, regarding His statement, **If the Most Gracious had willed, we would not have worshipped them,** regarding idols. God, the Almighty, says, **They have no knowledge of that,** meaning: They have no knowledge of the truth of what they say about that. They only say it based on conjecture and falsehood, because they have no information about that from Me or proof. They only say it based on assumption and calculation. **They are only guessing,** meaning: They are only guessing. This is the statement that they said, and that is their statement, **If the Most Gracious had willed, we would not have worshipped them.**

And Mujahid used to say in his interpretation of that what: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told us, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **They are only guessing** they do not know God's ability to do that.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'If the Most Gracious had willed,'** meaning the polytheists said, in mockery and ridicule: **If the Most Gracious had willed, as you claim, we would not have worshipped these angels.** This is a true statement from them, intended to be

false. Everything is by the will of God, and His will is obligatory, as is His knowledge, so it is not possible to use it as evidence. Something contrary to what is known and intended is possible, even if it does not happen. If they had worshipped God instead of idols, we would have known that God wanted from them what they did. This meaning has already been mentioned in Al-An'am when He said: **Those who associate others with God will say, 'If God had willed, we would not have associated others with Him.'** (Al-An'am 6:148), and in Ya-Sin 36: **Should we feed those whom, if God had willed, He would have fed them?** [Ya-Sin 47]. His statement: **They have no knowledge of that** is attributed to His statement: **And they have made the angels, who are the servants of the Most Gracious, females.** That is, they have no knowledge of what they say: **The angels are daughters of God.** This was said by Qatada, Muqatil, and Al-Kalbi. Mujahid and Ibn Jurayj said: Meaning idols, that is, they have no knowledge of worshipping idols. *From* is a connection. **They only guess,** that is, they speculate and lie. They have no excuse for worshipping other than God Almighty. What was included in their words was that God commanded us to do this or was pleased with it from us, and for this reason He did not forbid us or hasten to punish us.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in what they fabricated and lied about, in that they made some of the livestock up for their idols and some for God the Almighty, as God the Almighty mentioned about them in Surat Al-An'am in His saying, the Blessed and Most High: "And they have assigned to God a share of what He created of crops and livestock, and they say, 'This is for God,' according to their claim, and this is for our associates. So whatever is for their associates does not reach God, and whatever is for God reaches their associates. Evil is that which they judge." And likewise, they assigned to Him, in the division of daughters and sons, the worst and most degrading of the two, which is daughters, as God the Almighty said: **Do you have males and He has females? That would then be an unfair division.** And He the Almighty said here: "And they have assigned to Him a portion of His servants. Indeed, man is clearly ungrateful." Then He the Almighty said: **Or has He taken from what He creates daughters and preferred you with sons?** This is the utmost denial of them. Then He mentioned the complete denial, as He, the Most High, said: **And when one of them is given the report of that which is presented as an example for the Most Merciful, his face darkens, and he is filled with inward grief.** That is, when one of these people is given the report of the daughters they have attributed to God, he is extremely disgusted by that, and is overcome by depression because of the bad report he has received, and he hides from the people out of shame because of that. God Almighty says: How can you be disgusted by that and attribute it to God Almighty? Then He, the Most High, said: **Or one who grows up in adornment**

and is in dispute not clear? That is, a woman is deficient, and her deficiency is completed by wearing jewelry from the time she is a child, and if she disputes, she has no expression, rather she is helpless and unable. Or is someone like this attributed to the presence of the Almighty God? The female is deficient in appearance and in essence, in form and meaning, so the deficiency of her appearance and image is completed by wearing jewelry and what is similar to it to make up for her deficiency, as some Arab poets said:

Jewelry is nothing but an adornment for a deficiency that completes beauty if beauty is limited.

But if beauty is abundant like your beauty, there is no need to visit.

As for the deficiency of its meaning, it is weak and unable to triumph when triumphant, it has no expression or ambition, as some Arabs said when he was given the good report of a daughter: She is not a blessing of a son, her victory is crying, and her righteousness is theft. And the saying of the Blessed and Most High: **And they made the angels, who are the servants of the Most Merciful, females** means they believed that about them, so the Most High denounced their saying that and said: **Witness their creation** meaning they witnessed it and God created them females. **Their testimony will be recorded** meaning about that **and they will be questioned** about that on the Day of Resurrection, and this is a severe threat and a definite warning. **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** meaning if God had willed, He would have prevented us from worshipping these idols that are in the form of the angels who are the daughters of God, for He knows that and He approves of it for us. So they combined many types of error:

One of them is that they made God Almighty a son, and He is exalted, sanctified, and far above that, greatly exalted.

Second Their claim that He chose daughters over sons, so they made the angels, who are the servants of the Most Merciful, females.

Third Their worship of them, despite all of this, is without evidence, proof, or permission from God Almighty, but rather based on mere opinions, whims, imitation of ancestors, notables, fathers, and the ignorant wandering in ignorance.

Fourth Their argument is based on their own estimation of that. They are very ignorant in this argument, for God the Almighty has vehemently denied that to them. For ever since He sent the messengers and revealed the books, He has commanded us to worship Him alone, with no partner or associate, and has forbidden us from worshipping anyone other than Him. God the Almighty says: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and observe what was the end of those who denied." And God the Almighty says: "And ask those We sent before you of

Our messengers: 'Did We appoint other than the Most Merciful deities to be worshipped?'" And God the Almighty says in this verse, after mentioning their argument: **They have no knowledge of that**, meaning the truth of what they said and the argument they used. **They are only guessing**, meaning they lie and fabricate. Mujahid said about God's statement: "They have no knowledge of that. They are only guessing," meaning they do not know God's ability to do that.

Fath al-Qadir

20- And they say, 'If the Most Gracious had willed, we would not have worshipped them.' This is another form of their disbelief in God, which they used to mock and ridicule. Its meaning is: If the Most Gracious had willed, as you claim, we would not have worshipped these angels. This is a true statement intended to be false, and its explanation has already been mentioned in Al-An'am. So God, the Exalted, made clear their ignorance by saying, **They have no knowledge of that**. That is, they have no knowledge of what they said, that if God had willed that they not worship the angels, He would not have worshipped them. Rather, they spoke of that out of ignorance, and intended what they portrayed as true to be false, and they claimed that if He willed, He would be pleased. Then He made clear their lack of knowledge by saying, **They are only guessing**. That is, they are only lying in what they said and pretending to be false. It has been said that the reference in His saying, *that*, is to His saying, **and they have made the angels, who are the servants of the Most Gracious, females**. Qatada, Muqatil, and Al-Kalbi said it. Mujahid and Ibn Jurayj said: That is, they have no knowledge of worshipping idols.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The first thing that God created was the pen, and He commanded it to write down everything that will happen until the Day of Resurrection, and the Book is with it. Then he recited: **And indeed, it is in the Mother of the Book with Us, sublime and wise**. Ibn Mardawayh narrated something similar, on the authority of Anas, with a chain of transmission traceable to the Prophet. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement: **Shall We turn away from you the Reminder?** He said: You would have liked to be forgiven, but you did not do what you were commanded to do. Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, al-Hakim and Ibn Mardawayh narrated on the authority of Ibn Umar: "When the Messenger of God (blessings and peace of God be upon him) traveled, he would mount his mount, then say: 'Allahu Akbar' three times, then say: 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'" Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **and we could not have subdued it**, He said: **With the ability to do so**. And Abd bin Hamid narrated on his authority, **Or one who grows up in adornment**, he said: It refers to women. He distinguished between their attire and the attire of men and reduced them in inheritance and testimony and ordered them to sit and called them the ones who remained. And Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated - and authenticated it -

Surat al-Zukhruf 43:20

And they said, "If the Most Merciful had willed, we would not have worshipped them." They have no knowledge of that. They are only falsifying.

on the authority of Saeed bin Jubair, he said: I used to recite this letter, **Who are the female servants of the Most Merciful**, so I asked Ibn Abbas and he said: Servants of the Most Merciful? I said: It is in my copy of the Qur'an with the Most Merciful. He said: Erase it and write, Servants of the Most Merciful.

Tafsir al-Baghawi

20. **And they say, 'If the Most Merciful had willed, we would not have worshipped them,'** meaning the angels, as stated by Qatada, Muqatil, and Al-Kalbi. Mujahid said: It means the idols, and He did not hasten our punishment for our worship of them because He was pleased with us worshipping them. God the Most High said: **They have no knowledge of that**, in what they say. **They only guess.** They are lying when they say that God the Most High was pleased with us regarding their custom. It was also said that they are only guessing when they say that the angels are female and that they are the daughters of God.

Tafsir al-Baidawi

20- **And they said, 'If the Most Gracious had willed, we would not have worshipped them.'** That is, if He had willed that the angels not be worshipped, we would not have worshipped them. They used the negation of His will not to worship as evidence for the impossibility of prohibiting it or for its being good. This is false, because the will gives precedence to some possibilities over others, whether they are commanded or prohibited, good or not. Therefore, He was ignorant of them, so He said, "They have no knowledge of that. They are only guessing." They are making false assumptions. It is possible that the reference is to the origin of the claim, as if when He showed the aspects of its corruption and narrated their false doubt, He denied that they had knowledge of it by way of reason, then He turned away from it to deny that they had a basis in transmission, so He said:

Surat al-Zukhruf 43:21

Or did We give them a scripture before this and they are clinging to it?

Tafsir al-Jalalayn

21 - Or did We give them a scripture before it meaning the Qur'an about worshipping other than God **so they hold fast to it** meaning that this did not happen

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Or did We give them a scripture before it?** God Almighty says: We did not give these fabricators who say, **If the Most Gracious had willed, we would not have worshipped the gods**, a scripture that truly reflects what they say about that, before this Qur'an that We revealed to you, O Muhammad. **So they hold fast to it.** He says: They hold fast to that scripture that came to them from Me before this Qur'an, acting upon it, believing in what is in it, and using it as evidence against you.

Tafsir al-Qurtubi

God Almighty says: **Or have We given them a scripture before it to which they cling?**

This is equivalent to his saying: **Witness their creation.** The meaning is: Did they witness their creation or did We give them a book before it, that is, before the Qur'an, with what I call for, so they adhere to it and act according to what is in it.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their worship of other than God without proof, evidence, or argument: **Or have We given them a scripture before it** meaning before their polytheism **to which they cling** meaning in what they are doing? This is not the case, as God the Almighty says: **Or have We sent down to them authority so that it speaks about what they used to associate with God** meaning that it was not like that. Then God the Almighty says: **Rather, they said, 'Indeed, we found our fathers following a religion, and indeed, we are, following in their footsteps'** meaning they have no basis for what they are doing of polytheism other than imitating their fathers and grandfathers who were following a religion, and what is meant by that here is religion. And in His statement the Almighty: **Indeed, this nation of yours is one nation** and their saying: **And indeed, we are, following in their footsteps** meaning behind them *guided* is a claim from them without proof. Then the Almighty made clear that the statement of these people was preceded by their counterparts and peers from the previous nations who

denied the Messengers. Their hearts were similar, so they said the same as their statement: "Likewise, no messenger came to those before them except that they said, 'A magician or a madman.' They enjoin him on one another. Rather, they are a transgressing people." And likewise He said here: **Likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.'** Then the Almighty said: *Say*, meaning, O Muhammad, to these polytheists, **Or even if I brought to you better guidance than what you found your fathers following, they would say, 'Indeed, we, in that with which you have been sent, are disbelievers.'** That is, if they had known and been certain of the truth of what you had brought, they would not have submitted to it because of their bad intentions and their stubbornness towards the truth and its people. God Almighty said: **So We took vengeance on them**, meaning on the nations that denied, with various types of punishment, as He, the Blessed and Exalted, detailed in their stories. **Then see how was the end of the deniers**, meaning how they perished and were destroyed, and how God saved the believers.

Fath al-Qadir

His statement: 21- **Or did We give them a scripture before it?** "Or is it the disconnected one?" That is, rather, did We give them a scripture before the Qur'an that they should worship other than God? **So they hold fast to it.** They take what is in it and use it as evidence and make it their proof. It is possible that *Or is* repeated for His statement, **Bring them witness**, so it is connected, and the meaning is, did they bring their creation to bear witness, or did We give them a scripture, etc. It was said that the pronoun in **before it** refers to their claim: That is, or did We give them a scripture before their claim that speaks of the truth of what they claim? The first is more appropriate.

Tafsir al-Baghawi

21. **Or did We give them a scripture before it**, meaning before the Qur'an, that they should worship other than God, **to which they cling.**

Tafsir al-Baidawi

21- **Or did We give them a scripture before it?** Before the Qur'an, or their claim that proves the truth of what they said. **So they cling to it.** They cling to that scripture.

Surat al-Zukhruf 43:22

Rather, they said, "Indeed, we found our fathers following a religion, and indeed, we are guided by their footsteps."

Surat al-Zukhruf 43:22

Rather, they said, **Indeed, we found our fathers following a religion, and indeed, we are guided by their footsteps.**

Tafsir al-Jalalayn

22 - **Rather, they said, Indeed, we found our fathers following a religion (and we are walking in their footsteps, guided by them, and they used to worship other than God.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We did not give these people who say, **If the Most Gracious had willed, we would not have worshipped these idols** by commanding them to be worshipped, a Book from Us. Rather, they said, **We found our fathers who were before us worshipping them, so we worship them as they worshipped them.** And what He, the Most High, meant by His statement, **Rather, they said, 'We found our fathers following a religion,'** is rather, **We found our fathers following a religion and a creed,** and that is their worship of idols.

And the people of interpretation said something similar to what we said about that.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **upon a nation** means a religion.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Indeed, we found our fathers following a religion,** meaning: We found our fathers following a religion.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, we found our fathers following a religion.** He said: The polytheists of Quraysh said that: We found our fathers following a religion.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **They said, 'We found our fathers following a religion.'** He said: Following a religion.

The reciters differed in reading his statement: **upon a nation.** The majority of reciters in the countries read it **upon a nation** with a damma on the alif, in the meaning described of religion, faith, and tradition. It was reported from Mujahid and Omar bin Abdul Aziz that they read it <upon a nation> with a kasra on the alif.

There was a difference of opinion regarding its meaning if its alif is broken. Some of them interpreted it if it is broken as referring to the method and that it is a verbal noun from the saying: I led the people in prayer, so I lead them in prayer as a nation. It was reported from the Arabs by hearing: How beautiful his aunt, his nation, and his sitting, if it is a verbal noun. Some of them interpreted it if its alif is broken as referring to the nation that means bliss and dominion, as Adi bin Zaid said:

Then after the peasant, the king, and the imamate, I showed them the graves there.

He said: He meant the leadership of the king and his blessings. Some of them said: The word *ummah* with a dammah and the word *ummah* with a kasrah have the same meaning.

The correct reading in this regard, which I do not permit anything else, is to use the damma on the alif, due to the consensus of the authoritative reciters of the various regions on this. As for those who use the kasra, I do not think that they intended by the kasra anything other than the meaning of the method and approach, as we mentioned before, not the blessing and the kingdom. Because there is no basis for saying: **Indeed, we found our fathers in a state of wealth and we are following them in that,** because following only applies to religions and faiths and the like, not to the kingdom and the blessing, because following the kingdom is not something that everyone who wants it can reach.

His statement: **And we are guided by their footsteps** means: And we are guided by the footsteps of our fathers in what they followed of their religion, meaning: We follow them in their path.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And we are guided by their footsteps,** meaning: We are guided by their religion.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And we are guided by their footsteps.** He said: And we are following them in that.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **upon a nation** meaning on a way and a school of thought. This was said by Omar bin Abdul Aziz. He, Mujahid, and Qatada used to read **upon a nation** with a kasra on the alif. Ummah is the way. Al-Jawhari said: And the nation **with a kasra** is the blessing. And the nation is also a language for the nation, and it is the way and religion. On the authority of Abu Ubaidah, Adi bin Zaid said about the blessing:

Then after the peasant, the king and the slave, she

showed them the graves there.

On the authority of Ghair Al-Jawhari, Qatada and Atiyah said: **On a nation** means on a religion. From this is the saying of Qais bin Al-Khatim:

We were following the nation of our fathers, and others follow the example of the first.

Al-Jawhari said: The nation is the path and religion. It is said: So-and-so has no mother, meaning he has no religion or sect. The poet said:

Are the people of a nation equal to the unbelievers?

Mujahid and Qatib said: **On religion, on religion.** In some copies of the Qur'an: **They said, 'Indeed, we found our fathers following a religion.'** These sayings are similar. It was reported from Al-Farra': **On religion, on a qiblah.** Al-Akhfash: **On straightness.** He recited the words of Al-Nabigha:

I swore and left no doubt for you. Can a slave be sinned if he is obedient?

The second: **And indeed, we are guided by their footsteps,** meaning we are guided by them. In the other verse: *following*, meaning we imitate them, and the meaning is the same. Qatada said: **following and following.** This is evidence of the invalidation of imitation, because of their responsibility for imitating their fathers and their neglect of what the Messenger, may God bless him and grant him peace, called them to. This has been fully discussed in Surat Al-Baqarah. Muqatil narrated that this verse was revealed about Al-Walid bin Al-Mughira, Abu Sufyan, Abu Jahl, Utbah, and Shaibah, the sons of Rabi'ah, from the Quraysh. That is, just as these said, those before them also said, consoling their Prophet, may God bless him and grant him peace. Similar to it is: **You are only told what was told to the messengers before you Fussilat 41:43.** The pampered is the one who is spoiled, and what is meant here are kings and tyrants.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their worship of other than God without proof, evidence, or argument: **Or have We given them a scripture before it** meaning before their polytheism **to which they cling** meaning in what they are doing? This is not the case, as God the Almighty says: **Or have We sent down to them authority so that it speaks about what they used to associate with God** meaning that it was not like that. Then God the Almighty says: **Rather, they said, 'Indeed, we found our fathers following a religion, and indeed, we are, following in their footsteps'** meaning they have no basis for what they are doing of polytheism other than imitating their fathers and grandfathers who were following a religion, and what is meant by that here is religion. And in His statement the Almighty: **Indeed, this nation of yours is one nation** and their saying: **And indeed, we are, following in their footsteps** meaning behind them *guided* is a claim from them without proof. Then the Almighty made clear that the statement of these people was preceded by their counterparts and peers from the previous nations who

denied the Messengers. Their hearts were similar, so they said the same as their statement: "Likewise, no messenger came to those before them except that they said, 'A magician or a madman.' They enjoin him on one another. Rather, they are a transgressing people." And likewise He said here: **Likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.'** Then the Almighty said: *Say*, meaning, O Muhammad, to these polytheists, **Or even if I brought to you better guidance than what you found your fathers following, they would say, 'Indeed, we, in that with which you have been sent, are disbelievers.'** That is, if they had known and been certain of the truth of what you had brought, they would not have submitted to it because of their bad intentions and their stubbornness towards the truth and its people. God Almighty said: **So We took vengeance on them,** meaning on the nations that denied, with various types of punishment, as He, the Blessed and Exalted, detailed in their stories. **Then see how was the end of the deniers,** meaning how they perished and were destroyed, and how God saved the believers.

Fath al-Qadir

Then the Almighty made it clear that they had no argument or doubt, but they followed their fathers in misguidance, so He said: 22- **Rather, they said, 'Indeed, we found our fathers following a religion, and we are, following in their footsteps.'** So they admitted that they had no basis except imitating their fathers, and the meaning of 'upon a nation' is 'upon a way and a doctrine.' Abu Ubaid said: It is the method and religion, and Qatada and others said the same. Al-Jawhari said: 'Ummah means method and religion. It is said that someone has no nation, meaning he has no religion or sect. From this is the saying of Qays ibn al-Khatim:

We were on the nation of our fathers and we follow the example of the first of the first

And the other said:

Are the nation and the unbelievers equal?

Al-Farra and Qatib said: **In the direction of the Qiblah.** Al-Akhfash said: **In a straight line.** He recited the words of Al-Nabigha:

I swore and left no doubt for you. Can a slave be sinned if he is obedient?

The majority read *umma* with a dammah over the hamza, while Mujahid, Qatadah, and Umar ibn Abd al-Aziz read it with a kasrah over it. Al-Jawhari said: "Ummah with a kasrah means blessing, and ummah is also a dialect for nation, and from it, Uday ibn Zayd said:

Then after the farmer, the king and the nation, she showed them graves there.

Surat al-Zukhruf 43:22

Rather, they said, "Indeed, we found our fathers following a religion, and indeed, we are guided by their footsteps."

Tafsir al-Baghawi

22. **Rather, they said, 'Indeed, we found our fathers following a religion,'** meaning, a religion and a way of life. Mujahid said: **following an imam.** "And we are guided by their footsteps," meaning, they made themselves guided by following their fathers.

Tafsir al-Baidawi

22- **Rather, they said, 'We found our fathers following a religion, and we are guided by their footsteps.'** That is, they have no rational or transmitted proof, but rather they have inclined towards imitating their ignorant fathers. *Ummah* is the path that is followed like a mount for the one being traveled to. It is read with a kasrah, and it is the state that the mother, that is, the one intending, is in, and from it comes religion.

Surat al-Zukhruf 43:23

And thus We did not send before you a warner to any city except that its affluent said, **Indeed, we found our fathers following a religion, and indeed, we are following in their footsteps.**

Tafsir al-Jalalayn

23 - (And likewise, We did not send before you a warner to any city except that its affluent said, **Indeed, we found our fathers following a religion, a faith, (and indeed, we are following in their footsteps.)**)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And just as these polytheists from Quraysh did, so did those who disbelieved in God before them, and they said the same as they said, "We did not send before you, O Muhammad, to any city, meaning to its people, messengers to warn them of Our punishment for their disbelief in Us, so warn them and beware of Our wrath and the coming of Our punishment upon them, except that its affluent ones said," meaning their leaders and chiefs.

As Muhammad bin Abdul A'la told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Except their affluent ones said**, he said their leaders and nobles.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And thus We did not send before you a warner to any city but its affluent ones said**, their leaders and chiefs in polytheism.

And His statement: **Indeed, we found our fathers following a religion**, meaning: They said: We found our fathers following a religion and faith. **And we will follow in their footsteps**, meaning: We will follow their path and method, following their actions, doing as they did, and worshipping what they worshipped. God Almighty says to Muhammad, may God bless him and grant him peace: The polytheists of your people followed the path of those before them from among their brothers who associated partners with God in their response to you as they responded to you, their rejection of advice as they rejected you, and their arguments as they argued for their adherence to their false religion.

And the people of interpretation said something similar to what we said about that.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **And we will follow in their footsteps**, he said: by their actions.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And we will follow in their footsteps.** So follow them in that.

Tafsir al-Qurtubi

God Almighty says: **And thus We did not send before you any warner to any city except that its affluent said, 'Indeed, we found our fathers following a religion, and we will certainly follow in their footsteps.'**

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their worship of other than God without proof, evidence, or argument: **Or have We given them a scripture before it meaning before their polytheism to which they cling** meaning in what they are doing? This is not the case, as God the Almighty says: **Or have We sent down to them authority so that it speaks about what they used to associate with God** meaning that it was not like that. Then God the Almighty says: **Rather, they said, 'Indeed, we found our fathers following a religion, and indeed, we are, following in their footsteps'** meaning they have no basis for what they are doing of polytheism other than imitating their fathers and grandfathers who were following a religion, and what is meant by that here is religion. And in His statement the Almighty: **Indeed, this nation of yours is one nation** and their saying: **And indeed, we are, following in their footsteps** meaning behind them *guided* is a claim from them without proof. Then the Almighty made clear that the statement of these people was preceded by their counterparts and peers from the previous nations who denied the Messengers. Their hearts were similar, so they said the same as their statement: "Likewise, no messenger came to those before them except that they said, 'A magician or a madman.' They enjoin him on one another. Rather, they are a transgressing people." And likewise He said here: **Likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.'** Then the Almighty said: *Say*, meaning, O Muhammad, to these polytheists, **Or even if I brought to you better guidance than what you found your fathers following, they would say, 'Indeed, we, in that with which you have been sent, are disbelievers.'** That is, if they had known and been certain of the truth of what you had brought, they would not have submitted to it because of their bad intentions and their stubbornness towards the truth and its people. God Almighty said: **So We took vengeance on them**, meaning on the nations that denied, with various types of punishment, as He, the Blessed and Exalted, detailed in their stories. **Then see how was the end of the deniers**, meaning how they perished and were destroyed, and how God saved the believers.

Fath al-Qadir

Then the Almighty informed that other disbelievers had preceded them in this statement and said it, saying:

Surat al-Zukhruf 43:23

And thus We did not send before you a warner to any city except that its affluent said, "Indeed, we found our fathers following a religion, and indeed, we are following in their footsteps."

23- **And thus We did not send before you a warner to any city except that its affluent said, 'Indeed, we found our fathers following a religion, and we will certainly follow in their footsteps.'** Its affluent people are its rich and its leaders. Qatada said: **Followers and followers.** The meaning of guidance and imitation are close, and He singled out the affluent people to draw attention to the fact that luxury is the reason for neglecting consideration.

Tafsir al-Baghawi

23. **And likewise, We did not send before you a warner to any city except that its affluent people said, 'Indeed, we found our fathers following a religion, and we will follow in their footsteps.'**

Tafsir al-Baidawi

23- **And likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we will certainly follow in their footsteps.'** This is a consolation for the Messenger of God, may God bless him and grant him peace, and an indication that imitation in such a matter is an ancient misguidance, and that their predecessors also did not have a reliable support, and singling out the affluent ones is an indication that indulgence and the love of idleness diverted them from looking at imitation.

in Surat Al-Baqarah, so there is no point in repeating it.

Surat al-Zukhruf 43:24

He said, **Even if I bring you better guidance than that which you found your fathers following?** They said, **Indeed, we, in that with which you have been sent, are disbelievers.**

Tafsir al-Jalalayn

24 - He said to them, **Do you follow that?** "Even if I bring you better guidance than what you found your fathers following," they said, **Indeed, we, in that with which you have been sent,** you and those before you, **are disbelievers.**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad (peace and blessings be upon him): "Say, O Muhammad, to these polytheists among your people, who say, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.' 'Or even if I came to you, O people, from your Lord, with better guidance, to the path of truth, and more directing to you to the path of right conduct, than what you found,' you following, your fathers of religion and faith, 'they said, 'Indeed, we, in that with which you have been sent, are disbelievers.'" He said that to them, and they responded by saying to him as those before them from the nations who denied their messengers said to their prophets: **Indeed, we, O people, are disbelievers in that with which you have been sent,** meaning: they deny and reject. The reciters of the regions, except for Abu Ja'far, recited this as **He said, 'Or if I came to you,'** with a ta'. It was reported that Abu Ja'far al-Qari' recited it as **Say, 'Or if I came to you'** with a noon and an alif. The recitation according to us is what the reciters of the regions follow, due to the consensus of the authorities on it.

Tafsir al-Qurtubi

God the Almighty says: **He said, 'Even if I came to you with better guidance'** meaning, say, O Muhammad, to your al-Nas 114: **Have I not come to you from God with better guidance than what you found your fathers following?** They said, **Indeed, we, in that with which you have been sent, are disbelievers.** This means everything with which the messengers were sent. The address is to the Prophet (peace and blessings of God be upon him), and the wording is plural, because denying him is denying everyone else. It was also read as, **Say, 'And he said, "I have come to you and we have come to you"** meaning, **Would you follow your fathers, even if I came to you with a religion better guided than the religion of your fathers?** They said, **Indeed, we will remain steadfast in the religion of our fathers and will not abandon it, even if you bring to us something that is better guided.** The discussion of imitation and its censure has already been discussed

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their worship of other than God without proof, evidence, or argument: **Or have We given them a scripture before it** meaning before their polytheism **to which they cling** meaning in what they are doing? This is not the case, as God the Almighty says: **Or have We sent down to them authority so that it speaks about what they used to associate with God** meaning that it was not like that. Then God the Almighty says: **Rather, they said, 'Indeed, we found our fathers following a religion, and indeed, we are, following in their footsteps'** meaning they have no basis for what they are doing of polytheism other than imitating their fathers and grandfathers who were following a religion, and what is meant by that here is religion. And in His statement the Almighty: **Indeed, this nation of yours is one nation** and their saying: **And indeed, we are, following in their footsteps** meaning behind them *guided* is a claim from them without proof. Then the Almighty made clear that the statement of these people was preceded by their counterparts and peers from the previous nations who denied the Messengers. Their hearts were similar, so they said the same as their statement: "Likewise, no messenger came to those before them except that they said, 'A magician or a madman.' They enjoin him on one another. Rather, they are a transgressing people." And likewise He said here: **Likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.'** Then the Almighty said: *Say,* meaning, O Muhammad, to these polytheists, **Or even if I brought to you better guidance than what you found your fathers following, they would say, 'Indeed, we, in that with which you have been sent, are disbelievers.'** That is, if they had known and been certain of the truth of what you had brought, they would not have submitted to it because of their bad intentions and their stubbornness towards the truth and its people. God Almighty said: **So We took vengeance on them,** meaning on the nations that denied, with various types of punishment, as He, the Blessed and Exalted, detailed in their stories. **Then see how was the end of the deniers,** meaning how they perished and were destroyed, and how God saved the believers.

Fath al-Qadir

Then God Almighty commanded His Messenger, may God bless him and grant him peace, to respond to them, saying: 24- **He said, 'Even if I came to you with better guidance than what you found your fathers following.'** That is, would you follow your fathers even if I came to you with a religion better guided than the religion of your fathers? Al-Zajaj said: The meaning is, say to them, **Will you follow what you found your fathers following, even if I came to you with better guidance than it?** The majority read, **He said, 'Or if I came to you,'** while Ibn 'Amir and Hafs read, **He said, 'Or if I came to you,'** which is a narration of what happened between the warners and their al-Nas

He said, "Even if I bring you better guidance than that which you found your fathers following?"

They said, "Indeed, we, in that with which you have been sent, are disbelievers."

114:that is, each of those warners said to his nation. It was said that both readings are a narration of what happened between the prophets and their people, as if he said: To every prophet say, as evidenced by his saying: **They said, 'Indeed, we disbelieve in that with which you have been sent.'** This is one of the greatest proofs indicating the invalidity and ugliness of imitation, for these imitators in Islam only act upon the words of their ancestors and follow their traces and imitate them. So if the caller to the truth seeks to bring them out of misguidance or to prevent them from an innovation that they have held fast to and inherited from their ancestors without clear evidence or clear proof, but rather with mere 'he said and it was said' for a refuted doubt, a false proof and a false statement, they say what the affluent of these religions said: **Indeed, we found our fathers following a religion and we are following in their footsteps,** or with something that has a similar meaning. So if he says to them, The caller to the truth: The Islamic faith has united us and this Muhammadan religion encompasses us. God, and you, and your fathers before you, have not commanded us to worship except by His Book which He revealed to His Messenger and by what has been authenticated from His Messenger. It is the clarifier of the Book of God, the explainer of its meanings, the distinguisher between its clear and ambiguous verses. So come, let us refer what we dispute over to the Book of God and the Sunnah of His Messenger, as God has commanded us to do in His Book, in His saying: **And if you disagree over anything, refer it to God and the Messenger.** For referring to them is more guiding for us and you than referring to what your ancestors said and your fathers followed. They fled like wild beasts, and threw every stone and mortar at the one calling them to that, as if they had not heard the saying of God, the Most High: "The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.' " Nor His saying: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." For The speaker said to them: This scholar whom you follow and whose sayings you follow is like you in that he worships according to the Book of God and the Sunnah of His Messenger, and what is required of him is what is required of you. If he acts according to his opinion when he does not find evidence, then that is a concession for him and it is not permissible for anyone else to follow him in it, nor is it permissible for him to act according to it. They have found the evidence that he did not find, and here I am finding it for you in the Book of God, or in what is authentic from the Sunnah of His Messenger, and that is better guidance for you than what you found your fathers upon. They said: We will not act according to this and we will not listen to you or obey you. They found in their hearts the greatest difficulty in the ruling of the Book and the Sunnah, and they did not submit to that nor yield to it. Satan has given them a stick to lean on when they hear someone calling them to the Book and the

Sunnah, and that is that they say: Our Imam whom we imitate and follow is more knowledgeable than you about the Book of God and the Sunnah of His Messenger. This is because their minds have imagined someone they follow with a great imagination due to the advancement of the age and the large number of followers, and they did not know that this is refuted against them and pushed in their faces. If it were said to them that among the followers there is one who is greater in stature and older in age than your companion, then if the advancement of age and greatness of stature has an advantage that requires emulation, then come so that I may show you one who is older in age and more exalted in stature. If you refuse that, then here I am directing you to one who is greater in stature, more important, has more followers, and is older in age, and he is Muhammad ibn Abdullah, our Prophet and your Prophet, the Messenger of God to us and to you. So come, for this is his Sunnah present in the books of Islam and its records that all of this nation has received century after century and age after age. This is the Book of our Lord, the Creator of all, the Provider of all, and the Originator of all among us, present in every home and in the hand of every Muslim. It has not been subjected to change or alteration, addition or subtraction, distortion or falsification. We and you are among those who understand its words and comprehend its meanings. So come, let us take the truth from its source and drink the pure water from its spring, for it is more guidance than what you found your fathers upon. They said: Neither hearing nor obedience, either by the tongue of speech or by the tongue of The situation, so ponder and reflect on this if there remains in you any remnant of fairness, a branch of goodness, a shred of modesty, or a portion of religion. There is no power or strength except with God, the Most High, the Almighty. I have explained this to the utmost in my book which I entitled The Etiquette of Request and the Ultimate Goal, so refer to it if you desire to dispel the darkness of fanaticism and for the clouds of imitation to dissipate for you.

Tafsir al-Baghawi

24. *Say*, Ibn Amir and Hafs read: (*said*) as a statement, and the others read (*say*) as a command, **Or if I came to you**, Abu Ja'far read: (**We came to you**) as a plural, and the others read (**I came to you**) as a singular, **with better guidance**, a more correct religion, **than what you found your fathers doing**, Al-Zajaj said: Say to them [O Muhammad]: Will you follow what you found your fathers doing even if I came to you with better guidance than it? So they refused to accept, and **They said, 'Indeed, we, in that with which you have been sent, are disbelievers.'**

Tafsir al-Baidawi

24- He said, **Or even if I came to you with better**

guidance than what you found your fathers following?

That is, would you follow your fathers even if I came to you with a religion better guided than the religion of your fathers? It is a narration of a past or present matter to the warner, or an address to the Messenger of God, may God bless him and grant him peace. The first is supported by the fact that Ibn Amir and Hafs read, **He said**. And his statement, **They said, 'Indeed, in that with which you have been sent, we are disbelievers.'** That is, even if it was better guidance, to make the warner despair of them looking or thinking about it.

Surat al-Zukhruf 43:25

So We took retribution from them, so see how was the end of the deniers.

Surat al-Zukhruf 43:25

So We took retribution from them, so see how was the end of the deniers.

Tafsir al-Jalalayn

25 - **So We took retribution from them** meaning those who denied the messengers before you **so see what was the end of the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "So We took revenge on those nations who denied Our messengers, who disbelieved in their Lord, by inflicting punishment upon them. So see, O Muhammad, how was the end of their affair, when they denied the signs of God." What He means by His statement, **the end of the deniers**, is what the final affair of those who denied the messengers of God was. Did We not destroy them and make them an example for others?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "So We took retribution from them. So see how was the end of those who denied." He said: Evil, by God. He took them by swallowing them up and drowning them, then He destroyed them and cast them into the Fire.

Tafsir al-Qurtubi

The Almighty said: **So We took vengeance upon them** with famine, killing, and captivity. **Then see how was the end of those who denied** is the last command of the denial of the messengers. The general reading is (**Say, Even if I come to you**, and Ibn Amir and Hafez read (**Say, Even if**) as a report on the warner that he said this statement to them. Abu Ja'far read (**Say, Even if we come to you** with a noon and an alif, on the basis that the address from the Messenger of God, may God bless him and grant him peace, is on behalf of all the messengers.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their worship of other than God without proof, evidence, or argument: **Or have We given them a scripture before it** meaning before their polytheism **to which they cling** meaning in what they are doing? This is not the case, as God the Almighty says: **Or have We sent down to them authority so that it speaks about what they used to associate with God** meaning that it was not like that. Then God the Almighty says: **Rather, they said, 'Indeed, we found our fathers following a religion,**

and indeed, we are, following in their footsteps' meaning they have no basis for what they are doing of polytheism other than imitating their fathers and grandfathers who were following a religion, and what is meant by that here is religion. And in His statement the Almighty: **Indeed, this nation of yours is one nation** and their saying: **And indeed, we are, following in their footsteps** meaning behind them *guided* is a claim from them without proof. Then the Almighty made clear that the statement of these people was preceded by their counterparts and peers from the previous nations who denied the Messengers. Their hearts were similar, so they said the same as their statement: "Likewise, no messenger came to those before them except that they said, 'A magician or a madman.' They enjoin him on one another. Rather, they are a transgressing people." And likewise He said here: **Likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers following a religion, and we are following in their footsteps.'** Then the Almighty said: *Say*, meaning, O Muhammad, to these polytheists, **Or even if I brought to you better guidance than what you found your fathers following, they would say, 'Indeed, we, in that with which you have been sent, are disbelievers.'** That is, if they had known and been certain of the truth of what you had brought, they would not have submitted to it because of their bad intentions and their stubbornness towards the truth and its people. God Almighty said: **So We took vengeance on them**, meaning on the nations that denied, with various types of punishment, as He, the Blessed and Exalted, detailed in their stories. **Then see how was the end of the deniers**, meaning how they perished and were destroyed, and how God saved the believers.

Fath al-Qadir

25- **So We took vengeance upon them.** That vengeance was what God inflicted upon the people of Noah, Aad, and Thamud. **So see how was the end of the deniers** of those nations, for their traces are still present.

Tafsir al-Baghawi

25. "So We took retribution from them. Then see what was the end of those who denied."

Tafsir al-Baidawi

25- **So We took revenge on them** by exterminating them. **Then see how was the end of those who denied** and do not pay attention to their denial.

Surat al-Zukhruf 43:26

And when Abraham said to his father and his people, **Indeed, I am disassociated from that which you worship.**

Tafsir al-Jalalayn

26 - And remember **and when Abraham said to his father and his people, Indeed, I am disassociated from what you worship**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And when Abraham said to his father and his people** who used to worship what the polytheists of your people worshipped, **O Muhammad, 'Indeed, I am disassociated from what you worship'** other than God. But they denied him, so We took revenge on them as We took revenge on the nations before them who denied their messengers. It was also said: **Indeed, I am disassociated from what you worship** so the innocence, which is a verbal noun, was used in place of the adjective. The Arabs do not dualize innocence, nor do they make it plural or feminine, so they say: We are the innocence and the empty space, because I mentioned that it is a verbal noun. And if they say: He is disassociated from you, they dualize, pluralize, and feminine, so they say: They are both disassociated from you, and they are disassociated from you. It was mentioned that in the reading of Abdullah: **Indeed, I am disassociated** with the letter *yaa*, and innocence can be pluralized as innocence and innocence.

Tafsir al-Qurtubi

The Almighty said: **And when he said** meaning he mentioned to them when he said: **Abraham to his father and his people, 'Indeed, I am innocent of what you worship.'** Bara' is used for singular and above, and it is dual, not plural, nor feminine, because it is a verbal noun used in place of an adjective. You do not say: al-Baraa'an and al-Baraa'un, because the meaning is the one who is innocent and those who are innocent. Al-Jawhari said: **And I disavowed such-and-such**, and I am innocent of it. Khala' of it is not dual nor plural because it is a verbal noun in origin, like: sama'a sama'an. So if you say: I am innocent of it and khala', you dualize, pluralize, and feminize. And you say in the plural: we are innocent of it, like faqih and faqha', and bara' also like kareem and karam, and bara' like sharif and ashraf, and bara' like naseeb and ansaba', and bara'un, and a bara'ah woman, and they are bara'itan, and they are bara'at and bara'iyat, and a bara' man and bara' like 'ajeeb and ajaab, and bara' **with the fat-ha** is the first night of the month, and it was named thus because the moon is innocent of the sun. .

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has

Surat al-Zukhruf 43:26

And when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship."

differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatada and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and

grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahihs and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

26- **And when Abraham said to his father and his people** meaning, remember to them the time when he said to his father and his people who imitated their fathers and worshipped idols, **Indeed, I am disassociated from what you worship**. Disassociation is a verbal noun used to describe exaggeration, and it is used for singular, dual, plural, masculine, and feminine. Al-Jawhari said: **And I disassociate myself from such-and-such, and I am disassociated from it and empty**. It is not dual or plural because it is originally a verbal noun.

Tafsir al-Baghawi

26. The Almighty said: **And when Abraham said to his father and his people, 'Indeed, I am innocent,'** meaning innocent. *Innocent* is neither dual, plural, nor feminine because it is a verbal noun in the place of an adjective. **of what you worship**.

Tafsir al-Baidawi

26- **And when Abraham said**, "And remember the time when he said this, so that they may see how he disavowed imitation and held fast to the evidence, or so that they may imitate him if they have no alternative but to imitate, for he is the most honorable of their forefathers. **To his father and his people, 'Indeed, I am disassociated from what you worship.'** Disassociated from your worship or your object of worship, is a source of description, and therefore it is the same for

the singular and the plural, the masculine and the feminine, and it is read as bari' and bara' like karim and karram.

Surat al-Zukhruf 43:27

Except He who created me, and indeed, He will guide me.

Surat al-Zukhruf 43:27

Except He who created me, and indeed, He will guide me.

Tafsir al-Jalalayn

27 - **Except He who created me** created me **for He will guide me** will direct me to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Except He who created me means: I am innocent of anything you worship except He who created me, meaning He who created me. <For He will guide me>means: He will establish me for the true religion and grant me success in following the path of right guidance.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And when Abraham said to his father and his people...** the verse, he said: He plotted against them, they used to say: God is our Lord. **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** (Luqman 31:25, al-Zumar 39:38), so he did not disavow his Lord.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Indeed, I am innocent of what you worship**, meaning: I am innocent of what you worship <except He who created me>.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Except He who created me**. He said: He created me.

Tafsir al-Qurtubi

God Almighty says: **Except He who created me, and indeed, He will guide me**.

"Except He who created me" is a connected exception, because they worshipped God along with their gods. Qatada said: They used to say God is our Lord while worshipping idols. It is possible for it to be disconnected, meaning but He who created me guides me. He said that out of trust in God and to alert his people that guidance is from his Lord.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of

households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatada and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw

him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahih and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

Then He excepted his Creator from innocence, saying: **27- Except He who created me**, meaning He created me, **for He will guide me**, He will guide me to His religion and make me steadfast in the truth. The exception is either disconnected: meaning but He who created me, or connected from the generality of what, because they were worshipping God and idols, and His informing him that He will guide him is certainty due to his trust in God Almighty and the strength of his certainty.

Tafsir al-Baghawi

27. Except He who created me, for He will guide me, direct me to His religion.

Tafsir al-Baidawi

27- Except He who created me is an exception, whether disjunctive or connected, that includes those with knowledge and others, and that they used to worship God, idols, and statues, or an attribute, that what is described, meaning I am innocent of any gods that you worship other than He who created me. **For He will guide me** He will make me steadfast in guidance, or He will guide me to what is beyond what He has guided me to.

Surat al-Zukhruf 43:28

And He made it an enduring word among his descendants that perhaps they would return.

Surat al-Zukhruf 43:28

And He made it an enduring word among his descendants that perhaps they would return.

Tafsir al-Jalalayn

28 - **And He made it** meaning the word of monotheism understood from His saying, **I am going to my Lord; He will guide me a word remaining among his descendants** his offspring, so that there will remain among them those who believe in the oneness of God **so that they** the people of Mecca **may return** from what they are upon to the religion of their father Abraham.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He made it a word that remained among his descendants**, God Almighty says: And He made His statement: **Indeed, I am innocent of what you worship * Except for He who created me**, which is the statement, **There is no god but God**, a word that remained among his descendants, and they are his descendants, so there will not cease to be among his descendants those who say that after him.

The people of interpretation differed about the meaning of the word that the friend of the Most Merciful made to remain in his descendants. Some of them said something similar to what we said about that.

Mention of those who said that: Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **and made it a word remaining among his descendants**, he said: There is no god but God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He made it an enduring word**, he said: The testimony that there is no god but God and monotheism, there will always be those among his descendants who will say it after him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And He made it a word that will remain among his descendants**. He said: Monotheism and sincerity, and there will continue to be among his descendants those who will monotheize God and worship Him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And He made it a word that would remain among his descendants**, he said: There is no god but God.

Others said: The word that God made in the aftermath of the name Islam.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, in his statement: **And made it a word remaining among his**

descendants, so he recited: **When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'** (al-Baqarah 2:131) He said: He made this remaining among his descendants, he said: Islam. And he recited: **It is He who named you Muslims before** (al-Hajj 22:78) so he recited: **And make us Muslims to You** (al-Baqarah 2:128).

And in a similar manner to what we said about the meaning of the heel, the people of interpretation said.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **in his offspring** he said: his children.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And He made it a word remaining among his descendants**, he said: He means those after him.

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **In his descendants**, he said: In the descendants of Ibrahim, the family of Muhammad, may God bless him and grant him peace.

Muhammad bin Abdullah bin Abdul-Hakam told me: Ibn Abi Fadik told us: Ibn Abi Tha'lab told us, on the authority of Ibn Shihab, that he used to say: The offspring is the child, and the child's child.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **In his offspring**. He said: His offspring: his descendants.

His saying: **Perhaps they will return** means: So that they may return to obeying their Lord, return to worshipping Him, and repent from their disbelief and sins.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Perhaps they will return**: meaning they will repent, or remember.

Tafsir al-Qurtubi

There are three issues:

The first: The Almighty's saying: **And made it an enduring word**. The pronoun in **made it** refers back to His saying: **except He who created me**. The subject pronoun in **made it** belongs to God Almighty, meaning that God made this word and statement enduring in his descendants, who are his children, meaning that they inherited the disavowal of worshipping other than God and they advised each other in that, and the descendants are those who come after him. Al-Suddi said: They are the family of Muhammad, may God

bless him and grant him peace. Ibn Abbas said: His saying: **in his descendants** means in his successors, and there is an inversion in the speech, the meaning is that he will guide them so that they may return. And He made it an enduring word in his descendants, meaning that He said to them that so that they may repent from worshipping other than God. Mujahid and Qatadah said: The word is **there is no god but God**. Qatadah said: It will continue to be from the descendants of those who worship God until the Day of Resurrection. Ad-Dahhak said: The word is that you do not worship except God. Ikrimah: Islam, because God Almighty said: **It is He who named you Muslims before** (al-Hajj 22:78). Al-Qurazi said: And He made... The will of Abraham that he commanded his sons, which is his saying: **O my sons, indeed God has chosen for you this religion** (al-Baqarah 2:132), the verse mentioned in Al-Baqarah, is a word that remains in his offspring and sons. Ibn Zayd said: The word is his saying: **I have submitted to the Lord of the worlds** (al-Baqarah 2:131), and he read: **And He named you Muslims before** and it was said: The word is the prophecy. Ibn Al-Arabi said: And the prophecy remained in the offspring of Abraham, and monotheism is its origin and others follow them in it.

Second: Ibn al-Arabi said: Abraham's descendants were connected to Al-Ahqaf through his two answered supplications, one of them in his saying: **Indeed, I will make you a leader for mankind**. He said: **And of my descendants?** He said: **My covenant does not include the wrongdoers**. (al-Baqarah 2:124), so he said: **Yes, except for those among them who wronged, for there is no covenant**. Second: His saying: **And keep me and my sons away from worshipping idols**. (Ibrahim 14:35), and it was said: Rather, the first is his saying: **And grant me a reputation of truth among later generations**. (Ash-Shu'ara': 84), so every nation venerates him, his sons and others who gather with him in Shem or Noah.

Third: Ibn al-Arabi said: The mention of descendants here is connected in meaning, and this is one of the rulings and upon which life estate contracts and endowments are based. "The Prophet, may God bless him and grant him peace, said: 'Any man who gives a life estate for himself and his descendants, it belongs to the one who gave it and does not return to the one who gave it, because he gave a gift in which inheritances fall.'" It is repeated in eleven expressions:

The first expression: the child, and when it is used generally it refers to whoever is found from the man and his wife among the females and the males, and to the male children without the females linguistically and legally, and therefore the inheritance falls on the specified child and the male children of the specified without the female children because they are another people, and therefore they are not included in the confinement with this expression, Malik said this in the collection and others.

I said: This is the doctrine of Malik and all his early companions, and their proof for that is the consensus that the children of daughters do not inherit, in accordance with the words of God Almighty: **God instructs you concerning your children** (An-Nisa': 11). A group of scholars have held that the children of daughters, whether sons or offspring, are included in

the endowments. The one who endows says: I have endowed them for my son or for my offspring. This is the choice of Abu 'Umar ibn 'Abd al-Barr and others. They have cited as evidence the words of God Almighty: **Forbidden to you are your mothers and your daughters** (An-Nisa': 23). They said: When God forbade daughters, then the daughter's daughter was thus forbidden by consensus, it was known that she was a daughter and it was obligatory for her to be included in the endowment for his son or his offspring. This meaning has already been fully discussed in *Al-An'am*.

The second wording: sons. If he said: This is reserved for my son, then it does not extend beyond the specific son nor is it multiple. If he said: My son, then it extends to everyone he was born. If he said: On my sons, then it includes males and females. Malik said: Whoever gives charity to his sons and his sons' sons, then his daughters and his daughters' daughters' daughters are included in that. Isa narrated on the authority of Ibn al-Qasim regarding whoever is reserved for his daughters, they are included in that with his daughters. What the group of his companions agreed upon is that the daughters' children are not included in the sons. If it is said: The Prophet, may God bless him and grant him peace, said about al-Hasan, his daughter's son: This son of mine is a master, and perhaps God will reconcile through him two great groups of Muslims. We say: This is a metaphor, and he only indicated by it his honor and his precedence. Do you not see that it is permissible to deny it from him, so a man says about his daughter's son, **He is not my son**, even if it were true, it would not be permissible to deny it from him, because truths are not denied from those related to them. Do you not see that he is related to his father but not his mother? For this reason it was said about Abdullah ibn Abbas: He is Hashemite and not... Bahlali, even if his mother is Hilali.

I said: This evidence is incorrect. Rather, he is a son in reality in the language because of the meaning of birth in it, and because the people of knowledge have agreed on the prohibition of the daughter's daughter from the saying of God Almighty: **Your mothers and your daughters are forbidden to you** and God Almighty said: **And among his descendants were David and Solomon until His saying: of the righteous** (al-An'am 6:85). So Jesus was made from his descendants and he is the son of his daughter according to what was explained there. If it is said, the poet said:

Our sons are our sons' sons, and our daughters are their sons, the sons of distant men.

It was said to them: There is no evidence for this, because the meaning of his saying: It is only the sons of his male sons who have the ruling of his sons in inheritance and lineage, and the sons of his daughters do not have the ruling of his daughters in that, since they are attributed to someone other than him, so he informed of their separation in ruling while they are united in name, and he did not deny the name of son from the son of daughters because he is a son. A man may say about his son, he is not my son because he does not obey me and does not see any right for me, and he does not mean by that to deny the name of son from him, but rather he means to deny his ruling from

And He made it an enduring word among his descendants that perhaps they would return.

him. And whoever uses this verse as evidence that the son of a daughter is not called a son has corrupted its meaning and nullified its benefit, and interpreted for its speaker what is not correct, since it is not possible for the son of a son to be called a son in the Arabic language, nor is the son of a daughter called a son, because the meaning of birth from which the name of son is derived is clearer and stronger in it, because the son of a daughter is her son by the reality of birth, and the son's son is only his son by his wealth that was the cause of birth. And Malik, may God have mercy on him, did not exclude the sons of daughters from the confinement of his son because the name of son is not true. He has it in the language, but he excluded them from it by analogy to inheritance, and this has already been mentioned in *Al-An'am*, and praise be to God.

The third word: offspring, which is taken from the word *dhara'a* meaning **God created creation**, so it includes daughters' children, as He said: **And among his offspring were David and Solomon**, until He said: **And Zachariah and John and Jesus**. Rather, he was from his offspring from his mother's side. The derivation of offspring has already been mentioned in *Al-Baqarah* and in *Al-An'am* the discussion of **and among his offspring** the verse, so there is no point in repeating it.

The fourth word: the heel, which in the language is an expression for something after something else, whether of the same kind or not. It is said: God followed with good, meaning He brought ease after hardship, and he followed the gray hair with blackness, and the heel is followed by a punishment and a heel if something comes after something, and for this reason it is said of a man's child: his heel, and the woman who gives birth to a male after a female, thus forever, and the heel of a man: his child and his child's child who remain after him, and the heel is the child. Ya'qub said: In the Qur'an: **And made it a word remaining in his offspring** (al-Zukhruf 43:28), and it was said: Rather, all the heirs are heel, and the heel is the child, and for this reason Mujahid explained it here, and Ibn Zayd said: Here they are the offspring, and Ibn Shihab said: They are the child and the child's child, and others said it according to what was mentioned above from Al-Suddi, and in Al-Sahah, the heel **with a kasra on the qaf** is the back of the foot and it is feminine, and the heel of a man is also his child and his child's child, and there are two languages for it: heel and heel **with a sukoon**, and it is also Feminine, on the authority of Al-Akhfash, and the offspring of someone in the place of his father is a consequence, meaning his successor, and it is a noun that means a source, like the Almighty's saying: **Its occurrence has no effect** (al-Waqi'ah 56:2). And there is no difference according to any of the scholars between the word *offspring* and *child* in meaning, and there is a difference of opinion regarding offspring and progeny. It was said that they are in the position of the child and offspring, and the daughters' children are not included in them according to the Maliki school of thought. And it was said that they are included in them, and the discussion of offspring has already passed here and in *Al-An'am*.

The fifth expression: **My offspring**. According to our scholars, it is like saying, **My son** and **My son's son**.

For it includes the daughters' children, and they must be included, because *offspring* means **came out**, and the daughters' children came out of it in one way, and nothing specific to it was connected to it, as was the case with his saying, **The consequence of what they had offspring**. Some of our scholars said: **Offspring is like the son and the offspring, and the daughters' children are not included in it, unless the one who is detained says, "My offspring and Offspring of my offspring, as if he said, My offspring and My offspring of my offspring**. But if he says, **My son or My offspring** on its own, then the daughters are not included in it.

The sixth expression: Al-Aal, which is the family, and it is the seventh expression. Ibn Al-Qasim said: They are the same, and they are the agnates, brothers, daughters, and paternal aunts, and maternal aunts are not included in it. The origin of the people of the gathering is said: a place of people if it contains a group, and that is the agnates and whoever is included in the number of women, and the agnates are derived from it and are more specific to it. In the hadith of the slander, **O Messenger of God, your family!** We do not know anything but good, meaning Aisha. However, the wife is not included in it by consensus, even if she is the origin of the qualification, because her proof is not certain, as her bond may change and the divorce may be dissolved. Malik said: The family of Muhammad is all pious people, and it is not from this chapter. Rather, he meant that faith is more specific than kinship, so the call includes it, and he meant mercy. Abu Ishaq Al-Tunisi said: The family includes everyone from both parents, so the derivation has done its right and ignored the custom and the general usage. These meanings are based on the truth or on the custom used when it is general. So these are two expressions.

The eighth expression: kinship. There are four opinions on this: The first is what Malik said in the book of Muhammad ibn Abdus: They are the closest, then the closest, according to ijtihad. Neither the daughters' children nor the maternal aunts' children are included in this. The second is what Ali ibn Ziyad said: His relatives from his father and mother are included in this. The third is what Ashab said: Every womb of men and women is included in this. The fourth is what Ibn Kinanah said: The paternal uncles, paternal aunts, maternal uncles, maternal aunts, and sister's daughters are included in this. Ibn Abbas said in his interpretation of the verse: "Say: I do not ask of you any reward for it except love for the relatives" (al-Shura 42:23), he said: Except that you maintain the kinship between me and you. He said: There was no clan of Quraysh except that there was kinship between them and the Prophet, may God bless him and grant him peace. This is what he defines, and God knows best.

The ninth expression: The clan, and it is defined by the authentic hadith: When God Almighty revealed: **And warn your nearest relatives** (Ash-Shu'ara': 214), the Prophet, may God bless him and grant him peace, called the clans of Quraysh and named them as previously mentioned, and they are the nearest clan, and others are clan in general, and the expression is carried specifically to the closest by effort, as

previously mentioned from the statement of our scholars.

The tenth word: The people. This applies to men in particular from the clan, not women. The people include men and women, even though the poet said:

I don't know, and I will think I know whether the Al-Husn family or the women are doing it.

But he meant that if a man calls his people to victory, he means men, and if he calls them to sanctity, men and women are included among them, so the description is general and the context makes it specific.

The eleventh word: The clients. Malik said: It includes the clients of his father and his son along with his clients. Ibn Wahb said: It includes the children of his clients. Ibn al-Arabi said: What is understood from it is that it includes those who inherit from him by loyalty. He said: These are the chapters of the discussion and its principles connected to the apparent meaning of the Qur'an and the Sunnah that explains it, and the branching and completion are in the Book of Questions, and God knows best.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, {**Why was this Qur'an not sent down to some important man from the two cities?**} meaning, why was this

Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatadah and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they

And He made it an enduring word among his descendants that perhaps they would return.

have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it.** Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it.** Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous,** meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation.** The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life.** In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahih's and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter.** God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it.** Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

28- **And made it a word lasting among his descendants.** The pronoun in **made it** refers to His statement, **except He who created me.** It means monotheism, as if He said: And made the word of monotheism lasting among the descendants of Abraham, who are his offspring, so there will always be among them those who believe in the Oneness of God Almighty. The subject of **made it** is Abraham, as He commanded them to believe in monotheism and ordered them to adhere to it, as in His statement, **And Abraham enjoined it upon his sons, and [so did] Jacob.** It was also said that the subject is God Almighty,

meaning that God Almighty made the word of monotheism lasting among the descendants of Abraham, and the descendants after him. Mujahid and Qatadah said: The word **there is no god but God** will remain among his descendants who worship God until the Day of Resurrection. Ikrimah said: It is Islam. Ibn Zayd said: The word is His statement, **I have submitted to the Lord of the worlds.** The phrase **that they may return** is an explanation for making it: that is, He made it lasting in the hope that those among them who associate others with God will return to it through the supplication of those who believe in the Oneness of God. It was said that the pronoun in **perhaps they** refers to the people of Mecca, meaning perhaps the people of Mecca will return to your religion, which is the religion of Abraham. It was also said that there is an inversion of the text, and the meaning is: for He will guide them, perhaps they will return, and He made it, etc. Al-Suddi said: perhaps they will repent, so they will return from what they are doing to the worship of God.

Tafsir al-Baghawi

28. **And made it,** meaning this word, **a word that will remain among his descendants.** Mujahid and Qatada said: It means the word of monotheism, which is **There is no god but God**, a word that will remain among his descendants and progeny. Qatada said: There will always be among his progeny those who worship God and declare His Oneness. Al-Qurazi said: It means: And He made the will of Abraham that he enjoined upon his sons to remain among his progeny and descendants, and this is the saying of God Almighty: **And Abraham enjoined it upon his sons Al-Baqarah 2:132.**

Ibn Zayd said: He meant his saying: **I have submitted to the Lord of the worlds Al-Baqarah 2:131**, and he read: **He has named you Muslims Al-Hajj 2:78.**

Perhaps they will return, meaning perhaps the people of Mecca will follow this religion and return from their current path to the religion of Abraham. Al-Suddi said: Perhaps they will repent and return to obeying God Almighty.

Tafsir al-Baidawi

28- **And He made it** and made Abraham, peace be upon him, or God, the word of monotheism. **a word remaining among his descendants** among his offspring, so that there will always be among them those who unify God and call to His unification. **A word and in his descendants** were read for ease, and in his descendants means among those who come after him. **Perhaps they will return** those who associate others with God will return through the supplication of those who believe in monotheism.

Surat al-Zukhruf 43:29

Rather, I gave enjoyment to these and their fathers until there came to them the truth and a clear messenger.

Tafsir al-Jalalayn

29 - **Rather, I gave enjoyment to these** the polytheists **and their fathers** and I did not hasten the punishment **until there came to them the truth** the Qur'an **and a clear Messenger** explaining to them the legal rulings, and he is Muhammad, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "Rather, I granted enjoyment, O Muhammad, of these polytheists among your people and their fathers before them, with life. I did not hasten to punish them for their disbelief until the truth came to them." He, the Most High, means by the truth this Qur'an. He says: I did not destroy them with punishment until I sent down to them the Book and sent among them a clear Messenger. By His statement: **and a clear Messenger**, He means Muhammad, may God bless him and grant him peace. The clear Messenger means that he explains to them with the arguments that he uses to argue against them that he is a Messenger of God who is truthful in what he says.

Tafsir al-Qurtubi

The Almighty says: **Rather, You gave enjoyment** and it was also read **(Rather, We gave enjoyment) these and their fathers** meaning in this world with respite, **until the truth came to them** meaning Muhammad, may God bless him and grant him peace, with monotheism and Islam, which is the foundation of the religion of Abraham, and it is the word that God left in his descendants, **and a clear messenger** meaning he explains to them what they need.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God

Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatadah and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than

Rather, I gave enjoyment to these and their fathers until there came to them the truth and a clear messenger.

what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahih and others that the Messenger of God, may God bless him and grant him

peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

Then the Almighty mentioned His blessing upon the Quraysh and those who agreed with them from the disbelievers who were contemporary with them, saying: **29- Rather, You gave enjoyment to these and their fathers** He moved away from the first statement to mention what He gave them enjoyment with of souls, families, wealth, and various blessings, and what He gave enjoyment to their fathers, and He did not hasten to punish them, so they were deceived by the respite and devoted themselves to desires **until there came to them the truth** meaning the Qur'an **and a clear Messenger** meaning Muhammad, may God bless him and grant him peace. The meaning of *clear* is the apparent and clear message, or one who made clear to them what they needed regarding the matter of religion, but they did not respond to him and did not act upon what was revealed to him.

Tafsir al-Baghawi

29. Rather, I gave enjoyment to these and their fathers, meaning: the polytheists in this world, and I did not punish them for their disbelief, **until the truth came to them**, meaning the Qur'an. Ad-Dahhak said: Islam. **And a clear Messenger**, explaining the rulings to them, and he is Muhammad, may God bless him and grant him peace. It was right for this blessing to be given to them, or for them to obey him, but they did not, and they disobeyed.

Tafsir al-Baidawi

29- Rather, We gave enjoyment to these and their fathers these contemporaries of the Messenger, may God bless him and grant him peace, from the Quraysh and their fathers, with long life and blessings, so they were deceived by that and became immersed in desires. It is read *Manta'a* with the fat-ha as an objection to Himself in His statement: **And made it an enduring word** as an exaggeration in taunting them. **Until the truth came to them** the call to monotheism or the Qur'an. **And a clear Messenger** the apparent message with his miracles, or *clear* of monotheism with arguments and signs.

Surat al-Zukhruf 43:30

And when the truth came to them, they said, **This is magic, and indeed, we disbelieve in it.**

Tafsir al-Jalalayn

30 - **And when the truth came to them** the Qur'an **they said, This is magic, and indeed, we disbelieve in it.**

Tafsir al-Suyuti

Tafsir al-Tabari

And when the truth came to them God Almighty says: And when the Qur'an came to these polytheists from God, and a Messenger from God sent to them with the call to it, "they said: This is magic" He says: They said: This that this Messenger has brought us is magic with which he bewitches us, it is not a revelation from God. **And indeed, we are disbelievers in it** He says: They said: And indeed, we are denying it, we deny that this is from God.

And the people of interpretation said something similar to what we said about that.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And when the truth came to them, they said, 'This is magic, and indeed, we disbelieve in it.'** He said: These are the Quraysh who said about the Qur'an that Muhammad, may God bless him and grant him peace, brought: This is magic.

Tafsir al-Qurtubi

And when the truth came to them meaning the Qur'an, **they said, 'This is magic, and indeed, we disbelieve in it'** denying.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatadah and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that

And when the truth came to them, they said, "This is magic, and indeed, we disbelieve in it."

many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahihs and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their

insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

Then the Almighty explained what they did when the truth came, saying: 30- **And when the truth came to them, they said, 'This is magic, and indeed, we are disbelievers in it.'** That is, they denied it. So they called the Qur'an magic and denied it. They looked down on the Messenger of God, may God bless him and grant him peace.

Tafsir al-Baghawi

30. And it is the Almighty's saying: **And when the truth came to them**, meaning the Qur'an, **they said, 'This is magic, and indeed, we disbelieve in it.'**

Tafsir al-Baidawi

30- **And when the truth came to them** to alert them from their heedlessness, **they said, 'This is magic, and indeed, we disbelieve in it.'** They increased their wickedness and added to their polytheism their opposition to the truth and their disdain for it, so they called the Qur'an magic and disbelieved in it and despised the Messenger.

Surat al-Zukhruf 43:31

And they said, **Why was this Qur'an not sent down to some important man from the two cities?**

Tafsir al-Jalalayn

31 - And they said, Why was this Qur'an not sent down to a man from among the people of the two cities?

from which of them **of great importance?** That is, Al-Walid ibn Al-Mughira in Mecca or Urwah ibn Mas'ud Al-Thaqafi in Taif.

Tafsir al-Suyuti

And it was presented in Surah Yunus the reason for his saying, **And they said, 'Why was it not sent down?'** and the two verses.

Tafsir al-Tabari

God Almighty says: And these polytheists from Quraysh said when the Qur'an came to them from God: This is magic. If it is true, why didn't it come down to a great man from one of these two cities, Mecca or Taif?

There was a difference of opinion about the man who was described as great. They said: Why was this Qur'an not revealed to him? Some of them said: Why was it not revealed to Al-Walid bin Al-Mughirah Al-Makhzumi from the people of Mecca, or Habib bin Amr bin Umair Al-Thaqafi from the people of Taif?

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Why was this Qur'an not sent down to a great man from the two cities?** He said: By great he means: Al-Walid bin Al-Mughira Al-Qurashi, or Habib bin Amr bin Umair Al-Thaqafi, and by the two cities: Mecca and Taif.

Others said: Rather, he meant Utbah ibn Rabi'ah from the people of Mecca, and Ibn Abd Yalil from the people of Taif.

Those who said that: Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Upon a great man from the two cities**, he said: Utbah ibn Rabi'ah from the people of Mecca, and Ibn Abd Yalil Al-Thaqafi from Al-Ta'if.

Others said: Rather, he meant by it Al-Walid bin Al-Mughira from the people of Mecca, and Ibn Masoud from the people of Taif.

It was mentioned that he said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **A great man from the two cities**, he said: The man is al-Walid ibn al-Mughira. He said: If what Muhammad says was true, it would have been revealed to me, or to Ibn Mas'ud al-Thaqafi, and the two cities are: al-Ta'if and Mecca, and Ibn Mas'ud

al-Thaqafi from al-Ta'if is called Urwah ibn Mas'ud.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Why was this Qur'an not sent down to some great man from the two cities?** The two cities were Mecca and Taif. He said: The polytheists of Quraysh said that. He said: It has reached us that there is no branch of Quraysh that does not claim it and say: It is from us. So we used to narrate that the two men, Al-Walid bin Al-Mughirah and Urwah Al-Thaqafi bin Masoud, would say: Why was it not sent down to one of these two men?

Yunus told me, he said: Ibn Wahb told us: Ibn Zayd said, regarding His statement: **Why was this Qur'an not sent down to some great man from the two cities?** He said: One of the two great men was Urwah ibn Mas'ud al-Thaqafi, he was the great man of the people of Taif.

Others said: Rather, he meant by it from the people of Mecca: Al-Walid bin Al-Mughira, and from the people of Taif: Kinana bin Abd bin Amr.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And they said, 'Why was this Qur'an not sent down to some great man from the two cities?'** He said: Al-Walid bin Al-Mughirah Al-Qurashi, and Kinanah bin Abd bin Amr bin Umair, the great man of the people of Taif.

The most correct of the sayings on this matter is to say as God Almighty said, informing us about these polytheists: **And they said, 'Why was this Qur'an not sent down to some great man from the two cities?'** since it is possible that it was some of these, and God Almighty did not provide us with evidence of those they meant from among them in His Book, nor on the tongue of His Messenger, may God bless him and grant him peace, and the difference of opinion about it exists as I have explained.

Tafsir al-Qurtubi

And they said, 'Why was this Qur'an not sent down upon a man' meaning, Why was this Qur'an not sent down upon a man It is also read upon a man with a silent jim, **of the two cities, a great one** meaning from one of the two cities, like the Almighty's saying: **From them come forth pearls and coral** (al-Rahman 55:22), meaning from one of them, or upon two men from the two cities, the two cities: Mecca and Ta'if, and the two men: Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, the uncle of Abu Jahl, and the one from Ta'if, Abu Mas'ud Urwah bin Mas'ud Al-Thaqafi, as Qatadah said. It was also said: Umair bin Abd Yalil Al-Thaqafi from Ta'if, and Utbah bin Rabi'ah from Mecca, and this is the saying of Mujahid. It was narrated from Ibn Abbas that the great one from Ta'if was Habib bin Amr Al-Thaqafi. Al-Suddi said: Kinanah bin Abd bin Amr. It was narrated that Al-Walid bin Al-Mughira, who was called the flower of Quraish, used to say: If what Muhammad says had come to pass, it would have been sent down upon me or upon Abu Mas'ud.

And they said, "Why was this Qur'an not sent down to some important man from the two cities?"

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, should follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, {**Why was this Qur'an not sent down to some important man from the two cities?**} meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His

messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatada and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him,

said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation.** The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life.** In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahihs and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter.** God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it.** Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

31- And they said, 'Why was this Qur'an not sent down to some great man from the two cities?' What is meant by the two cities is Makkah and Ta'if, and by the two men is Al-Walid ibn Al-Mughirah from Makkah, and Urwah ibn Mas'ud Al-Thaqafi from Ta'if. This is what Qatada and others said. Mujahid and others said: Utbah ibn Rabi'ah from Makkah, and Umair ibn Abd Yalil Al-Thaqafi from Ta'if. Other than that was said. The apparent meaning of the verse is that what is meant is a man from one of the two cities who was of great status, wealthy, and a leader among his people. The meaning is that if it were the Qur'an, it would have been sent down to some great man from the leaders of the two cities.

Tafsir al-Baghawi

31. And they said, 'Why was this Qur'an not sent down to some great man from the two cities?' They meant Al-Walid ibn Al-Mughirah from Mecca and Urwah ibn Mas'ud Al-Thaqafi in Taif, as stated by Qatada.

Mujahid said: Utbah ibn Rabi'ah is from Mecca, and Ibn Abd Yalil al-Thaqafi is from Taif.

It was said: Al-Walid ibn Al-Mughira is from Mecca, and from Taif: Habib ibn Amr ibn Amr ibn Umair Al-Thaqafi. This is narrated on the authority of Ibn Abbas, may God be pleased with them both.

Tafsir al-Baidawi

31- And they said, 'Why was this Qur'an not sent down to a man from the two cities?' From one of the two cities, Mecca and Taif. *Great* with prestige and wealth, such as Al-Walid bin Al-Mughira and Urwah bin Masoud Al-Thaqafi, for the message is a great position that only befits a great person, and they did not know that it is a spiritual rank that calls for greatness of the soul by being adorned with virtues and holy perfections, not adorned with worldly decorations.

Surat al-Zukhruf 43:32

Are they the ones who apportion the mercy of your Lord? We have apportioned among them their livelihood in worldly life and have raised some of them in degrees above others so that they may take one another for service. But the mercy of your Lord is better than what they accumulate.

Surat al-Zukhruf 43:32

Are they the ones who apportion the mercy of your Lord? We have apportioned among them their livelihood in worldly life and have raised some of them in degrees above others so that they may take one another for service. But the mercy of your Lord is better than what they accumulate.

Tafsir al-Jalalayn

32 - **Do they divide the mercy of your Lord?** The prophecy **We have apportioned among them their livelihood in the life of this world** So We made some of them rich and some of them poor **and raised some of them by wealth above others in degrees so that some of them the rich may take others the poor in service** in service to work for him for wages and the ya is for relation and it was read with a kasra on the seen **and the mercy of your Lord** meaning Paradise **is better than what they accumulate** in this world

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Do they distribute the mercy of your Lord?** God Almighty says: Are these people who say, **Why was this Qur'an not sent down to a great man from the two cities, O Muhammad?** They distribute the mercy of your Lord among His creation, giving His honor to whomever they wish and His favor to whomever they want, or is it God who distributes that, giving it to whomever He wishes and depriving whomever He wishes?

And the people of interpretation said something similar to what we said about that.

Those who said that: Abu Kurayb told us, he said: Uthman bin Saeed told us, he said: Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: When God sent Muhammad as a Messenger, the Arabs denied it, and those who denied it among them said: God is too great for His Messenger to be a human like Muhammad. He said: Then God, the Almighty, revealed: **Is it a wonder to people that We have inspired a man from among themselves, 'Warn the people?' (Yunus 10:2)** And He said: **And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message.** (al-Nahl 16:43 - al-Anbiya 21:7) Meaning: The people of the previous scriptures, were the messengers who came to you human beings or angels? If they were angels, did they come to you, and if they were human beings, then do not deny that Muhammad was a Messenger. He said: Then he said: **And We did not send before you, except men to whom We revealed,**

from the people of the cities (Yusuf 12:109): meaning they were not from the people of the heavens as you said. He said: So when God repeated the arguments to them, they said: Since he was a human being, then someone other than Muhammad was more deserving of the message. So **Why was this Qur'an not sent down to a great man from the two cities?** They said: More noble than Muhammad, may God bless him and grant him peace. They meant Al-Walid bin Al-Mughirah Al-Makhzumi, who was called the flower of Quraish. This one was from Mecca, and Mas'ud bin Amr bin Ubaidullah Al-Thaqafi was from the people of Taif. He said: God Almighty says in response to them: **Do they apportion the mercy of your Lord?** I do what I want.

And His statement: **We have apportioned among them their livelihood in the life of this world**, meaning, the Most High says: Rather, We apportion Our mercy and honor among whom We will of Our creation. We make whom We will a messenger, and whom We will a friend, and We take whom We will as a close friend, just as We apportioned among them their livelihood by which they live in their life of this world of provisions and sustenance. We made some of them higher in degree than others, rather We made this one rich, and this one poor, this one a king, and this one a slave, **so that some of them may take others in servitude.**

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: God, the Blessed and Exalted, said: **Do they divide the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world.** So he met him weak-willed and feeble-tongued, though he had been given abundant provision. And he met him strong-willed and sharp-tongued, though he was oppressed. God, the Most High, said: **We have apportioned among them their livelihood in the life of this world**, just as He had apportioned among them their forms and their morals, blessed and exalted be our Lord.

And His statement: **So that some of them may make use of others in mockery** means: So that this one may make use of that one in his service to him, and in the return of this one to that one with what he has of bounty in his hands. He says: God Almighty made the mention of some for others a cause of livelihood in this world.

The people of interpretation differed regarding what was meant by his saying: **So that some of them may take others in mockery.** Some of them said: Its meaning is what we said about it.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **So that some of them may take others in mockery**, he said: Some of them may use others in mockery.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **So that some of them may make use of others in mockery**, he said: They are all the children of Adam. He said: This one is a servant of this one, and He raised this one a degree above that one, so He makes use of him in work, He uses him for it, as it is said, so-and-so made use of so-and-so.

Some of them said: Rather, he meant by that: so that some of them may rule over others.

Mention of those who said that: Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Ubaid bin Sulayman told us, on the authority of Ad-Dahhak, in his statement: **So that some of them may make use of others in mockery**, meaning by that: the slaves and servants who were made use of.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So that some of them may take others in mockery** means a kingdom.

And His saying: **And the mercy of your Lord is better than what they accumulate**. God Almighty says: And the mercy of your Lord, O Muhammad, by admitting them into Paradise is better for them than what they accumulate of wealth in this world.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the mercy of your Lord is better than what they accumulate**, meaning Paradise.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And the mercy of your Lord** means: Paradise is better than what they accumulate in this world.

Tafsir al-Qurtubi

Do they distribute the mercy of your Lord? meaning prophethood, so they place it where they wish. **We have apportioned among them their livelihood in the life of this world.** That is, We made some people poor and others rich. So if the matter of this world is not in their hands, how can the matter of prophethood be entrusted to them? Qatada said: He will meet him weak in strength, lacking in resourcefulness, and with a weak tongue, although it is available to him. And he will meet him strong in resourcefulness, simple in tongue, although it is restricted to him. Ibn Abbas, Mujahid, and Ibn Muhaisin, in a narration from him, read: **their livelihoods**. It was said: That is, We gave the great one of the two cities what We gave them, not because of their honor to Me, and I am able to take the blessing away from them. So what superiority and status do they have? **And We raised some of them above others in degrees.** That is, We distinguished between them, so some are superior and some are inferior, and some are leaders and some are followers. Muqatil said this. It was also said: By freedom and slavery, so some of them are owners and some are slaves. It was also said: By wealth and poverty, so

some of them are rich and some are poor. It was also said: By enjoining what is right and forbidding what is wrong, **so that they may take...** Some of them mock each other. Al-Suddi and Ibn Zayd said: **As slaves and servants, the rich mock the poor so that some of them are a means of livelihood for others.** Qatada and Al-Dahhak said: **It means so that some of them own each other.** It was also said: It is mockery that means ridicule, i.e. the rich mock the poor. Al-Akhfash said: **I mocked him and made fun of him, I laughed at him and laughed at him, I mocked him and with him.** Each is said: The noun is mockery **with the dammah**, and sakhri and sakhri **with the dammah and the kasrah**. All people have damma on *sakhriya* except Ibn Muhaysin and Mujahid, as they read *sakhriya*. "And the mercy of your Lord is better than what they accumulate," i.e. better than what they accumulate of this world. Then it was said: Mercy is prophethood, and it was said Paradise, and it was said: Completing the obligatory duties is better than many voluntary duties, and it was said: What He bestows upon them is better than what He rewards them for of their deeds.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn

Are they the ones who apportion the mercy of your Lord? We have apportioned among them their livelihood in worldly life and have raised some of them in degrees above others so that they may take one another for service. But the mercy of your Lord is better than what they accumulate.

Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatadah and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant

before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahih and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadiri

So God, the Exalted, answered them by saying: 32- **Do they apportion the mercy of your Lord?** Meaning prophethood or something more general than it, and the question is for denial. Then He explained that He, the Exalted, is the One Who apportioned among them what they need to live on in worldly matters, saying:

We have apportioned among them their livelihood in the life of this world, and We did not delegate that to them, and no one among the servants has the right to control anything, rather the judgment belongs to God alone. And if God, the Exalted, is the One Who apportioned their provisions among them and raised the ranks of some over others, then how can they not be content with His apportionment in the matter of prophethood and delegating it to whomever He wills from among His creation? Muqatil said: He says, **Do they have in their hands the keys to the message so they can place them wherever they wish?** The majority of people read **their livelihood** in the singular, while Ibn Abbas, Mujahid, and Ibn Muhaisin read **their livelihood** in the plural. And the meaning of **We raised some of them above others in degrees** is that He distinguished between them, making some better than others in this world in terms of provision, leadership, strength, freedom, intellect, and knowledge. Then He mentioned the reason for raising the degrees of some in this world in terms of provision, leadership, strength, freedom, intellect, and knowledge. Then He mentioned the reason for raising the degrees of some over others, saying: **That some of them may take others for service**, meaning that some of them may use others, so the rich may use the poor, the leader the subordinate, the strong the weak, the free the slave, the intelligent the one who is below him in intellect, and the learned the ignorant. This is the case in most of the conditions of the people of this world, and through it their interests are fulfilled, their livelihood is regulated, and each of them reaches what he wants, for every worldly craft is excelled by some people and not others, so He made some people need others in order to achieve sympathy between them in worldly pleasures, and this one needs this one, this one makes this one, and this one gives this one. Al-Suddi and Ibn Zayd said: **We subjected Our slaves and servants so that the rich subject the poor, so that some of them would be a means of livelihood for others.** Qatada and Al-Dahhak said: **So that some of them would own others.** It was also said that it is mockery which means ridicule. Although this is in accordance with the linguistic meaning, it is far from the meaning of the Qur'an and contradicts what is intended by the context. **And the mercy of your Lord is better than what they accumulate.** What is meant by mercy is what God has prepared for His righteous servants in the Hereafter. It was also said that it refers to prophethood because it is what is meant by the mercy mentioned earlier in His statement: **Do they apportion the mercy of your Lord?** There is nothing to prevent the meaning of everything that is called mercy, either comprehensively or as an alternative. The meaning of **what they accumulate** is what they accumulate of money and other worldly goods.

Tafsir al-Baghawi

32. God Almighty said: **Do they apportion the mercy of your Lord?** meaning the prophethood. Muqatil said, "He is saying: In their hands are the keys to the message, so they place them wherever they wish?" Then he said:

We have apportioned among them their livelihood in the life of this world, making one rich and another poor, one a king and one a slave. Just as We have preferred some over others in provision as We willed, so We have chosen with the message whomever We willed.

And We have raised some of them above others in degrees, by means of wealth and money, **that some of them may make use of others in service**, by employing some of them. The rich may make use of their wealth for the poor workers in work, so that some of them may be a source of livelihood for others, this one with his wealth, and this one with his deeds, so that the foundation of the world's affairs may be harmonized. Qatada and Ad-Dahhak said: Some of them own others with their wealth through servitude and ownership. **And the mercy of your Lord**, [meaning Paradise], **is better**, for the believers, **than what they accumulate**, by means of what the disbelievers accumulate of wealth.

Tafsir al-Baidawi

32- **Do they apportion the mercy of your Lord?** This is a denial that shows ignorance and astonishment at their control. What is meant by mercy is prophethood. **We have apportioned among them their livelihood in the life of this world.** They are unable to manage it, and it is the essence of their worldly life. So how can they manage the matter of prophethood, which is the highest human rank? The general meaning of livelihood requires that what is lawful and unlawful in it be from God. **And We have raised some of them above others in degrees.** And We have placed disparity among them in provision and other things. **That they may take others in service.** So that they may employ one another in their needs, and thus harmony and solidarity may occur between them, thus regulating the order of the world, not for the sake of perfection in the wealthy nor for the sake of deficiency in the poor. Moreover, they have no objection to Us in that regard, nor can they interfere with it, so how can it be in something higher than it? **And the mercy of your Lord**, meaning this prophethood and what follows it, **is better than what they accumulate** of the debris of this world and the great provision from it, not from Him.

Surat al-Zukhruf 43:33

And had it not been that mankind would be one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways by which they could ascend.

Surat al-Zukhruf 43:33

And had it not been that mankind would be one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways by which they could ascend.

Tafsir al-Jalalayn

33 - **And had it not been that mankind would have become one community** in disbelief **We would have made for those who disbelieve in the Most Merciful roofs for their houses** in place of **for those with a roof** with a fatha on the seen and a sukoon on the qaf and with a damma on it, plural **of silver and staircases** like stairs of silver **upon which they ascend** to the roof.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And had it not been that mankind would have become one community**: one group.

Then the people of interpretation differed about the meaning of why they would not have been assured of their unanimity in it, had He done what He, the Most High, said, and what He did not do for His sake. Some of them said, that is their unanimity in disbelief. He said, the meaning of the statement is: And were it not that mankind would be one community in disbelief, and all of them would become disbelievers, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses**.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **And had it not been that mankind would be one community**, God Almighty says: Had it not been that I would make all mankind disbelievers, I would have made the disbelievers' houses have roofs of silver.

Ibn Bashar told us: Hudhahah ibn Khalifa told us: Aouf told us, on the authority of Al-Hasan, regarding His statement: **And had it not been that mankind would be one community**, he said: Had it not been that mankind would all be disbelievers, inclined towards the world, God, the Blessed and Exalted, would have made what He said. Then he said: By God, the world has inclined towards most of its people, and He did not do that, so how would it have been if He had done that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And had it not been that mankind would be one community**: meaning all of them would be disbelievers.

Muhammad bin Abdul A'la told us: Ibn Thawr told us,

on the authority of Muammar, on the authority of Qatada: **And had it not been that mankind would be one community**, he said: had it not been that people would be disbelievers.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And had it not been that mankind would be one community**, meaning: disbelievers of one religion.

Others said: Their gathering to seek this world and abandon seeking the Hereafter. He said: The meaning of the words is: If only people would be one nation seeking this world and rejecting the Hereafter.

Mention of those who said that: Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And had it not been that mankind would be one community**, he said: Had it not been that people would choose their worldly life over their religion, We would have made this for the people of disbelief.

And His statement: **For those who disbelieve in the Most Merciful, We would have made roofs of silver for their houses**. God Almighty says: For those who disbelieve in the Most Merciful in this world, We would have made roofs, meaning the tops of their houses, of silver.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **For their houses, a roof of silver**. The roof: the top of the houses.

The Arabists differed about the repetition of the lam in His statement: **For those who disbelieve** and in His statement: **For their homes**. Some of the grammarians of Basra claimed that it was inserted into **the homes** as a substitute. Some of the grammarians of Kufa said: If you wish, you can make it repeated in **for their homes**, as in **They ask you about the sacred month of fighting therein** (Al-Baqarah 2:217). Or if you wish, you can make the two lams different, as if the second one is in the meaning of *on*, as if he said: We made a roof for them over their homes. He said: The Arabs say to a man to his face: **I made gifts for you for your people**, meaning I made them for them on your behalf.

The reciters differed in their reading of His statement: <a roof>. The majority of the reciters of Mecca, some of the Medinans, and the majority of the Basrans read it as <a roof> with a fat-ha on the seen and a sukoon on the qaf, considering that to be in accordance with His statement: **Then the roof fell upon them from above them** (al-Nahl 16:26) and explaining that to the fact that it has one wording and means the plural. Some of the reciters of Medina and the majority of the reciters of Kufa read it as <a roof> with a damma on the seen and the qaf, explaining that it is the plural of saqifa or saquf. If it is explained that it is the plural of saquf, then it is the plural of the plural, because saquf is the plural of saqf, then the saqf are pluralized as saquf, so that is similar to the reading of those who read it as <a pledge held> (al-Baqarah 2:283) with a damma on the ra' and the ha', which is the plural, and its singular is rihan and ruhun, and the singular of ruhun

and rihan is rahn. Likewise is the reading of those who read <a pledge of its fruit>(al-An'am 6:141) with a damma on the tha' and the mim, and similar to the saying of the rajaz poet:

Even if the throats are afflicted

Some of them claimed that the word *saqf* with a damma on the *seen* and the *qaf* is the plural of *saqf* and the word *rahn* with a damma on the *ra* and the *ha* is the plural of *rahn*. He ignored the correct view in that, because there is no noun in the Arabic language on the basis of *fa'* with a fatha on the *fa* and a sukoon on the *ayn* that is collected on *fa'*, so the *saqf* and the *rahn* are considered the same.

The correct thing to say about this, in my opinion, is that they are two readings with similar meanings, known in the readings of the regions, so whichever one the reader reads, he is correct.

His statement: **And stairways upon which they ascend**, means: And steps and stairs upon which they ascend, so they appear on the ceiling. The stairways are the stairs themselves, as Al-Muthanna ibn Jandal said:

O Lord of the House of Stairways

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **and stairs**, he said: stairs of silver, and they are stairs.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And stairs upon which they ascend**: meaning stairs upon which they ascend.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And ascents upon which they ascend**. He said: Ascents are the ladders.

Muhammad told us, he said: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And stairways upon which they ascend**, he said: Steps upon which they ascend.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And stairways upon which they ascend**, he said: Steps upon which they ascend to the rooms.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And stairways upon which they ascend**, he said: The stairways are stairs of silver.

Tafsir al-Qurtubi

It contains five issues:

First: The scholars said: He mentioned the insignificance of this world and its small danger, and that it was so insignificant to him that he would make

the houses and stairs of the infidels out of gold and silver. And were it not for the love of this world dominating hearts, which is interpreted as infidelity. Al-Hasan said: The meaning is that were it not for the fact that all people would disbelieve because of their inclination towards this world and their abandonment of the Hereafter, We would have given them in this world what we have described, because of the insignificance of this world before God, the Almighty. This is the view of most of the commentators, Ibn Abbas, Al-Suddi and others. Ibn Zayd said: **And were it not for the fact that mankind would be one community in seeking this world and choosing it over the Hereafter, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses**. Al-Kisa'i said: The meaning is that were it not for the fact that there would be among the infidels the rich and the poor and among the Muslims the same, We would have given the infidels this part of this world because of its insignificance.

Second: Ibn Kathir and Abu Amr read (*Saqfan*) with a fatha on the *seen* and a sukoon on the *qaf*, singular and plural, based on the Almighty's saying: **So the roof fell upon them from above them** (al-Nahl 16:26). The rest read it with a damma on the *seen* and the *qaf*, plural, like *rahn* and *rahn*. Abu Ubaid said: There is no third for them. It was said: It is the plural of *saqif*, like *kathib* and *kathib*, and *ragheef* and *raghaf*, said Al-Farra'. It was said: It is the plural of *saqf*, so the plural of the plural becomes *saqf* and *saqf*, like *fil* and *fulus*. Then they made *fa'ul* as if it were a single noun, so they pluralized it as *fa'l*. It was narrated from Mujahid (*Saqfan*) with a sukoon on the *qaf*. It was said: The *lam* in (*libaytuhim*) means on, meaning on their houses. It was said: It is a substitute, as you say: I did this for Zayd to honor him. God Almighty said: **And for his parents, to each one of them is a sixth** (An-Nisa': 11). Likewise, He said here: **We would have made for those who disbelieve in the Most Merciful their houses**.

Third: The Almighty's saying: **And ascents** meaning stairs, Ibn Abbas said this and it is the saying of the majority, its singular is *mi'raj* and *mi'raj* is *as-salam*, from which comes the Night of the Ascension, and the plural is *ma'arij* and *ma'arij*, like *mafatih* and *mafatih*, two dialects (**and ma'arij**) Abu Raja' al-Attardi and Talha ibn Musraf read it, and it is the ascents and ladders, Al-Akhfash said: If you wish, you can make the singular *mi'raj* and *ma'raj*, like *marqat* and *marqat*, **upon them they appear** meaning on the ascents they ascend and climb. It is said: I appeared on the house, meaning I climbed its roof, and this is because whoever ascends something and is elevated on it appears to the onlookers, and it is said: I appeared on something, meaning I knew it, and I appeared on the enemy, meaning I defeated him, and "Nabigha Bani Ja'dah recited the Messenger of God, may God bless him and grant him peace, his saying:

We have risen to the sky in glory and majesty, and we hope for a manifestation above that.

Any ascent, so the Messenger of God, may God bless him and grant him peace, became angry and said: To where? He said: To Paradise. He said: Yes, God willing. Al-Hasan said: By God, the world has inclined

Surat al-Zukhruf 43:33

And had it not been that mankind would be one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways by which they could ascend.

towards most of its people and he did not do that! So how would it be if he did?!

Fourth: Some scholars have used this verse as evidence that the owner of the upper part has no right to the ceiling, because God Almighty made ceilings just as He made doors for them. This is the school of Malik, may God have mercy on him. Ibn al-Arabi said: This is because the house is a hall, a wall, a ceiling, and a door, and whoever owns the house owns its corners, and there is no dispute that the upper part to the sky belongs to him. They differed about the lower part. Some of them said it belongs to him, and some of them said he has nothing inside the earth. In our school of thought there are two opinions. The authentic hadith of al-Isra'i' was explained above: A man sold a house to another man, and he built it, and found a golden jar in it. He brought it to the seller and said: I only bought the house without the jar. The seller said: I only sold the house for what is in it. They all exchanged it among themselves. The Prophet, may God bless him and grant him peace, said that one of them should marry his son to the daughter of the other, and the money would be for them. The correct view is that the upper and lower parts belong to him unless he leaves them by selling them. If one of them sells one of the two places, he gets what he benefits from, and the rest is for the one who bought it from him.

Fifth: Of the rulings on the upper and lower floors: If the upper and lower floors are between two men and the lower floor becomes damaged or its owner wants to demolish it, Sahnun reported on the authority of Ashhab that he said: If the owner of the lower floor wants to demolish, or the owner of the upper floor wants to build his upper floor, then the owner of the lower floor does not have the right to demolish it except out of necessity, and demolishing it is easier for the owner of the upper floor, lest the upper floor collapse with its collapse. And the owner of the upper floor does not have the right to build on his upper floor something that did not exist before except something light that does not harm the owner of the lower floor. And if a piece of wood from the ceiling of the upper floor breaks, then another piece of wood should be put in its place, unless it is heavier than it and there is fear that it will harm the people of the ceiling. Ashhab said: And the door of the house is on the owner of the lower floor. He said: If the lower floor collapses, its owner is forced to rebuild it, and the owner of the upper floor does not have to rebuild the lower floor. If the owner of the lower floor refuses to build, he is told to sell it to someone who will build it. Ibn al-Qasim narrated on the authority of Malik that the lower floor belongs to one man and the upper floor belongs to another and the lower floor becomes damaged, then its repair is on the owner of the lower floor and he is responsible for it. Suspending the upper floor until the lower floor is repaired, because he must either support it on a building or on a suspension. Similarly, if there is a height on the upper floor, then suspending the second floor is on the owner of the middle floor. It has been said that suspending the second floor is on the owner

of the upper floor until the lower floor is built. The hadith of al-Nu'man ibn Bashir, "On the authority of the Prophet, may God bless him and grant him peace, who said: The example of the one who maintains God's limits and the one who transgresses them is like people who drew lots for a ship, and some of them got the upper floor and some the lower floor. When those on the lower floor wanted to draw water, they passed by those above them and said, 'If we make a hole in our share and do not harm those above us,' if they leave them to do what they want, they will all perish, but if they take them by the hand, they will be saved and they will all be saved." This is a principle in this matter, and it is an argument for Malik and Ashhab. It is evidence that the owner of the lower floor does not have the right to cause harm to the owner of the upper floor, and that if he causes harm to him, he is obligated to repair it, not the owner of the upper floor. The owner of the upper floor has the right to prevent him from harming him, because of the saying of the Prophet, may God bless him and grant him peace: 'If they take them by the hand, they will be saved and they will all be saved.' It is not permissible to take..." Except at the hands of the oppressor or one who is forbidden from doing what is not permissible for him in the Sunnah. It contains evidence of deserving punishment for abandoning enjoining what is right and forbidding what is wrong. It has been mentioned in *Al-Anfal* and it contains evidence of the permissibility of drawing lots and using it. It has been mentioned in **Al Imran**. So consider each in its place and you will find it explained. Praise be to God.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment

to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatadah and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others,

upon which they ascend, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahihis and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

Then the Almighty explained how insignificant this

Surat al-Zukhruf 43:33

And had it not been that mankind would be one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways by which they could ascend.

world is to Him, saying: 33- **And had it not been that mankind would be one community** meaning, had it not been that they would unite in disbelief out of inclination towards this world and its adornments, **We would have made for those who disbelieve in the Most Merciful roofs of silver.** The pronoun in **their houses** is plural and in *yakfir* is singular, considering the meaning and wording of *min*, and **for their houses** is a badal ishtiml from the relative pronoun, and *saqf* is the plural of *saqf*. The majority of scholars read it with a damma on the seen and the qaf, like *karhan* and *rahn*. Abu Ubaidah said: There is no third option for them. Al-Farra' said: It is the plural of *saqf*, like *katheer* and *katheer*, and *ragheef* and *raghaf*. It was said that it is the plural of *suqoof*, so it is a plural of a plural. Ibn Kathir and Abu Amr read it with a fatha on the seen and a sukoon on the qaf, singular, and its meaning is plural because it is for the genus. Al-Hasan said: The meaning of the verse is: Had it not been that people would all disbelieve because of their inclination towards this world and their abandonment of the Hereafter, We would have given them in this world what We have described, because this world is insignificant to God. Most of the commentators said: Ibn Zayd said: **Had it not been that people were one nation in seeking this world and choosing it over the Hereafter.** Al-Kisa'i said: "The meaning is, had it not been that there were rich and poor among the disbelievers, and the same among the Muslims, We would have given the disbelievers this worldly life because of its insignificance. "And stairways by which they ascend." Stairways are the plural of *mi'raj*, and *mi'raj* is a ladder. Al-Akhfash said: "If you wish, you can make the singular *mi'raj* and *mi'raj* like *marqah* and *marqah*. The meaning is: So We made for them stairways of silver by which they ascend." That is, they ascend and climb the stairs. It is said, **I ascended the roof of the house,** and from this is the saying of Al-Nabigha:

We have reached the sky in glory, pride and supremacy, and we hope for more glory than that.

Any elevator.

climb. It is said: you appeared on the roof if you climbed it.

Tafsir al-Baidawi

33- "And had it not been that mankind would be one community" had it not been that they would desire disbelief when they saw the disbelievers in comfort and luxury, because of their love for the world and would gather around it. "We would have made for those who disbelieve in the Most Merciful roofs of silver for their homes and [many] stairways Stairways **is the plural of Stairway, and it was read Stairways is the plural of Stairway**". "Upon them they ascend" they climb the roofs because of the insignificance of the world.

Tafsir al-Baghawi

33. **And had it not been that mankind would be one community**, that is, had it not been that they would all become disbelievers and unite in disbelief, **We would have made for those who disbelieve in the Most Merciful roofs of silver**, Ibn Kathir, Abu Ja'far, and Abu 'Amr read *saqfan* with a fatha on the seen and a sukoon on the qaf, singular, and its meaning is plural, like the statement of God Almighty: **So the roof fell upon them from above them** (al-Nahl 16:26). The rest read it with a damma on the seen and the qaf, plural, and it is the plural of *saqf* like *rahn* and *rahn*. Abu 'Ubaidah said: There is no third for them. It was said: It is the plural of *saqf*. It was said: The plural of *suquf* is the plural of *plural*. "And ascends," elevators and stairs of silver, **upon which they ascend**, they ascend and

Surat al-Zukhruf 43:34

And for their houses are doors and couches on which they recline.

Tafsir al-Jalalayn

34 - **And for their houses are doors** of silver, and We made for them **and couches** of silver, the plural of couch **upon which they recline**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We made for their houses doors of silver, and couches of silver.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, and Sarar said: Silver beds.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement: **And for their houses are doors and couches upon which they recline**, he said: The doors are of silver, and the couches are of silver upon which they recline, he says: They recline upon the couches.

Tafsir al-Qurtubi

The Most High said: **And for their houses, doors** meaning, We made for their houses, and it was said: **(for their houses)** is a substitute for inclusion from His saying: **for him who disbelieves in the Most Merciful (doors)** meaning of silver, **and couches** likewise, and it is the whole of the bed, and it was said: the plural of the family, and the family is the plural of the bed, so it is the plural of the plural, **they recline on it**, reclining and leaning: leaning on something, and from it: **I lean on it** (Ta-Ha 20:18), and a man is a recliner, an example of a hamza of many leaning, and leaning is also what one leans on, and he leaned on the thing so he is leaning, and the place is a recliner, and he stabbed him until he leaned on him **on a'falu** meaning he threw him in the position of someone who is reclining, and I leaned on the stick, and the ta' continued in all of that as a waw, so he did to him what he did with weighed and prepared.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word

remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi

And for their houses are doors and couches on which they recline.

and others. Qatada and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation**. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In

another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahih and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

34- **And for their houses, doors and couches**. That is, We made for their houses doors of silver and couches of silver. **Upon them they will recline**. That is, on couches, which is the plural of bed. It was also said that it is the plural of family, so it is the plural of plural. Reclining and leaning on something means leaning on something. From this, **I lean on it** and he leaned on something, so he is leaning. The place is a place to lean on. Decoration is gold. It was also said that adornment is more general than it being gold or something else. Ibn Zayd said: It is what people have in their homes of furnishings and furnishings. Al-Hasan said: Engravings and its origin is adornment. It is said that the house was decorated, meaning that I adorned it.

Tafsir al-Baghawi

34. **And for their houses are doors** of silver, and **thrones** meaning: We made for them thrones of silver, **on which they recline**.

Tafsir al-Baidawi

34- **And for their houses** is a substitute for **for whom** as a substitute of inclusion or as you say: I gave him a garment for his shirt. Ibn Kathir and Abu Amr read **and a roof** as sufficient for all houses. It was read *saqfan* with a light emphasis and *suqufan* and *suqufan* which is a dialect for *saqf*. **And for their houses, doors and couches on which they recline** meaning doors and couches of silver.

Surat al-Zukhruf 43:35

And ornaments. And all that is but the enjoyment of worldly life, and the Hereafter is with your Lord for the righteous.

Tafsir al-Jalalayn

35 - **And decorations** of gold, meaning, had it not been for the fear of disbelief for the believers from giving the disbeliever what was mentioned, we would have given him that, due to the small danger of this world to us and his lack of share in the Hereafter in bliss. **And if** lightened from the heavy **all of that is for** with the lightening, then *ma* is redundant with the emphasis, meaning **except for** is a negative **the enjoyment of worldly life** with which he is prevented in it, then it disappears. **And the Hereafter Paradise is with your Lord for the righteous.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And decorations** means: And we would have made for them decorations in addition to that, which is gold.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, **and decorations**, which is gold.

Muhammad ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And adornments**, he said: gold. Al-Hasan said: A house of adornments, he said: gold.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And ornaments**. Ornamentation means gold. He said: By God, she disliked clothes of ostentation. And he mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: **Beware of red, for it is one of the most beloved adornments to Satan.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And decorations**, he said: gold.

Ahmad told us: Asbat told us, on the authority of Al-Suddi: **And decorations**, he said: gold.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And decorations**, "We made this for the people of disbelief," meaning for their houses, a roof of silver and what was mentioned with it. He said: And decoration is what is called the roof, and the stairways, doors, and beds of furniture, furnishings, and furnishings.

It was narrated on the authority of Al-Husayn, who said:

I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **And ornaments**, meaning gold. And ornaments, according to this statement of Ibn Zayd, are what people make in their homes of furnishings, furnishings, and tools.

There are two interpretations of the accusative of al-Zukhruf 43: One of them is that its meaning is: **For We have made for those who disbelieve in the Most Gracious, roofs of silver and ornaments for their homes**. Since the verb **to climb** was not repeated, and the meaning is the same, it is as if it was said: **And ornaments He makes that for them from it**. The second interpretation is that it is conjoined with **the thrones**, so its meaning is: **For We have made for them these things of silver, and We have made for them gold along with that, to be rich for them with which they will be content**. If the revelation had come with a genitive of az-Zukhruf, it would have been: **For We have made for those who disbelieve in the Most Gracious, roofs of silver and ornaments for their homes**, so ornaments would have been conjoined with silver. As for the word *ma'arij*, its plural is mafa'il, and its singular is mi'raj, according to the plural of mi'raj, just as the word *miftah* is pluralized as mafatih, according to the plural of miftah, because they are two languages: mi'raj and miftah. If the word *ma'arij* was pluralized as mafatih, it would have been correct, just as the word *miftah* is pluralized as mifatih, since its singular is mi'raj.

And His statement: **And all of that is but the enjoyment of worldly life**, meaning that the Most High says: All of these things that you mentioned, such as the ceiling made of silver, the stairways, the doors, the beds made of silver, and the decorations, are nothing but enjoyment that the people of this world enjoy in this world. **And the Hereafter is with your Lord for the righteous**, meaning that the Most High says: **And the adornment of the Hereafter and its splendor are with your Lord for the righteous**, meaning that those who feared God and feared His punishment, and were diligent in obeying Him, and were wary of disobeying Him specifically, to the exclusion of others among God's creation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And the Hereafter is with your Lord for the righteous**, in particular.

Tafsir al-Qurtubi

And decorations here decoration is gold, according to Ibn Abbas and others, similar to it, **or that you have a house of decorations** (al-Isra' 17:93), and it has been mentioned, and Ibn Zayd said: It is what people have in their homes of furnishings and furnishings, and Al-Hasan said: Engravings, and its origin is ornamentation, it is said: I decorated the house, meaning I adorned it, so-and-so decorated, he adorned, and the word *decorations* is in the accusative case to mean and We made for them with that decoration, and it was said: by removing the preposition, and the meaning is so We made for them a roof and doors and beds of silver and gold, so when he deleted *of* he said: **and decorations** so he made the accusative case: **And indeed all of that is for the**

Surat al-Zukhruf 43:35

And ornaments. And all that is but the enjoyment of worldly life, and the Hereafter is with your Lord for the righteous.

enjoyment of worldly life Asim, Hamza and Hisham read on the authority of Ibn Amir: **And indeed all of that is for the enjoyment of worldly life** with emphasis, the rest with emphasis, and this has been mentioned, and it was narrated on the authority of Abu Raja' to break the lam of *when, what* in his view is like the one who ...and the pronoun is omitted, and the meaning is: And indeed, all of that is for the enjoyment of worldly life. The omission of the pronoun here is like its omission in the reading of those who read, **An example of a mosquito or what is above it** (al-Baqarah 2:26), and **Completely for the one who does good** (al-An'am 6:154). Abu al-Fath 48: *All* should be in the accusative case in this reading, because *in* is a lightened version of a heavy one, and if it is lightened and its function is invalidated, the lam is required for it at the end of the sentence to differentiate it from the negative *in* that has the meaning of *what*, such as **Indeed, Zayd is standing**. There is no lam here except the preposition. **And the Hereafter is with your Lord for the righteous** means Paradise for those who fear God and are conscious of God. Ka'b said: I find in some of God's revealed books: **Were it not that My believing servant would grieve, I would crown the head of My disbelieving servant with a crown, and it would not crack, nor would a vein throb with pain**. In Sahih Al-Tirmidhi, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **The world is a prison for the believer and a paradise for the disbeliever**. And on the authority of Sahl bin Sa'd, he said: The Messenger of God, may God bless him and grant him peace, said: **If the world were worth as much as a mosquito's wing in God's sight, He would not have given a disbeliever a single sip of water from it**. There is a hadith on this topic on the authority of Abu Hurayrah, who said: A good and rare hadith. They recited:

If the world was a reward for the doer of good, then there would be no livelihood in it for the oppressor.

The prophets were hungry in it as an honor, and the stomachs of the animals were satisfied in it.

Another said:

Enjoy the days if you are firm, because you are between the one who forbids and the one who commands

If the world keeps a person's religion, then what he misses from it is not harmful

The world does not weigh the wing of a mosquito, nor the weight of a feather from the wing of a bird.

He was not satisfied with this world as a reward for a good person, nor was he satisfied with this world as a punishment for an unbeliever.

Tafsir Ibn Kathir

The Almighty says, informing about His servant, messenger, and friend, the leader of the monotheists

and the father of the prophets sent after him, to whom the Quraysh trace their lineage and doctrine, that he disavowed his father and his people in their worship of idols, saying: "Indeed, I am disassociated from what you worship, except for He who created me, and indeed, He will guide me. And He made it a word remaining among his posterity," meaning this word, which is the worship of God alone, with no partner, and the abandonment of all idols other than Him, and it is **there is no god but God**, meaning He made it permanent in his posterity, so that those whom God Almighty guided from the descendants of Abraham, peace be upon him, would follow his example in it, **so that they might return**, meaning to it.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others said regarding the words of God the Almighty: {And made it a word remaining among his posterity} meaning, **There is no god but God**, and among his posterity there will not cease to say it. Something similar was narrated from Ibn Abbas **may God be pleased with them both**. Ibn Zayd said: The word of Islam, and it goes back to what the group said. Then God the Almighty said: {Rather, You gave enjoyment to these} meaning the polytheists, {and their fathers} meaning, their lives were prolonged in their misguidance, {until there came to them the truth and a clear Messenger} meaning, he explained the message and the warning. {And when the truth came to them, they said, **This is magic, and indeed, we are disbelievers in it.**} meaning, they denied it and opposed it and repelled it with their hearts and souls out of disbelief, envy and malice. {And they said} meaning, like objectors to the One Who sent it down, **{Why was this Qur'an not sent down to some important man from the two cities?}** meaning, why was this Qur'an not sent down to some important man from the two cities? They mean Makkah and Taif, said Ibn Abbas **may God be pleased with him**, Ikrimah, Muhammad bin Kaab Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. More than one of them mentioned that they meant Al-Walid bin Al-Mughira and Urwah bin Masoud Ath-Thaqafi. Malik said on the authority of Zaid bin Aslam, Ad-Dahhak and As-Suddi: They mean Al-Walid bin Al-Mughira and Masoud bin Amr Ath-Thaqafi. Mujahid said: They mean Utbah bin Rabi'ah. Ibn Abbas **may God be pleased with him** said: A tyrant from the tyrants of Quraysh. He **may God be pleased with him** said: They meant Al-Walid bin Al-Mughira and Habib bin Amr bin Umair Ath-Thaqafi. Mujahid said: They meant Utbah bin Rabi'ah in Makkah and Ibn Abd Yalil in At-Taif. As-Suddi said: They meant Al-Walid bin Al-Mughira and Kinanah bin Amr bin Umair Ath-Thaqafi. It appears that they meant an important man from whichever of the two towns he was. God the Almighty said in response to their objection: **Do they apportion the mercy of your Lord?** That is, the matter is not up to them. Rather, it is up to God Almighty, and God knows best where to place His messages, for He only sends them down to the purest of creation in heart and soul, the most honorable of households, and the purest of origins.

Then the Almighty said, explaining that He has

differentiated between His creation in what He has given them of wealth, provisions, minds, understanding, and other apparent and hidden powers, saying: **We have apportioned among them their livelihood in the life of this world** *verse*. And His statement, may He be glorified and exalted: **That some of them may make use of others in mockery** It was said that its meaning is that some of them may make use of others in their work because one needs the other, and the other needs the other. This was said by Al-Suddi and others. Qatada and Ad-Dahhak said, **So that some of them may possess others**, and this refers to the first: Then the Almighty said, **And the mercy of your Lord is better than what they accumulate**, meaning the mercy of God to His creation is better for them than what they have in their hands of money and worldly pleasures. Then the Almighty said, **And had it not been that mankind would be one community**, meaning that many of the ignorant people would not believe that our giving money is evidence of our love for those we give it to, so they would gather in disbelief for the sake of money. This is the meaning of the statement of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi, and others, **We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways**, meaning stairs and steps of silver, said by Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd, and others, **upon which they ascend**, meaning they ascend, and for their houses there are doors, meaning locks on their doors, **and couches on which they recline**, meaning all of that would be silver, **and ornaments**, meaning and gold, said by Ibn Abbas, Qatadah, As-Suddi, and Ibn Zayd.

Then God the Blessed and Exalted said: **And all that is but the enjoyment of worldly life**. That is, it is only from this transient, passing world, which is insignificant before God the Most High. That is, He hastens for them the good deeds they do in this world as food and drink so that they may reach the Hereafter, and they have no good deeds with God the Blessed and Exalted for which He can reward them, as mentioned in the authentic hadith. It was mentioned in another hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a single sip of water from it**. Al-Baghawi narrated it on the authority of Zakariya ibn Manzur, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, and he mentioned it. Al-Tabarani narrated it on the authority of Zam'ah ibn Salih on the authority of Abu Hazim on the authority of Sahl ibn Sa'd on the authority of the Prophet, may God bless him and grant him peace, **If the world were worth as much as the wing of a mosquito in the sight of God, He would not give a disbeliever anything of it**. Then God Almighty said, **And the Hereafter, with your Lord, is for the righteous**, meaning it is exclusively for them and no one else shares it with them. For this reason, when 'Umar ibn al-Khattab, may God be pleased with him, said to the Messenger of God, may God bless him and grant him peace, when he went up to him in that room, when the Messenger of God, may God bless him and grant him peace, had sworn off his wives, and he saw him lying on the sand of a mat with marks on his side, his eyes welled up with tears and he said, **O**

Messenger of God, these are Chosroes and Caesar in what they are in, and you are the chosen one of God's creation. The Messenger of God, may God bless him and grant him peace, was reclining, so he sat up and said, **Are you in doubt, O son of al-Khattab?** Then the Messenger of God, may God bless him and grant him peace, said, **Those are people for whom their good things have been hastened in their worldly life**. In another narration, **Are you not satisfied that the world is for them and the Hereafter is for us?** It is also reported in the two Sahihis and others that the Messenger of God, may God bless him and grant him peace, said: **Do not drink from vessels of gold or silver, and do not eat from their plates, for they are for them in this world and for us in the Hereafter**. God, the Most High, gave them this world because of their insignificance, as narrated by Al-Tirmidhi and Ibn Majah on the authority of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the wing of a mosquito, He would never give a disbeliever a sip of water from it**. Al-Tirmidhi said: Hasan Sahih.

Fath al-Qadir

35- *And* the accusative of *Zukhrufis* by an implied verb: meaning, *And We made for them*, along with that, an adornment, or by removing the preposition: meaning, *doors and thrones of silver and gold*, so when the preposition was deleted, it became accusative. Then the Almighty informed that all of that is only enjoyed in this world, so He said: **And all of that is but the enjoyment of worldly life**. The majority of scholars read *Lamma* with a light *Lamma*, while Asim, Hamza, and Hisham, on the authority of Ibn Amir, read it with a heavy *Lamma*. According to the first reading, *Inna* is the light *Inna* from the heavy *Lamma*. According to the second reading, it is the negative *Lamma* and in the meaning of *illa*: meaning, *all of that is nothing but something enjoyed in this world*. Abu Raja' read it with a kasra on the *Lamma* from *Lamma*, on the basis that the *Lamma* is for the reason and *Ma* is a relative pronoun and the pronoun is deleted: meaning, *for that which is enjoyment*. **And the Hereafter is with your Lord for the righteous** meaning, for those who avoid polytheism and sins and believe in God alone and do what He commands, for it is everlasting and does not perish and its bliss is everlasting and does not disappear.

Ibn Jarir narrated on the authority of Ibn Abbas, **Indeed, we found our fathers upon a religion**, he said: upon a religion. Abd ibn Humayd narrated on his authority, **and made it an enduring word**, he said: There is no god but God. **In his descendants**, he said: the descendants of his son Ibrahim. Abd ibn Humayd, Ibn al-Mundhir and Ibn Mardawayh also narrated on his authority that he was asked about the statement of God, **Why was this Qur'an not sent down to a great man from the two cities?** What were the two cities? He said: At-Ta'if and Mecca. It was said: Who were the two men? He said: Umair ibn Mas'ud and the best of Quraysh. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh also narrated on his authority, he said: By the two cities he means Mecca and At-Ta'if, and the great ones are Al-Walid ibn Al-Mughirah Al-Qurashi and

Surat al-Zukhruf 43:35

And ornaments. And all that is but the enjoyment of worldly life, and the Hereafter is with your Lord for the righteous.

Habib ibn Umair Al-Thaqafi. Ibn Abi Hatim also narrated on his authority regarding the verse, he said: They mean more noble than Muhammad, for Al-Walid ibn Al-Mughirah from the people of Mecca and Mas'ud ibn Amr Al-Thaqafi from the people of At-Ta'if. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: **Had it not been that mankind would be one community 10:17**, meaning: Had it not been that We would make all of mankind disbelievers, I would have made the houses of the disbelievers have roofs of silver, and stairways of silver, which are stairs on which they ascend to the rooms, and beds of silver, and decorations: which are gold. At-Tirmidhi narrated and authenticated it, and Ibn Majah narrated on the authority of Sahl ibn Sa'd who said: The Messenger of God (blessings and peace of God be upon him) said: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a sip of water from it.**

Tafsir al-Baghawi

35. **And adornments**, meaning, We made for them adornments, which is gold, similar to: **Or you have a house of adornment Al-Isra' 93**, **And indeed, all of that is but the enjoyment of worldly life**, Hamza and Asim read: (*Lama*) with emphasis to mean: And all of that is but the enjoyment of worldly life, so (*Lama*) means except, and the others made it light to mean: And all of that is the enjoyment of worldly life, so (*ln*) is for the beginning, and (*Ma*) is a connection, meaning: Indeed, all of this is the enjoyment of worldly life that will vanish and go away, **And the Hereafter is with your Lord for the righteous**, specifically meaning Paradise.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu al-Abbas Abdullah ibn Muhammad ibn Harun al-Taysifuni told us, Abu al-Hasan Muhammad ibn Ahmad al-Turabi told us, Abu Bakr Ahmad ibn Muhammad ibn Umar ibn Bastam told us, Ahmad ibn Sayyar al-Qurashi told us, Abd al-Rahman ibn Yunus Abu Muslim told us, Abu Bakr ibn Manzur told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **If the world weighed in the sight of God the equivalent of a mosquito's wing, He would not have given a disbeliever a single drop of water to drink from it.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah told us, Muhammad ibn Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Mujalid ibn Sa'id, on the authority of Qais ibn Abi Hazim, on the authority of al-Mustawrid ibn Shaddad, the brother of Banu Fihr, who said: "I was among the group that stopped with the Messenger of God (peace and blessings of God be upon him) at the dead sheep. The Messenger of God (peace and blessings of God be upon him) said: 'Do you think this was insignificant to its people when they threw it

away?' They said: 'Because of its insignificance, they threw it away.' The Messenger of God (peace and blessings of God be upon him) said: 'The world is more insignificant to God than this is to its people.'"

Tafsir al-Baidawi

35- **And decorations** and adornments are in apposition to *ceiling* or gold is in apposition to a place of silver. **And all of that is but the enjoyment of worldly life** "Inna" is the lightened one and the lam is the distinguishing one. Asim, Hamza and Hisham read differently from him "lamma **with the emphasis meaning except** and **an is negative, and it was read with that and ma** And the Hereafter is with your Lord for the righteous" about disbelief and sins, and in it is an indication that the great is the great in the Hereafter, not in this world, and a notification of the reason for which this was not made for the believers until people gathered in faith, which is that it is a small enjoyment in comparison to what they have in the Hereafter, and it is defective in most cases because of the afflictions in it that few are freed from, as he indicated in his saying:

Surat al-Zukhruf 43:36

And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

Tafsir al-Jalalayn

36 - **And whoever lives** turns away from the remembrance of the Most Gracious that is, the Qur'an **We appoint for him a devil, and he is to him a companion** who never leaves him.

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of Qatada who said: Al-Walid ibn al-Mughira said: If what Muhammad says is true, this Qur'an would have been revealed to me or to Masoud al-Thaqafi, and it would have been revealed.

And Ibn Abi Hatim narrated on the authority of Muhammad bin Uthman Al-Makhzumi that Quraysh said: **Assign a man for each of the companions of Muhammad to take him.** So they assigned Talha to Abu Bakr. He came to him while he was among the people, and Abu Bakr said: **What do you call me to?** He said: **I call you to the worship of Al-Lat and Al-Uzza.** Abu Bakr said: **And what is Al-Lat?** He said: **Our Lord.** He said: **And what is Al-Uzza?** He said: **The daughters of God.** Abu Bakr said: **Who led them?** Talha was silent and did not answer him. So Talha said to his companions: **Answer the man.** The people were silent. Then Talha said: "Rise, O Abu Bakr. I bear witness that there is no god but God and that Muhammad is the Messenger of God." Then God revealed: **And whoever turns away from the remembrance of the Most Merciful - We will appoint for him a devil.**

Tafsir al-Tabari

God the Most High says: **And whoever turns away from the remembrance of God and does not fear His power, nor dread His punishment - We appoint for him a devil, and he is to him a companion.** He says: We appoint for him a devil to mislead him, and he is to him a companion. He says: He is to Satan a companion, that he becomes like that. The root of *'asha* is to look without certainty due to an ailment in the eye. It is said from this: So-and-so became blind, ya'sha 'ashawan and 'ashawan: if his sight weakens and his eye becomes dark, as if a film is over it, as the poet said:

When you come to him and spend the night by the light of his fire, you will find plenty of firewood and a blazing fire.

Meaning: When you are in need, his wife will help you. But if he loses his sight and cannot see, then it is said about him: So-and-so has gone dark, he has gone dark, a deficient dark. From this is the saying of Al-A'sha:

She saw a man who was absent from the visitors, of different appearance, blind and blind.

It is said of him: a blind man and a blind woman. The meaning of the statement is: And whoever does not look at God's proofs by turning away from them except with a weak look, like the look of someone whose sight has been blinded, **We will make him a devil.**

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil** means: If he turns away from the remembrance of God, We appoint for him a devil **who is to him a companion.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And whoever turns away from the remembrance of the Most Merciful**, he said: He turns away.

Some of them interpreted it to mean: and whoever interprets it as such, then it must be read as <and whoever lives>with a fat-ha on the shin, as I explained before.

Mention of those who interpreted it thus: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement: **And whoever is blind to the remembrance of the Most Merciful**, he said: Whoever is blind to the remembrance of the Most Merciful.

Tafsir al-Qurtubi

The Almighty said: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.** Ibn Abbas and Ikrimah read **and whoever is blind** with the opening of the sheen, and its meaning is blind. It is said from it that someone is blind, and a man is blind and a woman is blind if he cannot see. From it is the saying of Al-A'sha:

She saw a man who was absent from the delegation, of different appearance, blind and blind.

And his saying:

If she saw a blind man, harmed by the vicissitudes of fate and a dispelled and crazy time

The rest with the dammah, and from 'asha ya'sha if what befalls the blind afflicts him, and Al-Khalil said: 'Ash-sha is looking with weak eyesight, and he recited:

When you come to him and dine by the light of his fire, you will find the best fire with him and the best stove.

Another said:

What a fine young man he is, who sleeps by the light of his fire when the wind blows and the place is barren.

Al-Jawhari: Al-Asha *short* is the source of Al-A'sha, which is the one who does not see at night and sees during the day. A woman is blind, and two women are blind. God made him blind, so Fa'sha **in the broken form** is Ya'sha 'ashya. It was left in the dual as it is. He

Surat al-Zukhruf 43:36

And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

became blind if he saw himself as blind, and the nisba to A'sha is A'shawi, and to Al-Ashiyah is 'ashwi. Al-Ashwa' is the she-camel that does not see in front of it, so it strikes everything with its hands. So-and-so rode Al-Ashwa' if he struck without insight, and so-and-so is a runner who struck blindly.

This verse is connected to the words of the beginning of the surah: **Shall We turn away from you the Reminder?** (al-Zukhruf 43:5), meaning, We continue the Reminder to you, so whoever turns away from that Reminder by turning away from it to the sayings and falsehoods of the misguiders, **We appoint for him a devil** meaning, We attribute to him a devil as a reward for his disbelief, **and he is to him a companion**. It was said that in this world, he prevents him from what is lawful, and incites him to what is unlawful, and forbids him from obedience, and orders him to disobey, and this is the meaning of the words of Ibn Abbas. It was also said that in the Hereafter, when he rises from his grave, as said by Saeed Al-Jaziri. In al-Naba 78: When the disbeliever comes out of his grave, he intercedes with a devil who remains with him until they enter the Fire, and that the believer intercedes with an angel until God judges between His creation, as mentioned by Al-Mahdawi. Al-Qushayri said: The correct view is that he is to him a companion in this world and the Hereafter. Abu Al-Haytham and Al-Azhari said, **I went to such-and-such** means I intended it, and I went to such-and-such" means I turned away from it, so there is a difference between *to* and *from*. Such as: I turned towards him and turned away from him. Qatada said: He lives and turns away, and this is the opinion of Al-Farra'. An-Nahhas: It is not known in the language. Al-Qurazi said: He turns his back, and the meaning is the same. Abu Ubaidah and Al-Akhfash said: His eye becomes dark. Al-Atabi denied that 'Ashwut' means 'I turned away', and he said: The correct form is 'Ta'ashitu'. This is the opinion of Abu Al-Haytham and Al-Azhari, and all the people of knowledge said the same. As-Salami, Ibn Abi Ishaq, Ya'qub and Asmah from Asim and from Al-A'mash read (*Yaqidh*) **with a ya'** because of the mention of (*Al-Rahman*) first, meaning that Al-Rahman appoints a devil for him, the rest with a noon, and from Ibn Abbas (*Yaqidh shaytan* **is appointed for him, so he is his companion**) meaning constant and constant. It was said: (**So he**) is a metaphor for Satan, as mentioned above. It was said: About turning away from the Qur'an, meaning that he is a companion to Satan.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated,**

God caused their hearts to deviate (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them**. He said: The Prophet, may God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was

mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, took him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path.** That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people.** It was said that its meaning is **It is an honor for you and your people.** Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people,** meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to**

Heaven, for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

His saying: 36- **And whoever turns away from the remembrance of the Most Gracious** It is said **I went to the Fire:** I intended to go to it, and **I turned away from it:** I turned away from it, just as you say: I turned to so-and-so and turned away from him, and I inclined towards him and turned away from him. This is what Al-Farra', Al-Zajaj, Abu Al-Haytham, and Al-Azhari said. So the meaning is: And whoever turns away from the remembrance of the Most Gracious. Al-Zajaj said: The meaning of the verse is that whoever turns away from the Qur'an and the wisdom in it to the falsehoods of the misguiders, God will punish him with a devil whom He will appoint for him until he misguides him and stays with him like a companion, so he will not be guided, as a recompense for his preference for falsehood over the clear truth. Al-Khalil said: "Blindness is weak vision, and from it:

What a fine young man he is, who has dinner by the light of his fire when the wind blows and the place is barren.

It appears that the meaning of the verse is the intention to go to the fire, not to look at it with weak eyesight, as Al-Khalil said. This is evidence of what we mentioned before, that it comes with the meaning of intention and with the meaning of turning away. This is what Al-Khalil recited, citing it as evidence for what he said about Al-Hutay'ah's saying:

When you come to him and dine by the light of his fire, you will find the best fire with him and the best stove.

It appears that its meaning is: aim for the light of his fire, do not look at it with weak eyesight. It can be said that the meaning of this couplet is the exaggeration in the light of the fire and its brightness, such that the viewer does not see it except as someone whose eyesight is blind looks due to the weakness that befalls his eyes when he sees it due to the greatness of its fuel. Abu Ubaidah and Al-Akhfash said: The meaning of "and whoever lives" is whoever whose eye is darkened, which is similar to what Al-Khalil said, and this is according to the reading of the majority, **and whoever lives** with a damma on the shin from **asha ya'shu.** Ibn Abbas and Ikrimah read **and whoever lives** with a fatha on the shin, it is said that a man is blind, ya'shu, if he goes blind, and from this is the saying of Al-A'sha:

She saw a man who was absent-minded, of different appearance, blind and deaf.

Al-Jawhari said: **Al-A'sha** is a shortened verbal noun derived from **Al-A'sha**, which means the one who cannot see at night and sees during the day, and a woman is blind. It was read as Ya'sha with a waw, as *min* is a relative pronoun that does not include the meaning of a condition. The majority read **Naqid Lahu Shaytan** with a noon, and Al-Salami, Ibn Abi Ishaq, Ya'qub, and Asmah from Asim, and Al-A'mash read it with a lower form as an active participle. Ibn Abbas read it with a lower form as a passive participle, and

Surat al-Zukhruf 43:36

And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

raised Shaytan as a deputy. **So he is his companion**, meaning he is constantly with him and does not leave him, or he is constantly with Satan and does not leave him, rather he follows him in all his affairs and obeys him in everything he whispers to him.

Tafsir al-Baghawi

36. The Almighty said: **And whoever turns away from the remembrance of the Most Gracious**, meaning, turns away from the remembrance of the Most Gracious, not fearing His punishment, nor hoping for His reward. It is said: **I went to the Fire, I went to Hell**, meaning, I went to Hell, guided by it. And I went to Hell from it: I turned away from it, just as one says: I turned to so-and-so, I turned away from him, I inclined towards him, and I turned away from him. Al-Qurazi said: He turns his back on the remembrance of the Most Gracious, which is the Qur'an. Abu Ubaidah and Al-Akhfash said: He is wronged by turning his gaze away from it. Al-Khalil bin Ahmad said: The origin of *blindness* is looking with weak eyesight. Ibn Abbas read: **And whoever lives** with a fat-ha on the sheen, meaning he goes blind. It is said: He went blind, he goes blind, so he is a blind woman. **The opposite of him is a devil**, Ya'qub read: "We assign to him a devil, join him to him, and set him in charge of him. **He is his companion**, he never leaves him, he makes blindness seem attractive to him and makes him think that he is on the right path.

Tafsir al-Baidawi

36- **And whoever is blind to the remembrance of the Most Gracious** is blind and turns away from it due to his excessive preoccupation with the tangible and his absorption in desires. It is read *ya'ish* with the fat-ha, meaning he is blind. It is said *ashi* if his sight is defective and *ashi* if he has dinner without defect like *iraj* and *arj*. It is read *ya'sha* with the fact that *min* is a relative pronoun. **Naqidh lahu shaytan** is his companion, who whispers to him and tempts him constantly. Ya'qub read it with the *ya'* with its attribution to the pronoun **the Most Gracious**. Whoever raises *ya'sha* should raise *naqidh*.

Surat al-Zukhruf 43:37

And indeed, they prevent them from the path, while they think that they are guided.

Tafsir al-Jalalayn

37 - **And indeed they** meaning the devils **are trying to turn them away** meaning the people **from the path** meaning the path of guidance **and they think that they are guided** in the plural, taking into account the meaning of *from*.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, they avert them from the path**, God the Exalted says: And indeed, the devils avert those who are blind to the remembrance of God, from the path of truth, so they make misguidance seem attractive to them, and make faith in God and working in obedience to Him hateful to them. **And they think that they are guided**, He says: And the polytheists think that, because the devils make their misguidance seem attractive to them, they are on the truth and the right path. God the Exalted informs us about them that they are on the path of polytheism out of doubt and without insight. And God the Exalted says: **And indeed, they avert them from the path**, so He mentioned them in the same way as mentioning all, but He mentioned one before, so He said: **The opposite of him is a devil**, because even though the word *devil* is one, it has the meaning of a plural.

Tafsir al-Qurtubi

And indeed, they turn them away from the path meaning, indeed, the devils turn them away from the path of guidance. It was mentioned in the plural form because *whoever* in His statement, **and whoever lives** has the meaning of the plural. **And they think** meaning, and the disbelievers think **that they are guided**. It was said: And the disbelievers think that the devils are guided, so they obey them.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive**

to them what was before them and what was behind them (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them**. He said: The Prophet, may God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, told him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from

And indeed, they prevent them from the path, while they think that they are guided.

Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path.** That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people.** It was said that its meaning is **It is an honor for you and your people.** Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people,** meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'**

Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven,** for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

37- **And indeed, they avert them from the path.** That is, the devils whom God appoints for everyone who is blind to the remembrance of the Most Merciful, as is the meaning of **avert them.** That is, they stand between them and the path of truth and prevent them from it, and they whisper to them that they are on the right path until they think that what they whisper is true. This is the meaning of His statement, **And they think that they are guided.** That is, the disbelievers think that the devils are guided, so they obey them, or the disbelievers think, because of that whispering, that they are guided in themselves.

Tafsir al-Baghawi

37. **And indeed they,** meaning the devils, **avert them from the path,** that is, to prevent them from guidance. The plural is a metaphor because his statement, **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil,** is in the plural form, even though the wording is singular, **and they think that they are guided,** and the disbelieving children of Adam think that they are on the right path.

Tafsir al-Baidawi

37- **And indeed, they prevent them from the path** from the path that should be opened. The two pronouns are used together for the meaning, as what is meant is the type of person who sleeps and the devil who sets him on fire. **And they think that they are guided** The first three pronouns are for him, and the remaining two are for the devil.

Surat al-Zukhruf 43:38

Until, when he comes to Us, he says, **Oh, would that there were between me and you the distance of the two Easts!** What an evil companion!

Tafsir al-Jalalayn

38 - **Until, when he comes to Us** Al-Ashi with his companion on the Day of Resurrection **he will say** to him *O* to warn **if only there were between me and you the distance of the two easts** i.e. like the distance between the east and the west **how evil a companion you are** you are to me

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of the statement: **until he comes to us**. The majority of the reciters of Hijaz, except for Ibn Muhaysin, some of the Kufians and some of the Sham reciters read it as <until he comes to us> in the dual form, meaning: until this one who was blind to the remembrance of the Most Gracious comes to us, and his companion whom was appointed for him from among the devils. The majority of the reciters of Kufa and Basra and Ibn Muhaysin read it as: **until he comes to us** in the singular form, meaning: until this one of the sons of Adam who was blind to the remembrance of the Most Gracious comes to us.

The correct statement regarding this, in our view, is that they are two readings with similar meanings, because in the report of God, the Blessed and Exalted, about the state of one of the two groups when he arrives at it, as we have acknowledged in this world, there is enough for the listener to know the report of the other, since the report of the state of one of them is known by the report of the state of the other. And despite that, they are two readings that are widespread in the readings of the regions, so whichever of them the reader reads, he is correct.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: Until he and his companion came to us together.

And His saying: **Oh, would that between me and you were the distance of the two easts**. God Almighty says: One of these two companions said to his other companion: I would that between me and you was the distance of the two easts: meaning the distance of the east and the west, so the name of one of them prevailed over the other, as it was said: like the two moons, and as the poet said:

We have taken the horizons of the sky upon you, for us are its two moons and the rising stars.

As the other said:

Basra and Azd are ours, Iraq is ours, Mosul and Egypt are ours, and the Holy Mosque is ours.

Meaning: Mosul and Al-Jazira, so he said: The two Mosuls, and Mosul prevailed.

It has been said that what he meant by his saying: **After the two easts** is the east of winter and the east of summer. This is because the sun rises in the winter from one east and in the summer from another east. Likewise, the west sets in two different wests, as God Almighty said: **Lord of the two easts and Lord of the two wests** (al-Rahman 55:17).

He mentioned that this is what one of them said to his companion when each of them was sticking to his companion until he led him to Hell.

Those who said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Sa'id al-Jariri, he said: It has reached me that when the unbeliever is raised from his grave on the Day of Resurrection, Satan will strike him with his hand and will not leave him until God sends them both to the Fire. That is when he will say: **Oh, would that between me and you were the distance of the two easts! What an evil companion!** As for the believer, an angel will be assigned to him and he will be with him until he says: **Either he will judge between the people, or we will be taken to whatever God wills.**

Tafsir al-Qurtubi

Until when He comes to us in the singular, Abu Amr, Hamza, Al-Kisa'i and Hafs read it, meaning the disbeliever on the Day of Resurrection. The rest read it (**came to us**) in the dual, meaning the disbeliever and his companion, and they were put in one chain, so the disbeliever says: **Oh, would that between me and you were the distance of the two easts** meaning the east of winter and the east of summer, as God Almighty said: **Lord of the two easts and Lord of the two wests** (Al-Rahman: 17), and something similar is the saying of Muqatil. The reading of the singular, even if it appears to be singular, the meaning is for both of them, because he has made that known by what comes after it, as he said:

And she appointed a camel as her eye socket, and she split its two ends.

Muqatil said: The unbeliever wishes that there was a distance between the east of the longest day of the year and the east of the shortest day of the year. That is why he said: **The distance between the two easts**. Al-Farra' said: He meant the east and the west, so the name of one of them prevailed, just as it is said: the two moons for the sun and the moon, and the two occultations for Abu Bakr and Umar, and the two Basras for Kufa and Basra, and the two asras for tomorrow and afternoon. The poet said:

We have taken the horizons of the sky upon you, for us are its two moons and the rising stars.

Abu Ubaidah recited for Jarir:

Surat al-Zukhruf 43:38

Until, when he comes to Us, he says, "Oh, would that there were between me and you the distance of the two Easts!" What an evil companion!

The Messenger of God would not have been pleased with their actions, nor with the two leaders, Abu Bakr and Umar.

And Sibawayh recited:

Lead me from the victory of the Khabibin

Abdullah and Mus'ab, the sons of Al-Zubayr, are meant, but Abu Khabib is Abdullah. **What an evil companion!** That is, what an evil companion you are, because he will lead him to Hell. Abu Sa'id Al-Khudri said: When the unbeliever is sent, he will be paired with his companion from among the devils, and he will not leave him until he leads him to Hell.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you.

Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them**. He said: The Prophet, may God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, took him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path**. That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people**. It was said that its meaning is **It is an honor for you and your people**. Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the

most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people**, meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven**, for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

38- Until when he comes to Us The majority read it in the dual form: meaning the disbeliever and the devil who is accompanying him. Abu Amr, Hamza, Al-Kisa'i and Hafs read it in the singular: meaning the disbeliever or each one of them came. **The disbeliever said** addressing the devil **Oh, would that between me and you were the distance of the two easts** meaning the distance between the east and the west, so the east was preferred over the west. Muqatil said: The disbeliever wishes that there was between them the distance of the east of the longest day of the year than the east of the shortest day of the year, but the former is more appropriate, and Al-Farra' said the same. **Then what an evil companion** the one specifically blamed is omitted, meaning you, O devil.

Tafsir al-Baghawi

38. Until when he came to Us, the people of Iraq, other than Abu Bakr, read: **came to Us** in the singular form, meaning the disbeliever. The others read: **came to Us**, in the dual form, meaning the disbeliever and his companion, and they were put in one chain. **He said**, the disbeliever to his companion, the devil: **Oh, would that between me and you were the distance of the two easts**, meaning the distance between the east and the west, so the name of one of them prevailed over the

other, just as the sun and the moon are called **the two moons**, and Abu Bakr and Umar are called **the two lifespans**. It was said that by the two easts he meant the east of summer and the east of winter, and the first is more correct. **Then what an evil companion**, Abu Sa'id Al-Khudri said: When the disbeliever is resurrected, he is paired with his companion from the devils, and he does not leave him until he goes to the Fire.

Tafsir al-Baidawi

38- Until when he came to us meaning the evening person, and the two Hijazis, Ibn Amir, and Abu Bakr read **came to us** meaning the evening person and the devil. **He said** meaning the evening person to the devil. **Oh, would that between me and you were the distance of the two easts** the distance between the east and the west, so the east was dominant and dual and the distance was added to them. **Then what an evil companion** you are.

Surat al-Zukhruf 43:39

And it will not benefit you this Day, since you have wronged, that you are partners in the punishment.

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And it will not benefit you this Day, since you have wronged, that you are partners in the punishment.

Tafsir al-Jalalayn

39 - **And your wishing and regret will not benefit you** that is, the living ones **today when you have wronged** that is, your wrongdoing by associating partners with God in this world has become clear to you. And when is a substitute for today **that you** with your peers by estimating the lam of cause **sharing in the punishment** due to the lack of benefit.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And it will not benefit you today** O you who live without remembering God in this world **when you have wronged, that you are sharing in the punishment** means: Your sharing in it will not be lightened for you today from God's punishment, because each one of you has his share of it, and *that* in His statement: **that you** is in the nominative case because I mentioned that its meaning is: Your sharing will not benefit you.

Tafsir al-Qurtubi

The Almighty's saying: **And today it will not benefit you since you have wronged** (*when*) is a substitute for today, meaning that God says to the disbeliever: Today it will not benefit you since you have associated partners in this world. This speech is the saying of the disbeliever: **Oh, would that between me and you were the distance of the two easts**. That is, regret will not benefit you today. (**Indeed, you**) with the kasra, **in the punishment are partners**. This is the reading of Ibn Amir, with a difference from the rest with the fatha, and it is in the nominative case, meaning: And today your sharing in the punishment will not benefit you, because each one has his greater share of it. God the Almighty knows that He prevented the people of Hell from seeking consolation as people who are afflicted in this world seek consolation, and that is because consolation is comforted by the people of this world, so one of them says: I have an example in the affliction and calamity, and that calms his sadness, as Al-Khansa' said:

If it weren't for the many people crying around me over their brothers, I would have killed myself.

They do not cry like my brother, but I console myself by taking him as an example.

If it is in the Hereafter, then taking them for granted will

not benefit them at all, because they will be preoccupied with the torment. Muqatil said: **Apologizing and regretting will not benefit you today, because your peers and you will share in the torment, just as you shared in disbelief.**

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful}

meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

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Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven,** for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

39- And nothing will benefit you today This is a narration of what will be said to them on the Day of Resurrection **for you were unjust** meaning because of your wronging yourselves in this world. It was said that *if* is a substitute for *today* because it becomes clear on that day that they were unjust to themselves in this world. The majority of scholars read **that you will share in the punishment** with a fatha on *an* as it and what follows it are in the nominative case as subject: meaning, your sharing in the punishment will not benefit you today. The commentators said: Nothing of the punishment will be lightened for them because of their sharing, because each of the disbelievers and devils has the greater share of it. It was said that it is an explanation for the denial of benefit: meaning, because it is your right to share, you and your peers, in the punishment, just as you shared in its cause in this world. This meaning is strengthened by the reading of Ibn Amir, with a kasra on *in*, despite his disagreement.

Tafsir al-Baghawi

39. And it will not benefit you today, in the Hereafter, **since you have wronged,** that is, you have associated partners in this world, **that you are partners in the punishment,** meaning that sharing in the punishment will not benefit you, nor will sharing in it lighten any of the punishment for you, because each of the disbelievers and devils has the greater share of the punishment. Muqatil said: Apologies and regret will not benefit you today, for you and your peers today are partners in the punishment, just as you were partners in this world [in disbelief].

Tafsir al-Baidawi

39- And it will not benefit you today meaning what you are wishing for. **When you were unjust** since it is true that you wronged yourselves in this world instead of

Surat al-Zukhruf 43:39

And it will not benefit you this Day, since you have wronged, that you are partners in the punishment.

today "that you are sharing in the punishment"
because it is your right that you and your devils share in the punishment just as you were sharing in its cause. It is permissible for the action to be attributed to it with the meaning. And your sharing in the punishment will not benefit you as it benefits those who are in a difficult matter by helping them bear its burdens and dividing them to endure its suffering, because each of you has what he cannot contain. And "you" is read with a kasra, which strengthens the first.

Surat al-Zukhruf 43:40

Can you then make the deaf hear or guide the blind and he who is in clear error?

Tafsir al-Jalalayn

40 - **So can you make the deaf hear or guide the blind and he who is in clear error?** Between what understanding do they not believe?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: **Can you then make the deaf hear?** He whom God has deprived of hearing His arguments which He has presented in this Book, thus making him deaf to them, or can you guide to the path of guidance he whose heart God has blinded from his sight, and over whom Satan has taken control, making destruction seem attractive to him? **And he who is in manifest error?** He says: Or can you guide he who has strayed from the straight path, following a path other than the truth, his error clearly showing that he is straying from the truth and deviating from the straight path. God the Almighty says: That is not up to you, rather that is up to God, in whose hand is the turning of the hearts of His creation as He wills. You are only a warner, so convey the warning to them.

Tafsir al-Qurtubi

The Almighty said: **So can you make the deaf hear or guide the blind** "O Muhammad" **and whoever is in manifest error** "meaning that is not for you, so do not be distressed if they disbelieve." In it is consolation for the Prophet, may God bless him and grant him peace, and in it is a refutation of the Qadarites and others, and that guidance, right conduct, and failure in the heart are created by God Almighty. He misguides whomever He wills and guides whomever He wills.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty

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Fath al-Qadir

Then the Almighty mentioned that the call and preaching do not benefit the one who has already been doomed to misery, so He said: 40- **Then can you make the deaf hear or guide the blind?** The hamza is to negate the amazement: meaning, you cannot do that, so do not be distressed if they disbelieve. In it is consolation for the Messenger of God, may God bless him and grant him peace, and informing him that no one is able to do that except God Almighty. His statement: **And whoever is in manifest error** is in apposition to the blind: meaning, you do not guide the one who is like that. The meaning of the verse is that these disbelievers are like the deaf who do not understand what you have brought, and like the blind who do not see it, so their excess in misguidance and their ability to be ignorant.

Tafsir al-Baghawi

40. **Can you then make the deaf hear or guide the blind and those who are in clear error?** meaning the disbelievers upon whom the word of punishment has been decreed will not believe.

Tafsir al-Baidawi

40- **Can you make the deaf hear or guide the blind?** Denial and astonishment that He is the One who is able to guide them after they have been trained in disbelief and have been immersed in misguidance to the point that their night became blindness coupled with deafness. The Messenger of God, may God bless him and grant him peace, would tire himself out in calling his people, and they would only become richer, so the verse was revealed: **And whoever is in manifest error** is in apposition to *blindness* in consideration of the difference between the two descriptions, and in it is an indication that it is necessary for them to be able to remain in misguidance that is not hidden.

Surat al-Zukhruf 43:41

So if We should take you away, We will surely take vengeance upon them.

Tafsir al-Jalalayn

41 - **So if** there is an assimilation of the nun of the conditional in into the redundant ma **We will take you away** by causing you to die before their punishment **then We will take retribution from them** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **If We take you away, We will surely take retribution from them.** The people of interpretation differed regarding the meanings of this threat. Some of them said: It refers to the people of Islam from the nation of our Prophet, may God bless him and grant him peace.

It was mentioned that he said that: Suwar bin Abdullah Al-Anbari told us, he said: My father told me, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, regarding his statement: **But if We take you away, We will surely take retribution from them.** He said: There was a severe punishment after the Prophet of God, so God, the Most High, honored His Prophet, may God bless him and grant him peace, by showing him in his nation what punishment there was after him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement: {But if We should take you away, We will surely take retribution from them.} So God took away His Prophet, peace and blessings be upon him, and did not see in his nation anything except that which would please his eyes, and God left the punishment after him, and there is no prophet who did not see punishment in his nation, or who did not say what he desired. It was mentioned to us that the Prophet, peace and blessings be upon him, was shown what his nation would encounter after him, and he remained contracted and did not relax and laugh until he met God, the Blessed and Exalted.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited: **But if We should take you away - indeed, We will take retribution from them.** He said: The Prophet (peace and blessings of God be upon him) has gone, but the retribution remains. God did not see anything that His Prophet (peace and blessings of God be upon him) disliked in his nation until he passed away. There was never a prophet who did not see punishment in his nation, except your Prophet (peace and blessings of God be upon him). He said: It was mentioned to us that the Prophet (peace and blessings of God be upon him) was shown what would befall his nation after him, and he was never seen smiling or cheerful until God took him.

Others said: Rather, he meant the polytheists of Quraysh, and they said: God has shown His Prophet, peace and blessings be upon him, among them.

Tafsir al-Qurtubi

God Almighty says: **Then if We take you away** meaning, if We expel you from Mecca because of the harm of the Quraysh, **then We will take vengeance on them.**

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful.** Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariri, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take

So if We should take you away, We will surely take vengeance upon them.

retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them.** He said: The Prophet, may God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, took him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path.** That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people.** It was said that its meaning is **It is an honor for you and your people.** Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people,** meaning a reminder for you and your people. And singling them out for mention does not exclude others,

like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven,** for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

41- **If We take you away** with death before the punishment descends upon them, **then We will take retribution from them** either in this world or in the Hereafter. It was said that the meaning is: We will expel you from Mecca.

Tafsir al-Baghawi

41. **Then if We take you away**, that is, by causing you to die before We punish them, **then We will take vengeance upon them**, by killing them after you.

Tafsir al-Baidawi

41- **Then if We take you away** meaning if We take you before we see their punishment, and *ma* is an additional, emphatic letter in the position of the oath lam in bringing the emphatic nun **then We will take vengeance on them** with punishment in this world and the hereafter.

Surat al-Zukhruf 43:42

Or We will show you what We have promised them, for indeed, We are over them powerful.

Tafsir al-Jalalayn

42 - **Or We show you** during your life **that which We promised them** of the punishment **for indeed, We are over them** over their punishment *powerful* capable.

Tafsir al-Suyuti

Tafsir al-Tabari

Those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, regarding His statement: {Then whether We take you away, We will take retribution from them} as We took retribution from previous nations, {or We show you that which We promised them}, God showed him that and made it manifest to him. This second statement is the more correct of the two interpretations, because it is in the context of God's statement about the polytheists, so it is more appropriate for it to be a threat to them than a warning to one who was not mentioned. So the meaning of the statement, since that is the case, is: If We take you away, O Muhammad, from among these polytheists and extract you from them, **We will take retribution from them**, as We did that with other nations that rejected their messengers, **or We show you that which We promised them**, O Muhammad, of victory over them and your supremacy over them, **We are powerful over them**, that We will make you victorious over them and disgrace them by your hand and the hands of those who believe in you.

Tafsir al-Qurtubi

The Almighty said: **Or We show you what We promised them**, which is taking revenge on them during your lifetime, **for indeed We have power over them**. Ibn Abbas said: God showed him that on the day of Badr, and this is the opinion of most of the commentators. Al-Hasan and Qatada said: It is regarding the people of Islam, meaning the trials that occurred after the Prophet, may God bless him and grant him peace. **They will take you away**, according to this, **We will cause you to die**. After the Prophet, may God bless him and grant him peace, there was a severe punishment, so God honored His Prophet, may God bless him and grant him peace, and took him away, so he did not see it in his nation, which would please his eyes, and He left the punishment after him. There is no prophet who did not see the punishment in his nation. It was narrated: "The Prophet, may God bless him and grant him peace, was shown what his nation encountered after him, and he remained depressed, and he did not smile or relax until he met God Almighty." And on the authority of Ibn Mas'ud: "The Prophet, may God bless him and grant him peace,

said: When God wants good for a nation, He takes away its prophet before it and makes him its predecessor and leader." If God wants to punish a nation, He punishes them while their Prophet is alive, so that his eyes may be comforted when they lied to him and disobeyed his command.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariri, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and

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Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven,** for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

42- **Or We show you that which We have promised them** of the punishment before your death **for indeed, We are over them with power** whenever We will We will punish them. Many of the commentators said: God showed him that on the Day of Badr. Al-Hasan and Qatadah said: It is regarding the people of Islam, meaning the trials that occurred after the Prophet, may God bless him and grant him peace. There was a severe trial after the Prophet, may God bless him and grant him peace, so God honored His Prophet, may God bless him and grant him peace, and He did not show him anything of that in his nation, but the first is more appropriate.

Tafsir al-Baghawi

42. **Or We show you, in your lifetime, that which We have promised them,** of the punishment, **for indeed, We are over them in power,** capable, whenever We will We punish them. He meant by this the polytheists of Mecca from whom He took revenge on the Day of Badr. This is the opinion of most of the commentators. Al-Hasan and Qatadah said: He meant by it the people of Islam from the nation of Muhammad, may God bless him and grant him peace. After the Prophet, may God bless him and grant him peace, there was a severe punishment upon his nation, so God honored His Prophet and took him away and did not show him in his nation except that which would please him, and He left the punishment after him. It was narrated that the Prophet, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen smiling or cheerful until God took him.

Tafsir al-Baidawi

42- **Or We show you what We promised them** or if We

wanted to show you what We promised them of the punishment, and Ya'qub read with the narration of Rawis or **We show you** with a sukoon on the *nun* and likewise **We go away**. "For We are powerful over them" they will not escape Us.

Surat al-Zukhruf 43:43

So hold fast to what has been revealed to you. Indeed, you are on a straight path.

Surat al-Zukhruf 43:43

So hold fast to what has been revealed to you. Indeed, you are on a straight path.

Tafsir al-Jalalayn

43 - **So hold fast to what has been revealed to you** meaning the Qur'an **for you are on a straight path** way)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So, O Muhammad, hold fast to what this Qur'an that your Lord revealed to you commands you to do. **Indeed, you are on a straight path** and a sound method. That is the religion of God that He commanded, which is Islam.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "So hold fast to that which has been revealed to you. Indeed, you are on a straight path": meaning Islam.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: "So hold fast to what has been revealed to you. Indeed, you are on a straight path."

Tafsir al-Qurtubi

God Almighty says: **So hold fast to what has been revealed to you** meaning the Qur'an, even if someone denies it. **Indeed, you are on a straight path** that will lead you to God, His pleasure, and His reward.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one

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I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path.** That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people.** It was said that its meaning is **It is an honor for you and your people.** Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people,** meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven,** for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

43- **So hold fast to what has been revealed to you** meaning the Qur'an, even if someone denies it. **Indeed, you are on a straight path** meaning a clear path. The

sentence is an explanation for his saying: **So hold fast.**

Tafsir al-Baghawi

43. "So hold fast to what has been revealed to you. Indeed, you are on a straight path."

Tafsir al-Baidawi

43- **So hold fast to what has been revealed to you** of the verses and laws. **It has been revealed** was read as the subject, which is God Almighty. **Indeed, you are on a straight path** with no crookedness.

Surat al-Zukhruf 43:44

And indeed, it is a reminder for you and your people, and you will be questioned.

Surat al-Zukhruf 43:44

And indeed, it is a reminder for you and your people, and you will be questioned.

Tafsir al-Jalalayn

44 - **And indeed, it is a reminder of honor for you and your people** because it was revealed in their language **and you will be questioned** about fulfilling its right

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, it is a reminder for you and your people**, God Almighty says: And indeed, this Qur'an that was revealed to you, O Muhammad, which We have commanded you to hold fast to, is an honor for you and your people from Quraysh. **And you will be asked**, He says: And your Lord will ask you and them about what you did in it, and whether you did what your Lord commanded you in it, and refrained from what He forbade you in it.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And indeed, it is a reminder for you and your people**, he said: He says to the man: Who are you? He says: From the Arabs. It is said: From which Arabs? He says: From Quraysh.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, it is a reminder for you and your people**, and it is this Qur'an.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And indeed, it is a reminder for you and your people**. He said: An honor for you and your people, meaning the Qur'an.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And indeed, it is a reminder for you and your people**, he said: Was not the prophecy and the Qur'an that was revealed to His Prophet, may God bless him and grant him peace, a reminder for him and his people?

Tafsir al-Qurtubi

The Almighty's saying: **And indeed, it is a reminder for you and your people** means the Qur'an is an honor for you and your people from Quraysh, as it was revealed in their language and to a man from them. Similar to it is: **Indeed, We have sent down to you a Book in which is your remembrance** (Al-Anbiya': 10), meaning it honored you. The Qur'an was revealed in the

language of Quraysh and addressed them. The people of all languages needed their language, everyone who believed in it, so they became dependent on them, because the people of each language needed to take it from their language in order to understand the meaning intended by it of commands and prohibitions and all the report of it. Thus, they were honored by that over all the people of languages, and that is why it was called Arabic. It was said: A clarification for you and your nation regarding what you need. It was said: A reminder by which you remember the matter of religion and act according to it. It was said: **And indeed, it is a reminder for you and your people** meaning the caliphate, as it is in Quraysh and not in anyone else. The Prophet, may God bless him and grant him peace, said: The people follow Quraysh in this matter. Their Muslim follows their Muslim and their disbeliever follows. To their disbelievers," and Malik said: It is the saying of the man, **My father told me, on the authority of his father**, narrated by Ibn Abi Salamah on the authority of his father on the authority of Malik ibn Anas, as mentioned by al-Mawardi, al-Tha'labi, and others. Ibn al-Arabi said: I did not find this rank in Islam for anyone except in Baghdad, for the Banu Tamimi there say: My father told me, my father told me, to the Messenger of God, may God bless him and grant him peace. And by that their status was honored, and the people held their position high, and the caliphate was sought through them. And I saw in the City of Peace the two sons of Abu Muhammad Rizq God ibn Abd al-Wahhab Abu al-Faraj ibn Abd al-Aziz ibn al-Harith ibn al-Asad ibn al-Layth ibn Sudayman ibn Aswad ibn Sufyan ibn Yazid ibn Akinah ibn Abdullah al-Tamimi, and they used to say: We heard our father Rizq God say, I heard my father ... Ali ibn Abi Talib say, and he was asked about the compassionate and gracious one, so he said: The compassionate one is the one who turns away from him, and the gracious one is the one who begins with giving before asking, and the one who said: I heard Ali: Akinah ibn Abdullah is their highest ancestor, and it is stronger that what is meant by his saying: **And He is...** To remind you and your people" meaning the Qur'an. The speech is built upon it and to it the destination returns, and God knows best. Al-Mawardi said: **And your people** has two opinions: One of them is whoever follows you from your nation, as Qatada said and Al-Tha'labi mentioned it on the authority of Al-Hasan. The second is for your people from Quraysh. It is said: Who are this? It is said: From the Arabs. It is said: From which Arabs? It is said: From Quraysh. Mujahid said this.

I said: The correct view is that it is an honor for whoever acts upon it, whether he is from Quraysh or not. Ibn Abbas narrated that the Prophet of God, may God bless him and grant him peace, returned from a military expedition or a campaign and called Fatimah and said: O Fatimah, buy yourself from God, for I cannot do anything for you before God. He said the same to his wives and said the same to his family, then the Prophet of God, may God bless him and grant him peace, said: The Banu Hashim are not the most deserving of my nation, for the most deserving of my nation are the righteous. Nor are the Quraysh the most deserving of my nation, for the most deserving of my

nation are the righteous. Nor are the Ansar the most deserving of my nation, for the most deserving of my nation are the righteous. Nor are the Mawali the most deserving of my nation, for the most deserving of my nation are the righteous. You are only a man and a woman, and you are like the bridle of a sa'. No one has superiority over anyone else except through piety. Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: Let the people who boast about coals from the coals of Hell cease, or it will be worse in the sight of God than the dung beetles. She pushes away the stench with her nose. You are all children of Adam, and Adam was from dust. God has removed from you the shame of the Age of Ignorance and its boasting about fathers. People are believers who are pious and those who are wicked who are wretched. This was reported by Al-Tabari, and more clarification of this will come in Al-Hujurat, God willing. **And you will be asked** meaning about being thankful for it. This was said by Muqatil and Al-Farra'. Ibn Jurayj said: That is, you and those with you will be asked about what He has given you. It was also said: You will be asked about what you did with it, and the meanings are close.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them.** He said: The Prophet, may God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, took him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path.** That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people.** It was said that its meaning is **It is an honor for you and your people.** Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated

Surat al-Zukhruf 43:44

And indeed, it is a reminder for you and your people, and you will be questioned.

by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people**, meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' Journey to Heaven, for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

44- **And indeed, it is a reminder for you and your people.** That is, the Qur'an is an honor for you and your people from Quraysh, as it was revealed to you while you were one of them, in your language and theirs. Similar to this is His statement: **Indeed, We have sent down to you a Book in which is your remembrance.** It was said that it is an explanation for you and your nation regarding what you have a need for. It was said that it is a reminder by which you remember the matter of religion and learn by it. **And you will be questioned.** About the honor that God has given you. This is what Az-Zajaj, Al-Kalbi, and others said. It was said that they will be questioned about what they are required to do in it and act upon it.

Tafsir al-Baghawi

44. **And indeed it**, meaning the Qur'an, **is a reminder for you**, an honor for you, **and for your people**, from Quraysh, similar to: **Indeed, We have sent down to you a Book in which is your remembrance** (al-Anbiya 21:10), meaning your honor, **and you will be asked**,

about its right and the performance of its thanks. Ad-Dahhak narrated on the authority of Ibn Abbas that when the Prophet, may God bless him and grant him peace, was asked, **For whom does this belong?** he would say, **For Quraysh.**

Abdul Wahid Al-Malihi told us, Abdul Rahman bin Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Ja'd told us, Asim bin Muhammad bin Zaid told us, on the authority of his father, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **This matter will remain with the Quraysh as long as two people remain.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, who said: Muhammad bin Jubair bin Mut'im used to narrate on the authority of Mu'awiyah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is with the Quraysh. No one will oppose them except that God will throw him down on his face as long as they uphold the religion."

Mujahid said: The people are the Arabs, so the Qur'an has an honor for them because it was revealed in their language, and then that honor is given to the most special of the Arabs, until it is [most for the Quraysh and the Banu Hashim].

It was said: **(Remembrance of God)** is an honor for you with the wisdom He has given you, **(and for your people)** the believers with what God has guided them with, **(and you will be asked)** about the Qur'an and what you are required to do in fulfilling its right.

Tafsir al-Baidawi

44- **And indeed, it is a reminder for you** an honor for you. **And for your people, and you will be questioned** that is, about it on the Day of Resurrection and about your fulfillment of its right.

Surat al-Zukhruf 43:45

And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?

Tafsir al-Jalalayn

45 - (And ask those We sent before you of Our messengers: **Did We appoint gods to be worshipped besides the Most Merciful?**) other than Him? It was said that it is according to its apparent meaning, as the messengers were gathered for him on the Night of the Isra'. It was said that what is meant are nations from among the People of the Book, and he was not asked according to either of the two opinions, because what is meant by the command to ask is to inform the polytheists of Quraysh that no messenger from God nor a book came with the worship of other than God.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of His statement: **And ask those We sent before you of Our messengers**, and who were the ones whom the Messenger of God, may God bless him and grant him peace, was commanded to ask that. Some of them said that the ones whom the Messenger of God, may God bless him and grant him peace, was commanded to ask that were the believers among the People of the Two Books: the Torah and the Gospel.

Mention of those who said that: Abd al-A'la bin Wasil told me, he said: Yahya bin Adam told us, on the authority of Ibn Uyaynah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: In the recitation of Abdullah bin Masoud: **And ask those to whom We sent Our messengers before you.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And ask those We sent before you of Our messengers**. This is the reading of Abdullah: **Ask those to whom We sent Our messengers before you.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And ask those We sent before you of Our messengers**, meaning: Ask the people of the Torah and the Gospel: Did the messengers come to them except with the message of monotheism, that they should worship God alone? He said: And in some readings: **And ask those to whom We sent Our messengers before you**, "Did We appoint other gods to be worshipped besides the Most Merciful?"

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding some of the letters of the verse, **And ask those to whom We sent before you of Our messengers**. Ask the People of the Book: Did the messengers not bring them monotheism? Did they not bring them sincerity?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say, regarding His statement: **And ask those We sent before you of Our messengers**, in the reading of Ibn Mas'ud: **Ask those who read the Scripture before you**, meaning: the believers among the People of the Scripture.

Others said: Rather, those who were ordered to be questioned were the prophets who gathered for him on the night of his ascension to the Holy House.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And ask those We sent before you**... the verse, he said: They gathered for him on the night of his Night Journey to Jerusalem, so he led them in prayer and God said to him: Ask them. He said: So he had stronger faith and certainty in God and in what came to him from God than to ask them, and he recited: **And if you are in doubt about what We have revealed to you, then ask those who read the Scripture before you** (Yunus 10:94). He said: So he was not in doubt, and he did not ask the prophets, nor those who read the Scripture. He said: And Gabriel, peace be upon him, called, and I said to myself: Now our father Abraham will lead us in faith. He said: So Gabriel pushed me on my back and said: Come forward, O Muhammad, and pray, and he recited: **Glory be to Him who took His servant by night from al-Masjid al-Haram** (al-Isra' 17:1)... until he reached: **To show him some of Our signs** (al-Isra' 17:1).

The more correct of the two interpretations of this is the one that says: What he meant by it is: Ask the believers of the People of the Two Books.

If someone were to say: How can it be said, **Ask the Messengers**, meaning, **Ask the believers in them and their Books**? It would be said: This is permissible because the believers in them and their Books are the ones who convey from them what they brought to them from their Lord. So, reporting about them and what they brought from their Lord, if authentic, means reporting them, and asking about what they brought means asking them if the one being asked is knowledgeable about them and truthful about them. This is similar to God's command to us to refer our disputes to God and to the Messenger, when He says: **And if you disagree about anything, refer it to God and the Messenger 4:59**. It is known that the meaning of this is: refer it to the Book of God and the Sunnah of His Messenger, because referring to that is referring to God and the Messenger. Similarly, His statement, **And ask those We sent before you of Our messengers**, means: ask the books of those We sent before you of the messengers, for you know the authenticity of that from before us. So, mentioning the Messengers is sufficient instead of mentioning the Books, since its meaning is known.

And His statement: **Did We make gods to be worshipped besides the Most Merciful?** He says: Did We command them to worship gods besides God in what they brought them, or did they come to believe that we commanded them to do so?

And the people of interpretation said something similar to what we said about that.

And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?

Those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Have We made other than the Most Merciful gods to be worshipped?** Did the messengers come to them commanding them to worship gods other than God? It was also said: **gods to be worshipped**, so he brought out the report about the gods in the same way as he brought out the report about the males of the children of Adam, and he did not say: are worshipped, nor are they worshipped, so it is made feminine and they are stones or some inanimate objects as is done in the report about some inanimate objects. He did that in this way, because they were worshipped and venerated as people venerate their kings and leaders, so he brought out the report about them in the same way as he brought out the report about the kings and nobles of the children of Adam.

Tafsir al-Qurtubi

God Almighty says: "And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?"

Ibn Abbas and Ibn Zayd said: "When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey from the Sacred Mosque to the Al-Aqsa Mosque, which is the Mosque of Jerusalem, God sent to him Adam and the Messengers he had been born to, and Gabriel was with the Prophet, may God bless him and grant him peace. Gabriel, may God bless him and grant him peace, gave permission and then established the prayer, then said: 'O Muhammad, come forward and lead them in prayer.' When the Messenger of God, may God bless him and grant him peace, finished, Gabriel said to him: 'O Muhammad, ask those of Our Messengers We sent before you, did We appoint gods to be worshipped besides the Most Merciful?' The Messenger of God, may God bless him and grant him peace, said: 'I will not ask, I have had enough.'" Ibn Abbas said: "And they were seventy prophets, including Abraham, Moses, and Jesus, peace be upon them, but he did not ask them because he knew God better than them." In a narration other than that of Ibn Abbas: They prayed behind the Messenger of God, may God bless him and grant him peace, in seven rows, the Messengers in three rows and the Prophets in four. Next to the Messenger of God's back was Abraham, the friend of God, and on his right was Ishmael, and on his left was Isaac, then Moses, then the rest of the Messengers, so he led them in two rak'ahs. When he finished, he stood up and said: 'My Lord has revealed to me.' "I asked you, 'Was any of you sent to call to the worship of other than God?' They said, 'O Muhammad, we bear witness that we were all sent with one message: that there is no god but God and that what they worship besides Him is false, and that you are the Seal of the Prophets and the Master of the Messengers. This has been made clear to us by your leadership over us, and that there is

no prophet after you until the Day of Resurrection except Jesus, son of Mary, for he is commanded to follow in your footsteps.' " Sa'id ibn Jubayr said regarding the verse, **And ask those We sent before you of Our messengers**, that he met the messengers on the night journey. Al-Walid ibn Muslim said regarding the verse, **And ask those We sent before you of Our messengers**, that he said: I asked Khalid ibn Du'laj about that, and he narrated to me on the authority of Qatadah, who said: He asked them on the night journey. He met the prophets, Adam, and Malik, the keeper of Hell.

I said: This is the correct interpretation of this verse, and the *min* that comes before **our messengers** according to this statement is not redundant. Al-Mubarrad and a group of scholars said: The meaning is ask the nations whom We sent before you of Our messengers. It was narrated that in the reading of Ibn Mas'ud: **And ask those to whom We sent before you Our messengers**, and this is an explanatory reading. *min* according to this is redundant, and it is the saying of Mujahid, Al-Suddi, Al-Dahhak, Qatadah, Ata', Al-Hasan, and Ibn Abbas also, meaning ask the believers of the People of the Two Books, the Torah and the Gospel. It was said: The meaning is ask us about Muhammad from the prophets whom We sent before you, so the *min* was deleted, and the pause at **our messengers** according to this is complete. Then he began with the question by way of denial. It was said that the meaning is ask whom We sent before you of Our messengers, so the complement was deleted, the address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation. **Did We make gods to be worshipped besides the Most Merciful?** He informed about the gods as he informed about those who have reason, so he said: *worship* and did not... Worship is less than worship, because the gods are treated by them as if they were rational, so the report about them is treated as if they were treated as if they were rational.

The reason for this matter of asking is that the Jews and polytheists said to the Prophet (peace and blessings of God be upon him): **What you have brought is contrary to what came before you.** So God commanded him to ask the prophets for confirmation and approval, not because he had any doubts about it. The people of interpretation differed regarding the Prophet's (peace and blessings of God be upon him) question to them, with two opinions: The first is that he asked them and the messengers said, **We were sent with monotheism.** This was said by Al-Wafidi. The second is that he did not ask them because of his certainty in God, the Almighty, until Ibn Zayd narrated that Michael said to Gabriel: **Did Muhammad ask you about that?** Gabriel said: **He is stronger in faith and greater in certainty than to be asked about that.** This meaning was presented in the two narrations as we mentioned.

Tafsir Ibn Kathir

God the Almighty says: **And whoever is blind** that is, pretends to be blind, neglects, and turns away **from the remembrance of the Most Merciful**. Blindness in the eye is the weakness of its sight, and what is meant here is blindness of insight. **We appoint for him a devil who is to him a companion**, like the Almighty's statement: **And whoever contradicts the Messenger after guidance has become clear to him** (al-An'am 2:17), and like His statement: **So when they deviated, God caused their hearts to deviate** (al-An'am 2:17), and like His statement, the Most High: **And We appointed for them companions who made attractive to them what was before them and what was behind them** (al-An'am 2:17). For this reason the Almighty said here: **And indeed, they avert them from the way while they think that they are guided * Until, when there comes to Us** (al-An'am 2:17), that is, this one who neglected guidance, We appoint for him a devil who misleads him and guides him to the path of Hellfire. So when he meets God the Almighty on the Day of Resurrection, he will be fed up with the devil who was assigned to him. **He will say, 'Oh, would that between me and you were the distance of the two easts, what an evil companion!'** Some of them read, **Until he comes to Us**, meaning the companion and the one who is paired. Abd al-Razzaq said: Muammar told us on the authority of Saeed al-Jariry, who said: It has reached us that when the disbeliever is raised from his grave on the Day of Resurrection, a devil will strike him with his hand and will not leave him until God the Almighty sends them both to the Fire. That is when he will say, **Oh, would that between me and you were the distance of the two easts, what an evil companion!** What is meant by **the two easts** here is what is between the east and the west, and it is used here for emphasis, just as one says: the two moons, the two lives, and the two parents, as Ibn Jarir and others said.

Then God the Almighty said: {And it will not benefit you this Day, since you have wronged, that you are sharers in the punishment} meaning, your gathering in the Fire and your sharing in the painful punishment will not benefit you. And God the Almighty said: {Then can you make the deaf hear or guide the blind and him who is in manifest error} meaning, that is not up to you. Rather, your responsibility is to convey the message, not their guidance. Rather, God guides whom He wills and misguides whom He wills, and He is the Just Judge in that. Then God the Almighty said: {Then whether We take you away - indeed, We will take retribution from them} meaning, We will inevitably take retribution from them and punish them, even if you were to go away. {Or We show you what We have promised them - indeed, We are over them powerful} meaning, We are able to do this and that. And God the Almighty did not take His Messenger (peace and blessings of God be upon him) until He had satisfied his eyes against his enemies, and had control over their forelocks, and had dominion over what their forelocks contained! This is the meaning of Al-Suddi's statement, and Ibn Jarir chose it.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us on the authority of Muammar, who said: Qatada recited: **If We should take you away, We will surely take retribution from them**. He said: The Prophet, may

God bless him and grant him peace, has gone, but the retribution remains. God Almighty will not show His Prophet, may God bless him and grant him peace, anything he dislikes in his nation until he passes away. There has never been a prophet who did not see punishment in his nation, except your Prophet, may God bless him and grant him peace. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, was shown what would befall his nation after him, and he was never seen laughing or smiling until God, the Almighty, took him. He mentioned a narration from Saeed bin Abi Arubah on the authority of Qatadah, similar to this, then Ibn Jarir narrated something similar to that from Al-Hasan as well. And in the hadith: "The stars are a security for the heavens, so when the stars go, the heavens will be threatened with what is promised. And I am a security for my companions, so when I go, my companions will be threatened with what is promised." Then God, the Almighty, said: **So hold fast to that which has been revealed to you, for you are on a straight path**. That is, take the Qur'an revealed to your heart, for it is the truth, and what it guides to is the truth that leads to the straight path of God, which leads to the gardens of bliss and everlasting good.

Then He, the Most High, said: **And indeed, it is a reminder for you and your people**. It was said that its meaning is **It is an honor for you and your people**. Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah, As-Suddi, and Ibn Zayd said this. Ibn Jarir chose it and did not narrate anything else. Al-Baghawi included here the hadith of Az-Zuhri on the authority of Muhammad ibn Jubayr ibn Mut'im on the authority of Mu'awiyah, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter is in the hands of the Quraysh. No one will dispute it with them except that God, the Most High, will throw him down on his face as long as they establish the religion." Narrated by Al-Bukhari. Its meaning is that it is an honor for them in that it was revealed in their language. They are the most knowledgeable of it, so they should be the most upright of people in it and the most effective in implementing it. This is how their best and elite were from among the sincere ones from among the first and foremost emigrants and those who resembled them and followed them. It was said that its meaning is **And indeed, it is a reminder for you and your people**, meaning a reminder for you and your people. And singling them out for mention does not exclude others, like the Most High's saying: "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?" And like His saying, the Most High, the Most Blessed: **And warn your nearest relatives** "and you will be questioned" about this Qur'an, and how you acted upon it and responded to it.

God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other than the Most Merciful gods to be worshipped?'" That is, all the messengers called people to what you called people to, namely the worship of God alone, with no partner or associate, and they forbade the worship of idols and rivals, as God the Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Mujahid said regarding the recitation of Abdullah ibn

Surat al-Zukhruf 43:45

And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?

Mas'ud **may God be pleased with him: And ask those to whom We sent before you of Our messengers.** Qatadah, Ad-Dahhak, and As-Suddi narrated it in this way from Ibn Mas'ud **may God be pleased with him.** This is as if it is an explanation, not a recitation, and God knows best. Abdur-Rahman ibn Zayd ibn Aslam said: "And ask them on the Night of the Isra' **Journey to Heaven**, for the prophets (peace and blessings be upon them) gathered for it." Ibn Jarir chose the first, and God knows best.

Fath al-Qadir

45- "And ask those We sent before you of Our messengers: 'Did We appoint other gods to be worshipped besides the Most Merciful?'" Az-Zuhri, Sa'id ibn Jubayr, and Ibn Zayd said: Gabriel said that to the Prophet (peace and blessings of God be upon him) when he was taken on the Night Journey *al-Isra*. The intended meaning was to ask the prophets at that time when he met them, and this is what a group of the early Muslims said. Al-Mubarrad, Az-Zajaj, and a group of scholars said: The meaning is: Ask the nations We have sent. This is what Mujahid, As-Suddi, Ad-Dahhak, Qatadah, Ata', and Al-Hasan said. The meaning of the verse, according to both opinions, is to ask them: Did God permit the worship of idols in any religion, and did He permit that for any of them? The intended meaning is to rebuke the polytheists of Quraysh, saying that what they were doing was not mentioned in any of the religious laws.

Ibn Abi Hatim narrated on the authority of Muhammad ibn Uthman al-Makhzumi that the Quraysh said: **Allocate a man for each of the companions of Muhammad.** So they allocated Talha ibn Ubaydullah to Abu Bakr. Talha came to him while he was among the people and Abu Bakr said: **What do you call me to?** He said: **I call you to the worship of al-Lat and al-Uzza.** Abu Bakr asked: **And what is al-Lat?** He said: **The sons of God.** He said: **And what is al-Uzza?** He said: **The daughters of God.** Abu Bakr said: **And who is their mother?** Talha remained silent and did not answer him. So he said to his companions: **Answer the man.** The people remained silent. Talha said: **Get up, Abu Bakr, I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Then God revealed: **And whoever turns away from the remembrance of the Most Merciful...** [al-Bukhari and Muslim] It is proven in Sahih Muslim and elsewhere that with every human being there is a companion from the jinn. Ibn Mardawayh narrated on the authority of Ali regarding the words: **But if We take you away,** he said: His Prophet (peace and blessings of God be upon him) has gone and his vengeance against his enemy remains. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: {Or We shall show you that which We promised them}, he said: On the Day of Badr. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated through various chains of narration on his authority regarding his statement: {And indeed, it is a reminder for you and your people}, he said: An honor for you and your people. Ibn Adi and Ibn

Mardawayh narrated on the authority of Ali and Ibn Abbas, they said: The Messenger of God (peace and blessings be upon him) used to present himself to the tribes in Mecca and promise them victory. When they said: Who will rule after you? He would hold back and not answer them because he was not commanded to do anything about that until the verse {And indeed, it is a reminder for you and your people} was revealed. So after that, whenever he was asked, he would say to the Quraysh, but they would not answer him until the Ansar accepted him on that basis. Abd bin Hamid narrated on the authority of Al-Kalbi on the authority of Ibn Abbas regarding his statement: {And ask those We sent before you of Our messengers}, he said: Ask those to whom We sent before you of Our messengers.

Tafsir al-Baghawi

45. The Almighty said: "And ask those We sent before you of Our messengers: Did We appoint gods to be worshipped besides the Most Merciful?" They differed regarding these people who were asked:

Ata' said on the authority of Ibn Abbas: "When the Prophet, may God bless him and grant him peace, was taken on the Night Journey, God sent to him Adam and his son from the Messengers. Gabriel called the adhan and then called the iqama, and said: 'O Muhammad, come forward and lead them in prayer.' When he finished the prayer, Gabriel said to him: 'Ask, O Muhammad, about those of Our Messengers whom We sent before you,' and the verse. The Messenger of God, may God bless him and grant him peace, said: 'I will not ask, for I have had enough.'" This is the statement of Al-Zuhri, Sa'id ibn Jubayr, and Ibn Zayd. They said: God gathered the Messengers for him on the night of his Night Journey and commanded him to ask them, but he did not doubt or ask.

Most of the commentators said: Ask the believing People of the Book to whom the prophets were sent, did the messengers come to them except with monotheism? This is the saying of Ibn Abbas in all the narrations, as well as Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Al-Hasan and Al-Muqatileen. This is indicated by the reading of Abdullah and Ubayy: **(And ask those to whom We sent Our messengers before you)**, and the meaning of the command to ask is to confirm to the polytheists of Quraysh that no messenger or book came to them with the worship of anyone other than God Almighty.

Tafsir al-Baidawi

45- **And ask those We sent before you of Our messengers** meaning, ask their nations and their religious scholars. Ibn Kathir and Al-Kisa'i read it with a light hamza. **Have We made other than the Most Merciful gods to be worshipped?** Did We rule on the worship of idols and did it come in any of their religions?

What is meant by it is to cite the consensus of the prophets on monotheism and to indicate that it is not an innovation that should be denied and opposed, because it was the strongest thing that drove them to deny and oppose.

Surat al-Zukhruf 43:46

And We had certainly sent Moses with Our signs to Pharaoh and his chiefs, and he said, "Indeed, I am the Messenger of the Lord of the worlds."

Surat al-Zukhruf 43:46

And We had certainly sent Moses with Our signs to Pharaoh and his chiefs, and he said, **Indeed, I am the Messenger of the Lord of the worlds.**

Tafsir al-Jalalayn

46 - **And We had certainly sent Moses with Our signs to Pharaoh and his chiefs** the Copts **and he said, Indeed, I am the Messenger of the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We sent, O Muhammad, Moses with Our proofs to Pharaoh and the nobles of his people, just as We sent you to these polytheists from your people. Moses said to them: I am the Messenger of the Lord of the Worlds, just as you said to your people from Quraysh 106: I am the Messenger of God to you.

Tafsir al-Qurtubi

The Almighty said: **And We had certainly sent Moses with Our signs.** When He informed the Prophet, may God bless him and grant him peace, that He would take revenge on his enemy and established the proof with the testimony of the prophets and the agreement of all on monotheism, He confirmed for you the story of Moses and Pharaoh, and what Pharaoh did of denial, and what befell him and his people of drowning and denial, meaning We sent Moses with miracles, which are the nine signs, but he denied, so the beautiful outcome was made for him, and so it is for you.

Tafsir Ibn Kathir

God Almighty says, informing His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh and his people of princes, ministers, leaders, followers and subjects from among the Copts and the Children of Israel, calling them to worship God alone, with no partner for Him, and forbidding them from worshipping anything other than Him, and that He sent with him great signs, such as his trick and staff, and what He sent with him of the flood, locusts, lice, frogs and blood, and the loss of crops, lives and fruits. Despite all of this, they were too arrogant to follow and submit to them, and they denied them, mocked them and laughed at whoever brought them. **And We did not show them a sign except that it was greater than its sister.** Despite this, they did not turn away from their error and misguidance, their ignorance and their

delusion. Whenever a sign of these signs came to them, they would supplicate to Moses, peace be upon him, and be gentle with him in their expression, saying: **O magician**, meaning the scholar, Ibn Jarir said. The scholars of their time were the magicians. Magic was not reprehensible in their time, and this was not done to diminish them, because the situation was one of necessity on their part, and it was not appropriate for that. Rather, it was to glorify them, in their opinion. Every time they promised Moses, peace be upon him, that if this were removed from them, they would believe in him and send the Children of Israel with him, and every time they broke their covenant. This is like the saying of God Almighty: "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a criminal people. And when the punishment fell upon them, they said, 'O Moses, call upon your Lord for us, according to what He has promised you. If you remove the punishment from us, we will surely believe in you, and we will send the Children of Israel with you.' But when We removed the punishment from them for a term they were to reach, at once they broke their covenant."

Fath al-Qadir

When God Almighty informed His Prophet that He would take revenge on his enemy and mentioned the agreement of the prophets on monotheism, He followed it by mentioning the story of Moses and Pharaoh and explaining the punishment that befell Pharaoh and his people, saying: 46- **And We had certainly sent Moses with Our signs** - the nine of which were explained above - **to Pharaoh and his chiefs** - the chiefs: the nobles **and he said, 'Indeed, I am the Messenger of the Lord of the worlds'** - He has sent me to you.

Tafsir al-Baghawi

46. The Almighty said: "And We had certainly sent Moses with Our signs to Pharaoh and his chiefs. He said, 'Indeed, I am the Messenger of the Lord of the worlds.'"

Tafsir al-Baidawi

46- "And We had certainly sent Moses with Our signs to Pharaoh and his chiefs. He said, 'Indeed, I am the Messenger of the Lord of the worlds.'" By his narration, he intended to console the Messenger of God, may God bless him and grant him peace, and to contradict their saying, **Why was this Qur'an not sent down to some great man from the two cities?** And to cite Moses' call, peace be upon him, to monotheism so that they might reflect upon it.

Surat al-Zukhruf 43:47

So when he brought them Our signs, at once they laughed at them.

Tafsir al-Jalalayn

47 - **So when he brought them Our signs** indicating his message **at once they laughed at them**

Tafsir al-Suyuti

Tafsir al-Tabari

So when he brought them Our signs, at once they laughed at them. He says: So when Moses came to Pharaoh and his people with Our arguments and proofs of the truth of what he was saying, in what he called them to of the Oneness of God and disavowal of the worship of deities, at once Pharaoh and his people laughed at the signs and lessons that Moses brought them, just as your people mock the signs and lessons that you brought them. This is a consolation from God the Almighty to His Prophet, may God bless him and grant him peace, for what he was experiencing at the hands of the polytheists of his people, and an announcement from Him to him that his people of polytheism would not go beyond being like the rest of the nations who followed their path of disbelief in God and denial of His Messengers. And He urged His Prophet, may God bless him and grant him peace, to follow the example of the resolute Messengers in being patient with them, and He informed him that the consequence of their return to ruin and destruction would be like His example with those who rebelled against Him before them, and His victory over them and His exaltation of His command, just as He did with Moses, peace be upon him, and his people who believed in him, by giving them victory over Pharaoh and his people.

Tafsir al-Qurtubi

God Almighty says: **So when he brought them Our signs, at once they laughed at them.**

Meaning: They laugh: mocking and ridiculing, making their followers believe that these verses are magic and imagination, and that they are capable of doing them.

Tafsir Ibn Kathir

God Almighty says, informing His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh and his people of princes, ministers, leaders, followers and subjects from among the Copts and the Children of Israel, calling them to worship God alone, with no partner for Him, and forbidding them from worshipping anything other than Him, and that He sent with him great signs, such as his trick and staff,

and what He sent with him of the flood, locusts, lice, frogs and blood, and the loss of crops, lives and fruits. Despite all of this, they were too arrogant to follow and submit to them, and they denied them, mocked them and laughed at whoever brought them. **And We did not show them a sign except that it was greater than its sister.** Despite this, they did not turn away from their error and misguidance, their ignorance and their delusion. Whenever a sign of these signs came to them, they would supplicate to Moses, peace be upon him, and be gentle with him in their expression, saying: **O magician**, meaning the scholar, Ibn Jarir said. The scholars of their time were the magicians. Magic was not reprehensible in their time, and this was not done to diminish them, because the situation was one of necessity on their part, and it was not appropriate for that. Rather, it was to glorify them, in their opinion. Every time they promised Moses, peace be upon him, that if this were removed from them, they would believe in him and send the Children of Israel with him, and every time they broke their covenant. This is like the saying of God Almighty: "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a criminal people. And when the punishment fell upon them, they said, 'O Moses, call upon your Lord for us, according to what He has promised you. If you remove the punishment from us, we will surely believe in you, and we will send the Children of Israel with you.' But when We removed the punishment from them for a term they were to reach, at once they broke their covenant."

Fath al-Qadir

47- **So when he brought them Our signs, at once they laughed at them** in mockery and derision, and in response to the sudden *if*, because the meaning is: surprise them at the time of their laughter.

Tafsir al-Baghawi

47. **So when he brought them Our signs, at once they laughed at them**, mockingly.

Tafsir al-Baidawi

47- **So when He brought them Our signs, at once they laughed at them.** They were surprised at the time of their laughter at them, or they mocked them when they first saw them and did not reflect on them.

Surat al-Zukhruf 43:48

And We did not show them any sign except that it was greater than its sister, and We seized them with punishment that perhaps they would return.

Surat al-Zukhruf 43:48

And We did not show them any sign except that it was greater than its sister, and We seized them with punishment that perhaps they would return.

Tafsir al-Jalalayn

48 - **And We did not show them any sign** of the signs of punishment, such as the flood, which is water that entered their homes and reached the throats of those sitting for seven days, and the locusts **except that it was larger than its sister** its counterpart that came before it **and We seized them with the punishment that perhaps they would return** from disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We did not show Pharaoh and his chiefs any sign**, meaning: **Our proof against him of the truth of what our Messenger Moses was calling him to do, "except that it was greater than its sister**, meaning: "Except that which We showed him of that was greater in proof against them and more emphatic than the signs that came before it, and more indicative of the truth of what Moses was commanding him to do of the Oneness of God."

His statement: **And We seized them with punishment** means: We brought down punishment upon them, and that is like the Almighty's seizing them with years of drought, a decrease in fruits, locusts, lice, frogs, and blood.

His statement: **Perhaps they will return** means: So that they may return from their disbelief in God to His Oneness and obedience, and repentance from the sins they are committing.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And We seized them with punishment that perhaps they would return**, meaning that they would repent or remember.

Tafsir al-Qurtubi

The Almighty said: **And We did not show them a sign except that it was greater than its sister**, meaning that the signs of Moses were among the greatest signs, and each one was greater than the one before it. It was said: **except that it was greater than its sister**, because the first requires knowledge and the second requires knowledge, so the second is added to the first and clarity increases. The meaning of brotherhood is similarity and suitability, as it is said: this is the companion of this, meaning they are close in meaning.

And We seized them with punishment, meaning for their denial of those signs, and it is like the Almighty's saying: **And We seized the people of Pharaoh with years of famine and loss of fruits** (al-A'raf 7:130), and the flood, locusts, lice, and frogs. These last signs were a punishment for them and signs for Moses, **that they might return** from their disbelief.

Tafsir Ibn Kathir

God Almighty says, informing His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh and his people of princes, ministers, leaders, followers and subjects from among the Copts and the Children of Israel, calling them to worship God alone, with no partner for Him, and forbidding them from worshipping anything other than Him, and that He sent with him great signs, such as his trick and staff, and what He sent with him of the flood, locusts, lice, frogs and blood, and the loss of crops, lives and fruits. Despite all of this, they were too arrogant to follow and submit to them, and they denied them, mocked them and laughed at whoever brought them. **And We did not show them a sign except that it was greater than its sister**. Despite this, they did not turn away from their error and misguidance, their ignorance and their delusion. Whenever a sign of these signs came to them, they would supplicate to Moses, peace be upon him, and be gentle with him in their expression, saying: **O magician**, meaning the scholar, Ibn Jarir said. The scholars of their time were the magicians. Magic was not reprehensible in their time, and this was not done to diminish them, because the situation was one of necessity on their part, and it was not appropriate for that. Rather, it was to glorify them, in their opinion. Every time they promised Moses, peace be upon him, that if this were removed from them, they would believe in him and send the Children of Israel with him, and every time they broke their covenant. This is like the saying of God Almighty: "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a criminal people. And when the punishment fell upon them, they said, 'O Moses, call upon your Lord for us, according to what He has promised you. If you remove the punishment from us, we will surely believe in you, and we will send the Children of Israel with you.' But when We removed the punishment from them for a term they were to reach, at once they broke their covenant."

Fath al-Qadir

48- **And We did not show them a sign except that it was greater than its sister**, meaning that each of the signs of Moses was greater than the one before it, and greater in value, while the one before it was great in itself. It was said that the meaning is that the first requires knowledge and the second requires knowledge, so if the second is added to the first, the clarity increases. The meaning of brotherhood between the signs is that they are similar and

proportionate in their indication of the truth of Moses' prophethood, as it is said that this is the companion of this, meaning that they are two companions in meaning. The phrase **except that it is greater than its sister** is in the genitive case as an attribute of the sign. It was said that the meaning is that each of the signs, if it is alone, the one who thinks will think that it is greater than all the other signs. Similar to this is the saying of the one who says:

Whoever receives from them, say, **I have met their master**, like the stars that a traveler carries.

And We seized them with punishment that perhaps they would return, meaning because of their denial of those verses. The punishment is what is mentioned in His statement: **And We seized the people of Pharaoh with years of famine and loss of fruits**, and the Almighty explained that the reason for His seizing them with punishment was the hope that they would return.

Tafsir al-Baghawi

48. **And We did not show them any sign except that it was greater than its sister**, its companion and partner that came before it, **and We seized them with punishment**, with years, floods, locusts, lice, frogs, blood, and obliteration. These were signs for Moses and punishment for them, and each one was greater than the one before it, **that they might return**, from their disbelief.

Tafsir al-Baidawi

48- **And We did not show them a sign except that it was greater than its sister** except that it reached the highest degree of miraculousness, such that the one looking at it would think that it was greater than the signs that could be compared to it. What is meant is to describe the whole as being great, like your saying: I saw men, some of whom were better than others, and like His saying:

Whoever receives from them, say, **I have met their master**, like the stars that a traveler carries.

Or *except*, which is specific to a type of miracle and is preferred over others in that regard. **And We seized them with punishment**, such as years, floods, and locusts. **Perhaps they would return**, in a way that is hoped for.

Surat al-Zukhruf 43:49

And they said, "O magician, call upon your Lord for us according to what He has promised you. Indeed, we are [rightly] guided."

Surat al-Zukhruf 43:49

And they said, "O magician, call upon your Lord for us according to what He has promised you. Indeed, we are [rightly] guided."

Tafsir al-Jalalayn

49 - **And they said** to Moses when they saw the punishment **O magician** meaning the perfect scholar, because magic was a great science for them **call upon your Lord for us for what He has promised you** of removing the punishment from us if we believe **indeed, we are [rightly] guided** meaning believers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh and his nobles said to Moses: **O magician, call upon your Lord for us according to what He has promised you.** What they meant by their saying: **according to what He has promised you** is His promise that He made to you: **If we believe in you and follow you, He will remove the punishment from us.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, regarding the statement of God Almighty: **By what He has promised you,** he said: If we believe, the punishment will be removed from us.

If someone were to ask us: What is the point of their saying, **O magician, call upon your Lord for us according to what He has promised you,** and how could they call him a magician when they were asking him to call upon his Lord to remove the punishment from them? It would be said: To them, magician meant *scholar*, and magic was not considered reprehensible to them. They only called him by this name because its meaning to them was **O knowledgeable one.**

And His saying: **Indeed, we are guided,** means: They said: We are your followers, so we believe in what you have brought us, and we believe in the Oneness of God, so we see the path of righteousness.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "O magician, call upon your Lord for us according to what He has promised you. Indeed, we are guided." He said: They said, O Moses: Call upon your Lord for us. If you remove this punishment from us, we will believe in you.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'O magician!'** When they witnessed the punishment, they said: **O magician!** They called him by what they used to call him before, according to their custom. It was said: They used to call scholars magicians, so they called him by that out of respect. Ibn Abbas said: **O magician!** "O scholar!" The magician was great among them, and they respected him. Magic was not a derogatory description. It was said: "O you who overcame us with your magic!" It is said: "I charmed him, so I charmed him!" meaning I overcame him with magic, like the Arabs say: "I argued with him, so I defeated him!" meaning I overcame him in argument. "I outdid him, so I outdid him!" and similar words. It is possible that they meant the magician in the true sense, in the sense of a question, so he did not blame them for that, hoping that they would believe. Ibn Amir, Abu Haywah, and Yahya ibn Waththab read: "O magician!" without an alif and with a damma on the ha'. The reason for that is that the ha' was mixed with what preceded it and attached to it. The addition of the letter *ya* that is required by the singular vocative, and Al-Farra' recited:

Oh stubborn heart, wake up from the beautiful, white, and ugly ones.

The damma of the ha' is based on the damma of the ya'. The meaning of this has already been mentioned in *an-Nur*. Abu Amr, Ibn Abi Ishaq, Yahya, and al-Kisa'i *ayyuha* stopped at the original, the rest without an alif, because it is thus found in the Qur'an. **Call upon your Lord for us according to what He has covenanted with you** meaning according to what He has informed us about His covenant with you. If we believe, He will reveal it to us, so ask Him and He will reveal it to us. **Indeed, we are guided** meaning in what is to come.

Tafsir Ibn Kathir

God Almighty says, informing His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh and his people of princes, ministers, leaders, followers and subjects from among the Copts and the Children of Israel, calling them to worship God alone, with no partner for Him, and forbidding them from worshipping anything other than Him, and that He sent with him great signs, such as his trick and staff, and what He sent with him of the flood, locusts, lice, frogs and blood, and the loss of crops, lives and fruits. Despite all of this, they were too arrogant to follow and submit to them, and they denied them, mocked them and laughed at whoever brought them. **And We did not show them a sign except that it was greater than its sister.** Despite this, they did not turn away from their error and misguidance, their ignorance and their delusion. Whenever a sign of these signs came to them, they would supplicate to Moses, peace be upon him, and be gentle with him in their expression, saying: **O magician,** meaning the scholar, Ibn Jarir said. The scholars of their time were the magicians. Magic was

not reprehensible in their time, and this was not done to diminish them, because the situation was one of necessity on their part, and it was not appropriate for that. Rather, it was to glorify them, in their opinion. Every time they promised Moses, peace be upon him, that if this were removed from them, they would believe in him and send the Children of Israel with him, and every time they broke their covenant. This is like the saying of God Almighty: "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a criminal people. And when the punishment fell upon them, they said, 'O Moses, call upon your Lord for us, according to what He has promised you. If you remove the punishment from us, we will surely believe in you, and we will send the Children of Israel with you.' But when We removed the punishment from them for a term they were to reach, at once they broke their covenant."

Fath al-Qadir

And when they witnessed the clear signs and evident proofs that he had brought to them, they thought that it was a kind of magic. 49- "And they said, 'O magician!'" They used to call scholars magicians and they would revere and honor magicians. Magic was not considered a derogatory term among them. Al-Zajjaj said: They addressed him with the same name they had previously called him a magician. "Call upon your Lord for us according to what He has covenanted with you." That is, according to what you have told us of His covenant with you. "If we believe, the punishment will be removed from us." It was said that what is meant by the covenant is prophecy, and it was said that the call is answered in general. "Indeed, we are [rightly] guided." That is, if the punishment that has befallen us is removed from us, then we are guided in the future and believe in what you have brought.

Tafsir al-Baghawi

49. **And they said**, to Moses when they witnessed the punishment, **O magician**, O perfect and skilled scholar. They only said this out of respect and reverence for him, because magic, according to them, was a science and a praiseworthy attribute. It was said that its meaning was **O you who overcame us with your magic**. Al-Zajjaj said: They addressed him with this because of the title of magician they had previously given him. **Call upon your Lord for us according to what He has promised you**, meaning according to what you have told us of His promise to you: if we believe, He will remove the punishment from us. So ask Him to remove the punishment from us. **Indeed, we are [rightly] guided**, believers. So Moses called upon Him, and He removed it from them, but they did not believe. This is what God Almighty said:

Tafsir al-Baidawi

49- "And they said, 'O magician!'" They called him thus at that moment due to their extreme stubbornness and

foolishness, or because they used to call a skilled scholar a magician. Ibn 'Amir read it with a damma on the ha'. "Call upon your Lord for us," so that He may remove the punishment from us. "By what He has promised you, **by His promise to you of prophethood, or that He will answer your call, or that He will remove the punishment from those who are guided, or** By what He has promised you," so you have fulfilled it, which is faith and obedience. "Indeed, we are [rightly] guided."

Surat al-Zukhruf 43:50

Then, when We removed the punishment from them, at once they broke their promise.

Surat al-Zukhruf 43:50

Then, when We removed the punishment from them, at once they broke their promise.

Tafsir al-Jalalayn

50 - **So when We removed** the punishment from them through Moses' supplication, at once they broke their covenant and persisted in their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So when We removed the punishment from them, at once they broke their covenant.** God Almighty says: So when We removed from them the punishment which We had sent down upon them, which they had promised that if it were removed from them they would be guided to the path of truth, at once after We removed that from them they broke the covenant which they had made with Us. He says: They betrayed and persisted in their misguidance, and persisted in their error.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If they break their oath:** meaning they betray.

Tafsir al-Qurtubi

The Almighty says: **So when We removed the punishment from them** meaning, he called out and We removed it, **at once they broke their covenant** meaning, they broke the covenant that they had made for themselves and did not believe. It was said that their saying, **Indeed, we are guided** was a statement from them about themselves that they had believed, so when the punishment was removed from them, they turned back.

Tafsir Ibn Kathir

God Almighty says, informing His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh and his people of princes, ministers, leaders, followers and subjects from among the Copts and the Children of Israel, calling them to worship God alone, with no partner for Him, and forbidding them from worshipping anything other than Him, and that He sent with him great signs, such as his trick and staff, and what He sent with him of the flood, locusts, lice, frogs and blood, and the loss of crops, lives and fruits. Despite all of this, they were too arrogant to follow and

submit to them, and they denied them, mocked them and laughed at whoever brought them. **And We did not show them a sign except that it was greater than its sister.** Despite this, they did not turn away from their error and misguidance, their ignorance and their delusion. Whenever a sign of these signs came to them, they would supplicate to Moses, peace be upon him, and be gentle with him in their expression, saying: **O magician,** meaning the scholar, Ibn Jarir said. The scholars of their time were the magicians. Magic was not reprehensible in their time, and this was not done to diminish them, because the situation was one of necessity on their part, and it was not appropriate for that. Rather, it was to glorify them, in their opinion. Every time they promised Moses, peace be upon him, that if this were removed from them, they would believe in him and send the Children of Israel with him, and every time they broke their covenant. This is like the saying of God Almighty: "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a criminal people. And when the punishment fell upon them, they said, 'O Moses, call upon your Lord for us, according to what He has promised you. If you remove the punishment from us, we will surely believe in you, and we will send the Children of Israel with you.' But when We removed the punishment from them for a term they were to reach, at once they broke their covenant."

Fath al-Qadir

50- **So when We removed the punishment from them, at once they broke their covenant.** There is an omission in the speech, and the meaning is: So Moses called upon his Lord, and We removed the punishment from them, at once they broke their covenant. There is an omission in the speech, and the meaning is: So Moses called upon his Lord, and He removed the punishment from them. So when the punishment was removed from them, they were surprised at the time of their breaking the covenant that they had made upon themselves of guidance. Breaking: violating.

Tafsir al-Baghawi

50. **So when We removed the punishment from them, at once they broke their covenant,** they broke their covenant and persisted in their disbelief.

Tafsir al-Baidawi

50- **So when We removed the punishment from them, at once they broke their covenant with guidance.**

Surat al-Zukhruf 43:51

And Pharaoh called out among his people, saying, **O my people, is not the kingdom of Egypt mine, and these rivers flowing beneath me? Then will you not see?**

Tafsir al-Jalalayn

51 - **And Pharaoh called out** boastfully **among his people, he said, O my people, is not the kingdom of Egypt mine, and these rivers from the Nile flow beneath me beneath my palaces? (Do you not see my greatness?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And Pharaoh called out to his people from the Copts, and said, 'O my people, is not mine the kingdom of Egypt, and these rivers flowing beneath me? Do you not see?'** What he means by his saying: **beneath me** is: from before me in Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And these rivers flow beneath me**, he said: They had gardens and rivers of water.

And His statement: **Do you not see?** He is saying: Do you not see, O people, what I am in of bliss and goodness, and what Moses is in of poverty and speechlessness? He boasted about his rule over Egypt, the enemy of God, and the worldly life that God had given him as a lure from Him. He thought that what he was in of that he had attained by his own hand and power, and that Moses had not attained what he was describing. Therefore, he attributed it to humiliation, arguing against the ignorant of his people that if Moses, peace be upon him, had been truthful in what he brought of signs and lessons, and that it had not been magic, he would have gained for himself of kingship and bliss, like what he was in of that, out of ignorance of God and deceit from him by His dictation to him.

Tafsir al-Qurtubi

God Almighty says: **And Pharaoh called out to his people.** It was said: When he saw those signs, he feared that the people would turn against him, so he gathered his people and said, **He called out in the sense of he said.** Abu Malik said: It is possible that the Coptic leaders were with him, so he raised his voice among them, then it was spread among the Copts, as if it was called out among them. It was also said: He ordered someone to call out to his people. Ibn Jurayj said: **He said, 'O my people, is not mine the kingdom of Egypt?'** That is, no one disputes it with me: He ruled over forty farsakhs of it, similar to it. Al-Naqqash related it. It was also said: By the kingdom here he

meant Alexandria. **And these rivers flow beneath me**, meaning the Nile rivers, and most of them are four: the King's River, the Toulon River, the Damietta River, and the Tennis River. Qatada said: They were gardens and rivers flowing beneath his palaces. It was also said: From beneath his throne. It was also said: **From beneath me** means my control is effective in it without any maker. It was also said: If he held his reins, he held the Nile. Al-Qushayri said: It is permissible for the supernatural to appear on the one who claims divinity, since there is no need to distinguish between a god and someone other than a god through an extraordinary act. It was said: The meaning of **and these rivers flow beneath me** is that the leaders, chiefs, and tyrants march under my banner, as Ad-Dahhak said. It was said: By the rivers he meant money, and he expressed it as rivers because of its abundance and its appearance. His saying: **flowing beneath me** means I distribute it to those who follow me, because the encouragement and ability are in money without rivers. **Do you not see?** My greatness and strength and the weakness of Moses. It was said: My ability to defeat you and the inability of Moses. The **waw** in **and these** may be a conjunction of the rivers to **the king of Egypt** and **flowing** is an accusative of the state of it, and it is permissible for it to be a **waw** of the state, and the demonstrative pronoun is the subject, and **the rivers** is an attribute of the demonstrative pronoun, and **flowing** is the predicate of the subject, and the opening of the **ya'** of **under me** is the people of Medina, Al-Bazzi, and Abu Amr, and the rest were silent. It was narrated from Al-Rashid that when he read it he said: :I will appoint the best of my servants to it, so Al-Khasib was in charge of it, and he was in a state of ritual purity. On the authority of Abdullah bin Tahir, that he was appointed to it, so he went out to it, and when he approached it and saw it, he said: Is this the city that Pharaoh boasted about until he said: **Is not the kingdom of Egypt mine?!** By God, it is too small for me to enter it! So he turned his reins, then he stated his condition and said:

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do you not see?** That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, * 'I am your highest lord.' * So God seized him with the punishment of the Hereafter and the first.**

And his statement: **Or am I better than this one who is humiliated?** As-Suddi said: He means, **Rather, I am better than this one who is humiliated.** This is what some of the grammarians of Basra said: **Am here means rather.** This is supported by what Al-Farra' related from some of the reciters that they read it as, **Or am I better than this one who is humiliated?** Ibn

And Pharaoh called out among his people, saying, "O my people, is not the kingdom of Egypt mine, and these rivers flowing beneath me? Then will you not see?"

Jarir said: **If this reading were correct, its meaning would be correct and clear, but it is contrary to the reading of the regions, for they read, "Or am I better than this one who is humiliated?" as a question I said.**

In any case, what Pharaoh, may God curse him, meant by that was that he was better than Moses, peace be upon him. He lied in this statement with a clear and obvious lie, so upon him are the continuous curses of God until the Day of Resurrection. By his statement, *humiliated*, he means, as Sufyan said, *contemptible*. Qatadah and As-Suddi said: He means weak. Ibn Jarir said: He means he has no kingdom, no authority, and no wealth. **And he can hardly articulate** means he can hardly articulate his words, so he is completely weak. Al-Suddi said: **He could hardly make it clear** meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

His saying, *humiliated* is a lie. Rather, he is the humiliated and contemptible one in creation, character and religion, and Moses is the noble, truthful, righteous and rightly guided one. His saying, **and he could hardly make himself clear** is also a fabrication, because even if something had happened to his tongue in his youth because of that live coal, he asked God, the Almighty, to untie a knot from his tongue so that they would understand what he was saying, and God, the Blessed and Exalted, answered him in His saying, **You have been granted your request, O Moses**. It is assumed that there was something left that he did not ask to be removed, as Al-Hasan Al-Basri said, but he only asked for the removal of that which would enable him to convey and understand. So, the innate things that are not the doing of the servant are not blamed or condemned for, and Pharaoh, even if he understood and had a mind, he knew this, but he only wanted to promote himself among his subjects, for they were ignorant and stupid. Similarly, his saying, **Why were not bracelets of gold bestowed upon him?** This is what is placed on the hands as ornaments. Ibn Abbas **may God be pleased with him**, Qatadah and others said: **Or the angels came with him in pairs**, meaning they surrounded him, serving him and bearing witness to his truthfulness. He looked at the outward appearance and did not understand the spiritual secret, which is more apparent than what he looked at if he had understood. For this reason, God the Almighty said: **So he belittled his people, and they obeyed him**, meaning he belittled their minds, so he called them to misguidance, and they responded to him. **Indeed, they were a people of evildoers**. God the Almighty said: **So when they angered Us, We took retribution from them and drowned them all**. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him: They angered Us** means they angered Us. Ad-Dahhak

said on his authority: **They angered Us**. Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then that is only a means of luring him into it**. Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all**. My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all**. And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all**. And the Almighty said: **So We made them a precedent and an example for later generations**. Abu Majlaz said: **A precedent and an example for those who do what they do**. He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

51- **And Pharaoh called out to his people**, It was said that when he saw those signs, he feared that the people would turn to Moses. So he gathered them and called out in his voice among them, or ordered a crier to call out, saying: **O my people, is not mine the kingdom of Egypt?** No one would dispute it with me and no one would oppose me? **And these rivers flow beneath me**, meaning from beneath my palace, meaning the Nile. Qatada said: The meaning is: They flow before me. Al-Hasan said: They flow at my command: meaning they flow under my command. Ad-Dahhak said: By the rivers he meant the leaders, chiefs, and tyrants, and that they march under his banner. It was also said that by the rivers he meant wealth, but the first is more appropriate. The waw in this is a conjunction to the kingdom of Egypt, and it flows in the accusative case as a state, or it is the waw of state. The demonstrative pronoun is the subject, and the rivers are its description, and flows is its predicate. The sentence is in the accusative case, **Do you not see** that and use it as evidence of the strength of my kingdom, the greatness of my power, and the weakness of Moses in resisting me.

Tafsir al-Baghawi

51. And Pharaoh called out to his people, saying, 'O my people, is not mine the kingdom of Egypt, and these rivers flow beneath me,' meaning the Nile rivers, from beneath my palaces. Qatada said: **They flow before me in my gardens and orchards.** Al-Hasan said: **By my command.** "Do you not see?" meaning My greatness and the strength of My kingdom.

Tafsir al-Baidawi

51- And Pharaoh called out by himself or through his crier. **Among his people** in their assembly or among themselves after the punishment was removed from them, fearing that some of them would believe. **He said, 'O my people, is not mine the kingdom of Egypt, and these rivers?'** The Nile rivers, most of which are four rivers: the King's River, the Tulun River, the Damietta River, and the Tennis River. **Flow beneath me** under my palace or my command, or before me in my gardens. The *and* is either a conjunction of these *rivers* with the kingdom, and *flow* is a state of it. Or a *and* of state, and this is the subject, and **the rivers** is its description, and *flow* is its predicate. **Do you not see** that.

Surat al-Zukhruf 43:52

Or am I better than this one who is humiliated and can hardly express his feelings?

Surat al-Zukhruf 43:52

Or am I better than this one who is humiliated and can hardly express his feelings?

Tafsir al-Jalalayn

52 - *Or* do you see? And then **I am better than this** Moses **who is humiliated** weak and contemptible **and can hardly articulate** his speech is clear due to the lisp of the coal he picked up in his youth.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Pharaoh said to his people after he argued with them about his kingdom and authority, and the clarity of his tongue and the perfection of his creation, and the difference between him and Moses with the attributes with which he described himself and Moses: I am better, O people, and my description is this description that I have described to you, **Or am I better than this one who is humiliated?** He has nothing of the kingdom and wealth with the illness in his body, and the affliction in his tongue, because of which he can hardly articulate his speech?

There is a difference of opinion about the meaning of his saying: *Or* in this place. Some of them said: Its meaning is: Rather, I am better. They said: That is a statement, not a question.

Mention of the one who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **Or am I better than this one who is humiliated?** He said: Rather, I am better than this.

The people of Basra who were knowledgeable in the Arabic language used to say something similar.

Some of the grammarians of Kufa said: It is from the interrogative which was made with *am* because it is connected to a statement before it. He said: If you wish, you can return it to his saying: **Is not the kingdom of Egypt mine?** If the statement is directed to it being an interrogative, then there must be something omitted in the statement, and it is sufficient to mention what was mentioned from what was left out, and the meaning of the statement then is: Am I better, O people, than this one who is humiliated, or is he?

It was mentioned about some readers that he used to read: **Am I not better?**

Al-Farra' narrated this to me, saying: **One of the elders told me that he had heard that some of the reciters read in this way.** If this reading had been widespread among the reciters of the regions, it would have been correct and its meaning would have been good. However, it is contrary to what the reciters of the

regions do, so I do not permit it to be read in this way. And based on this reading, if it were correct, there would be no difficulty or effort in understanding its meaning.

The correct reading in this regard is what the reciters of the regions have followed. The most appropriate interpretation of the statement, since this is the case, is the interpretation of those who made **or am I better?** from the question that was made with *am*, because of its connection to what preceded it in the statement, and directed it to mean: Am I better than this one who is humiliated, or is he? Then he left out mentioning **am he**, because of the evidence in the statement for that. And what he meant by his saying: **Who is this one who is humiliated?** is: Who is this one who is weak due to his little wealth, and that he does not have the kingship and authority that he has.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or am I better than this one who is humiliated?** He said: Weak.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Who is this who is humiliated?** He said: The humiliated is the weak.

His saying: **And he can hardly articulate it** means: He can hardly articulate the words due to his tongue's defect.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **and he can hardly make himself clear:** meaning he has a weak tongue.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And he can hardly make clear** the speech.

Tafsir al-Qurtubi

Or am I better? Abu Ubaidah and al-Suddi said: *Umm* means *rather* and is not a conjunction, according to the majority of commentators. The meaning is: Pharaoh said to his al-Nas 114: **Rather, I am better** "than this one who is humiliated" meaning he has no honor, so he humiliates himself in his needs due to his insignificance and weakness. "And he can hardly express" meaning what was in his tongue of the knot, as mentioned previously in **Ta Ha**. Al-Farra' said: There are two views regarding *Umm*: If you wish, you can make it part of the question that was made with "Umm" because of its connection to the speech before it, and if you wish, you can make it in conjunction with his saying: "Is not the kingdom of Egypt mine?" It was said: It is redundant. Abu Zaid narrated from the Arabs that they make *Umm* redundant, and the meaning is: I

am better than this one who is humiliated. Al-Akhfash said: There is an omission in the speech, and the meaning is: Do you not see or do you not see? As he said:

O lizard of the vessel between Jalajil and the valleys, are you the mother of Umm Salem?

Are you better than Umm Salim? Then he began and said: **I am better**. Al-Khalil and Sibawayh said that the meaning is **Do you not see?** Or are you perceptive? So he connected *Umm* to **Do you not see?** because the meaning is **I am better**. That is because if they said to him, **You are better than him**, they were, in his view, perceptive. It was narrated on the authority of Isa al-Thaqafi and Yaqub al-Hadrami that they stopped at *Umm* so that the meaning would be, **Do you not see or do you see?** So he deleted the second *Tabsee* and it was said that whoever stopped at *Umm* made it redundant, and it is as if he stopped at *Tabseerun* from his statement, **Do you not see?** And the discussion on *Tabseerun* is not complete according to Al-Khalil and Sibawayh, because *Umm* requires connection to what precedes it. Some people said: The stop at his statement, **Do you not see?** Then he began **Or am I better** meaning, rather I am. Al-Farra' recited:

She looked like the sun's horn in the splendor of the morning, and her image, or are you more beautiful in the eye?

Its meaning is: Rather, you are better. Al-Farra' mentioned that some of the reciters read **Ama Ana Khair**, and the meaning of this is: Are you not better? It was narrated on the authority of Mujahid that he stopped at *Am* and began **Ana Khair**, and it was mentioned.

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do you not see?** That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, * 'I am your highest lord.' * So God seized him with the punishment of the Hereafter and the first.**

And his statement: **Or am I better than this one who is humiliated?** As-Suddi said: He means, **Rather, I am better than this one who is humiliated**. This is what some of the grammarians of Basra said: **Am here means rather**. This is supported by what Al-Farra' related from some of the reciters that they read it as, **Or am I better than this one who is humiliated?** Ibn Jarir said: **If this reading were correct, its meaning would be correct and clear, but it is contrary to the reading of the regions, for they read, "Or am I better than this one who is humiliated?" as a question I said.** In any case, what Pharaoh, may God curse him, meant by that was that he was better than Moses,

peace be upon him. He lied in this statement with a clear and obvious lie, so upon him are the continuous curses of God until the Day of Resurrection. By his statement, *humiliated*, he means, as Sufyan said, *contemptible*. Qatadah and As-Suddi said: He means weak. Ibn Jarir said: He means he has no kingdom, no authority, and no wealth. **And he can hardly articulate** means he can hardly articulate his words, so he is completely weak. Al-Suddi said: **He could hardly make it clear** meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

His saying, *humiliated* is a lie. Rather, he is the humiliated and contemptible one in creation, character and religion, and Moses is the noble, truthful, righteous and rightly guided one. His saying, **and he could hardly make himself clear** is also a fabrication, because even if something had happened to his tongue in his youth because of that live coal, he asked God, the Almighty, to untie a knot from his tongue so that they would understand what he was saying, and God, the Blessed and Exalted, answered him in His saying, **You have been granted your request, O Moses**. It is assumed that there was something left that he did not ask to be removed, as Al-Hasan Al-Basri said, but he only asked for the removal of that which would enable him to convey and understand. So, the innate things that are not the doing of the servant are not blamed or condemned for, and Pharaoh, even if he understood and had a mind, he knew this, but he only wanted to promote himself among his subjects, for they were ignorant and stupid. Similarly, his saying, **Why were not bracelets of gold bestowed upon him?** This is what is placed on the hands as ornaments. Ibn Abbas **may God be pleased with him**, Qatadah and others said: **Or the angels came with him in pairs**, meaning they surrounded him, serving him and bearing witness to his truthfulness. He looked at the outward appearance and did not understand the spiritual secret, which is more apparent than what he looked at if he had understood. For this reason, God the Almighty said: **So he belittled his people, and they obeyed him**, meaning he belittled their minds, so he called them to misguidance, and they responded to him. **Indeed, they were a people of evildoers**. God the Almighty said: **So when they angered Us, We took retribution from them and drowned them all**. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him: They angered Us** means they angered Us. Ad-Dahhak said on his authority: **They angered Us**. Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may

Surat al-Zukhruf 43:52

Or am I better than this one who is humiliated and can hardly express his feelings?

God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then that is only a means of luring him into it.** Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all.** My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all.** And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all.** And the Almighty said: **So We made them a precedent and an example for later generations.** Abu Majlaz said: **A precedent and an example for those who do what they do.** He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

52- "Or am I better than this who is humiliated? **Am is the disconnected particle understood by bal**" which indicates confusion without the hamza which indicates denial: that is, rather, I am better. Abu Ubaidah said: Am means "rather," and the meaning is: Pharaoh said to his al-Nas 114: Rather, I am better. Al-Farra' said: If you wish, you can make it from the interrogative particle that is made by "am" because of its connection to a statement before it. It was said that it is redundant. Abu Zaid narrated from the Arabs that they make "am" redundant, and the meaning is: I am better than this. Al-Akhfash said: There is an ellipsis in the statement, and the meaning is: Do you not see or do you not see? Then he began and said "I am better." It was narrated from Al-Khalil and Sibawayh similar to what Al-Akhfash said. This is supported by the fact that Isa Al-Thaqafi and Ya'qub Al-Hadrami stopped at "am **with the understanding of** am tabsiroun," so it was deleted because the first indicates it. Based on this, "am" is connected, not disconnected, and the first is more appropriate. Similar to it is the saying of the poet whom Al-Farra' recited:

She looked like the sun's horn in the splendor of the morning, and her image, or are you more beautiful in the eye?

Rather, you are. Al-Farra' narrated that some of the reciters read, **Am I not better than this one who is humiliated?** meaning, **weak, contemptible, and humiliated in his own right, with no honor.** "And he can hardly articulate" the words because of the knot in his tongue, and this was explained previously in Surah Taha.

Tafsir al-Baghawi

52. **Or am I better?** Rather, I am better. *Or* means *rather*, and it is not a conjunction according to the majority of commentators. Al-Farra' said: The pause is at his statement: *Or*, and there is an omission in it, its meaning is: Do you not see, or do you not see? Then he began and said: I am better, **than this one who is humiliated**, weak and contemptible, meaning Moses. His statement: **and he can hardly make himself clear** makes his speech clear due to the lisp in his tongue.

Tafsir al-Baidawi

52- "Or am I better" with this kingdom and wealth. "than this one who is humiliated" weak and contemptible who is not prepared for leadership, from humiliation which means little. "And he can hardly make himself clear **the speech because of the slowness in it, so how is it suitable for a message?** Or" is either disconnected and the hamza in it is for confirmation since it was presented as one of the reasons for his superiority, or connected to establish the effect in place of the cause. The meaning is do you not see or do you see and know that I am better than him.

Surat al-Zukhruf 43:53

Why were not bracelets of gold cast down upon him, or angels brought with him in pairs?

Tafsir al-Jalalayn

53 - **Why is it that** if he is truthful, **a bracelet of gold was thrown upon him** the plural of bracelet is aghrabah the plural of bracelet, as is their custom with those whom they enthrone, to dress them with a bracelet of gold and put a necklace of gold around them **or the angels came with him in succession** one after the other, testifying to his truthfulness.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **Why were not bracelets of gold bestowed upon him?** means: Why was not a bracelet of gold bestowed upon Moses, if he was truthful that he was the Messenger of the Lord of the Worlds? It is the plural of bracelet, which is the heart that is placed on the hand.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **A bracelet of gold** means: A necklace of gold.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A bracelet of gold** means a necklace of gold.

The reciters differed in their recitation of this. The majority of the reciters of Medina, Basra, and Kufa recited it as **Why were bracelets of gold not bestowed upon him?** It was mentioned that Al-Hasan Al-Basri used to recite it as **bracelets of gold**.

The more correct of the two opinions in this regard, in my opinion, is what the countries read, even though the other has a correct meaning.

Arabic: Some grammarians of Basra said: Usawrah is the plural of Iswar. He said: Asawrah is the plural of Aswar. He said: Whoever reads it as Asawura means Asawir, and God knows best, so he replaced the Ya, like Zanadiqa, in which the Ha replaced the Ya in Zanadiq. Some grammarians of Kufa said: Whoever reads Asawura makes its singular Iswar, and whoever reads Usawrah makes its singular Suwar. He said: Asawrah may be the plural of Usawrah, just as the plural of Asqi is Asqi, and the plural of Akra' is Akare'. Another of them said: It has been said about the bracelet of the hand: Aswar and Aswar are permissible for it. He said: According to this language, Asawrah may be its plural. It was narrated on the authority of Abu Amr ibn al-Ala' that he used to say: The singular

of bracelets is iswar. He said: And his confirmation in the reading of Abu ibn Ka'b is: **Why were not bracelets of gold bestowed upon him?** If what was narrated in the narration is true, that it is permissible to say about the bracelet of the hand is iswar, then there is no difficulty in the plural of asawwara, and I do not know of that being correct from the Arabs with any narration from them, because what is known in their speech of the meaning of iswar is: the archer, the skilled archer from the Persian men. As for that which is worn on the hand, what is known from its name among them is bracelet. If that is the case, then what is more appropriate for asawwara is that it is the plural of aswara, according to what was said by the one whose opinion we have mentioned in that regard.

And his saying: **Or the angels came with him in pairs**, meaning: Or if he was truthful, why did the angels not come with him in pairs, some of them paired with others, so that they would follow one another and testify to him that he is a messenger of God to them?

In a similar manner to what we have said about this, the people of interpretation said, with differences among them in the expression of its interpretation. Some of them said: They walk together.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The angels are paired**, he said: They walk together.

Others said: consecutive.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or the angels came with him in pairs**: meaning in succession.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Others said: They compare each other.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Or the angels came with him in pairs**. He said: They were paired with each other.

Tafsir al-Qurtubi

The Almighty said: **Then why meaning why was not bracelets of gold placed on him?** He only said that because it was the custom of the time and the attire of the honorable people. Hafs read *aswarah* as plural of sawar, like khimar and akhmar. Abu read *asawir* as plural of iswar, and Ibn Mas'ud read *asawir* aswairah. The rest read *asawirah* as plural of aswarah, so it is the plural of the plural. It is possible that *asawirah* is the plural of iswarah, and the ha' was added to the plural instead of the ya', so it is like zanadiq and zanadiqah, batariq and batariga and the like. Abu 'Amr ibn al-'Ala' said: The singular of asawirah, asawir and asawir is iswar, and it is a dialect of sawar. Mujahid

Why were not bracelets of gold cast down upon him, or angels brought with him in pairs?

said: When they would surround a man, they would surround him with two bracelets and a gold necklace as a sign of his sovereignty. Pharaoh said: Why did not the Lord of Moses place bracelets of gold on him if he was truthful? **Or the angels came with him in pairs** means in succession, according to Qatada Mujahid: walking together, Ibn Abbas they help him against those who oppose him, and the meaning is: why didn't he add to him the angels whom he claims are with his Lord so that he may increase them and direct them to carry out his commands and prohibitions so that this would be more awe-inspiring in hearts, so he made his people think that the messengers of God should be like the messengers of kings in witness, and he did not know that the messengers of God were only supported by heavenly soldiers, and every rational person knows that God's protection of Moses despite his uniqueness and unity from Pharaoh despite his many followers, and providing Moses with the staff and the white hand was more eloquent than having him have bracelets or angels who would be with him as helpers according to Muqatil or evidence of his truthfulness according to Al-Kalbi, and this is not necessary because the miracle is sufficient, and it was possible that he lied with the coming of the angels just as he lied with the appearance of the signs, and Pharaoh mentioned the angels in the words of Moses because he who does not know their Creator does not believe in angels.

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do you not see?** That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, 'I am your highest lord.'** **So God seized him with the punishment of the Hereafter and the first.**

And his statement: **Or am I better than this one who is humiliated?** As-Suddi said: He means, **Rather, I am better than this one who is humiliated.** This is what some of the grammarians of Basra said: **Am here means rather.** This is supported by what Al-Farra' related from some of the reciters that they read it as, **Or am I better than this one who is humiliated?** Ibn Jarir said: **If this reading were correct, its meaning would be correct and clear, but it is contrary to the reading of the regions, for they read, "Or am I better than this one who is humiliated?"** as a question I said. In any case, what Pharaoh, may God curse him, meant by that was that he was better than Moses, peace be upon him. He lied in this statement with a clear and obvious lie, so upon him are the continuous curses of God until the Day of Resurrection. By his statement, *humiliated*, he means, as Sufyan said, *contemptible*. Qatadah and As-Suddi said: He means

weak. Ibn Jarir said: He means he has no kingdom, no authority, and no wealth. **And he can hardly articulate** means he can hardly articulate his words, so he is completely weak. Al-Suddi said: **He could hardly make it clear** meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

His saying, *humiliated* is a lie. Rather, he is the humiliated and contemptible one in creation, character and religion, and Moses is the noble, truthful, righteous and rightly guided one. His saying, **and he could hardly make himself clear** is also a fabrication, because even if something had happened to his tongue in his youth because of that live coal, he asked God, the Almighty, to untie a knot from his tongue so that they would understand what he was saying, and God, the Blessed and Exalted, answered him in His saying, **You have been granted your request, O Moses.** It is assumed that there was something left that he did not ask to be removed, as Al-Hasan Al-Basri said, but he only asked for the removal of that which would enable him to convey and understand. So, the innate things that are not the doing of the servant are not blamed or condemned for, and Pharaoh, even if he understood and had a mind, he knew this, but he only wanted to promote himself among his subjects, for they were ignorant and stupid. Similarly, his saying, **Why were not bracelets of gold bestowed upon him?** This is what is placed on the hands as ornaments. Ibn Abbas **may God be pleased with him**, Qatadah and others said: **Or the angels came with him in pairs**, meaning they surrounded him, serving him and bearing witness to his truthfulness. He looked at the outward appearance and did not understand the spiritual secret, which is more apparent than what he looked at if he had understood. For this reason, God the Almighty said: **So he belittled his people, and they obeyed him**, meaning he belittled their minds, so he called them to misguidance, and they responded to him. **Indeed, they were a people of evildoers.** God the Almighty said: **So when they angered Us, We took retribution from them and drowned them all.** Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him: They angered Us** means they angered Us. Ad-Dahhak said on his authority: **They angered Us.** Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then**

that is only a means of luring him into it. Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all.** My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all.** And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all.** And the Almighty said: **So We made them a precedent and an example for later generations.** Abu Majlaz said: **A precedent and an example for those who do what they do.** He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

53- **Why were not bracelets of gold bestowed upon him?** That is, why was he not adorned with bracelets of gold if he was of high standing? When a man among them was blackened, they would adorn him with a bracelet of gold and put a necklace of gold around his neck. The majority of scholars read *aswarah* as the plural of *aswarah*, the plural of *swar*. Abu Amr ibn al-Ala' said: The singular of *asawarah*, *asawair*, and *asawir* is *aswar*, which is a variant of *swar*. Hafs read *asawir* as the plural of *swar*, Abu read *asawir*, and Ibn Mas'ud read *asawir*. Mujahid said: When they blackened a man, they would adorn him with two bracelets and put a necklace of gold around him as a sign of his high standing. **Or the angels came with him in pairs** is in apposition to **was thrown**, and the meaning is: Why did not the angels come with him one after the other, in pairs, if he was truthful, to aid him in his affairs and bear witness to his prophethood? So the accursed one made his people believe that the messengers must be in the form of giants and surrounded by angels.

Tafsir al-Baghawi

53. **Why was not a bracelet of gold bestowed upon him,** if he was truthful, Hafs and Ya'qub read *aswarah* as the plural of *sawwar*, while the others read *asawwarah* as the plural of *usurah*, which is the plural of *plural*. Mujahid said: When they blackened a man, they would put a bracelet around him and encircle him with a necklace of gold, as a sign of his mastery. So Pharaoh said: Why did not the Lord of Moses bestow upon him bracelets of gold, if he was a master whose obedience is obligatory upon us? **Or did the angels come with him in succession**, one after the other, following one another, testifying to his truthfulness and assisting him in his affairs.

Tafsir al-Baidawi

53- **Why were not bracelets of gold bestowed upon him?** That is, why were the reins of kingship not bestowed upon him if he was truthful? When they blacken a man, they encircle him with bracelets and a necklace of gold. Asawirah is the plural of aswar meaning bracelet, replacing the ta' with the ya' of asawir. It was recited this way, and Ya'qub and Hafs recited asawirah, which is the plural of sawar. It was recited as asawir, the plural of aswar, and asawir and asawir were bestowed upon him, in the active form, which is God. **Or the angels came with him in pairs.** Paired, they aid him or confirm him, from qaranatu bihi, so he was paired, or paired, from qaranatu meaning they were paired.

Surat al-Zukhruf 43:54

So he deceived his people, and they obeyed him. Indeed, they were a people of wickedness.

Surat al-Zukhruf 43:54

So he deceived his people, and they obeyed him. Indeed, they were a people of wickedness.

Tafsir al-Jalalayn

54 - **So he made light of** Pharaoh provoked **his people, so they obeyed him** in what he wanted of disbelieving Moses **Indeed, they were a wicked people**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So Pharaoh made light of some of his people from among the Copts, by saying what God the Blessed and Exalted informed us that he said to them, so they accepted it from him and obeyed him, and denied Moses. God the Almighty said: They only obeyed and responded to what the enemy of God called them to, to believe in him and deny Moses, because they were a people who had turned away from the obedience of God, due to His abandonment of them and His seal upon their hearts.

Tafsir al-Qurtubi

The Almighty said: **So he made his people foolish.** Ibn al-A'rabi said: The meaning is that he made his people ignorant, **so they obeyed him**, due to their lack of patience and limited intelligence. It is said: **Joy made him foolish**, meaning it disturbed him, and **made him foolish**, meaning it led him to ignorance. From this is the verse: **And do not let those who have no certainty make you foolish.** (al-Rum 30:60). It was also said: He provoked them with the people, so they obeyed him in disbelief. It was also said: He made his people foolish, meaning he found them to be weak-minded. This does not indicate that it is necessary for them to obey him, so there must be an implied meaning, **He found them to be weak-minded**, so he called them to misguidance, so they obeyed him. It was also said: He made his people foolish and subdued them until they followed him. It is said: He made him foolish, unlike he found him burdensome. He made him foolish, meaning he humiliated him. **Indeed, they were a wicked people**, meaning they had gone against the obedience of God.

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do**

you not see? That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, * 'I am your highest lord.' * So God seized him with the punishment of the Hereafter and the first.**

And his statement: **Or am I better than this one who is humiliated?** As-Suddi said: He means, **Rather, I am better than this one who is humiliated.** This is what some of the grammarians of Basra said: **Am here means rather.** This is supported by what Al-Farra' related from some of the reciters that they read it as, **Or am I better than this one who is humiliated?** Ibn Jarir said: **If this reading were correct, its meaning would be correct and clear, but it is contrary to the reading of the regions, for they read, "Or am I better than this one who is humiliated?"** as a question I said. In any case, what Pharaoh, may God curse him, meant by that was that he was better than Moses, peace be upon him. He lied in this statement with a clear and obvious lie, so upon him are the continuous curses of God until the Day of Resurrection. By his statement, *humiliated*, he means, as Sufyan said, *contemptible*. Qatadah and As-Suddi said: He means weak. Ibn Jarir said: He means he has no kingdom, no authority, and no wealth. **And he can hardly articulate** means he can hardly articulate his words, so he is completely weak. Al-Suddi said: **He could hardly make it clear** meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

His saying, *humiliated* is a lie. Rather, he is the humiliated and contemptible one in creation, character and religion, and Moses is the noble, truthful, righteous and rightly guided one. His saying, **and he could hardly make himself clear** is also a fabrication, because even if something had happened to his tongue in his youth because of that live coal, he asked God, the Almighty, to untie a knot from his tongue so that they would understand what he was saying, and God, the Blessed and Exalted, answered him in His saying, **You have been granted your request, O Moses.** It is assumed that there was something left that he did not ask to be removed, as Al-Hasan Al-Basri said, but he only asked for the removal of that which would enable him to convey and understand. So, the innate things that are not the doing of the servant are not blamed or condemned for, and Pharaoh, even if he understood and had a mind, he knew this, but he only wanted to promote himself among his subjects, for they were ignorant and stupid. Similarly, his saying, **Why were not bracelets of gold bestowed upon him?** This is what is placed on the hands as ornaments. Ibn Abbas **may God be pleased with him**, Qatadah and others said: **Or the angels came with him in pairs**, meaning they surrounded him, serving him and bearing witness to

his truthfulness. He looked at the outward appearance and did not understand the spiritual secret, which is more apparent than what he looked at if he had understood. For this reason, God the Almighty said:

So he belittled his people, and they obeyed him, meaning he belittled their minds, so he called them to misguidance, and they responded to him. **Indeed, they were a people of evildoers.** God the Almighty said: **So when they angered Us, We took retribution from them and drowned them all.** Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him: They angered Us** means they angered Us. Ad-Dahhak said on his authority: **They angered Us**, Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then that is only a means of luring him into it.** Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all.** My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all.** And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all.** And the Almighty said: **So We made them a precedent and an example for later generations.** Abu Majlaz said: **A precedent and an example for those who do what they do.** He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

54- **So he made his people foolish, so they obeyed him.** That is, he made them obey him out of ignorance and foolishness with his words, his trickery, and his deception. They obeyed him in what he commanded them, and they accepted and denied Moses. **Indeed, they were a wicked people.** That is, they disobeyed God. Ibn al-A'rabi said: The meaning is, **So he made his people foolish, so they obeyed him out of their foolishness and weak minds.** It is said, **Farah made him foolish**, meaning it disturbed him. **Istighah made him foolish** means it made him angry. And from this is the verse, **And do not let those who have no certainty make you foolish.** It is also said, **He made his people foolish**, meaning he found them to be weak-minded. He made his people foolish and subdued them until

they followed him.

Tafsir al-Baghawi

54. God the Almighty said: **So he belittled his people**, meaning that Pharaoh belittled his Coptic people, meaning that he found them ignorant. It was also said: he led them to be ignorant and light. It is said: he belittled him for his opinion, if he led him to ignorance and led him astray from the truth, **so they obeyed him**, in denying Moses, **Indeed, they were a wicked people.**

Tafsir al-Baidawi

54- **So he belittled his people** so he asked them to be lenient in obeying him or he belittled their patience. **So they obeyed him** in what he commanded them to do. **Indeed, they were a wicked people** so that is why they obeyed that wicked man.

Surat al-Zukhruf 43:55

So when they angered Us, We took retribution from them and drowned them all.

Surat al-Zukhruf 43:55

So when they angered Us, We took retribution from them and drowned them all.

Tafsir al-Jalalayn

55 - **So when they angered Us** they angered Us **We took revenge on them and drowned them all**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when they angered Us**, meaning by His saying **they angered Us**: they made Us angry.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **So when they angered us** means: they angered us.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **When they angered us**, he said: When they angered us.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So when they angered us**: they made us angry.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **So when they angered Us**, he said: They angered their Lord.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **When they angered us**, he said: They made us angry.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **So when they grieved us**, he said: they angered us, and it is like the words of Jacob: **Oh, my grief for Joseph** (Yusuf 12:84), he said: Oh, my sorrow for Joseph.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **So when they angered Us, We took retribution from them**, he said: They angered Us. And His statement: **We took retribution from them** means: We took retribution from them with the immediate punishment that We hastened for them, so We drowned them all in the sea.

Tafsir al-Qurtubi

The Almighty said: **So when they angered Us, We took retribution from them**. Ad-Dahhak narrated on the authority of Ibn Abbas: meaning they angered Us and enraged Us. Ali ibn Abi Talhah narrated on his authority: meaning they angered Us. Al-Mawardi said: Their meanings differ, and the difference between them is that anger is the expression of dislike, and anger is the desire for revenge. Al-Qushayri said: **Sorry here means anger**, and anger from God is either the desire for punishment, in which case it is an attribute of the Self, or the punishment itself, in which case it is an attribute of the action. This is the meaning of what Al-Mawardi said. Umar ibn Dharr said: O people who disobey God, do not be deceived by God's long patience with you, and beware of His anger, for He said: **So when they angered Us, We took retribution from them**. It was also said: **They angered Us** means they angered Our messengers and faithful friends, such as the magicians and the Children of Israel. It is like the Almighty's saying: **They harm God** (al-Ahzab 33:57), and **They fight God** (al-Ma'idah 5:33), meaning His friends and messengers. .

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do you not see?** That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, * 'I am your highest lord.' * So God seized him with the punishment of the Hereafter and the first.**

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it clear meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

His saying, *humiliated* is a lie. Rather, he is the humiliated and contemptible one in creation, character and religion, and Moses is the noble, truthful, righteous and rightly guided one. His saying, **and he could hardly make himself clear** is also a fabrication, because even if something had happened to his tongue in his youth because of that live coal, he asked God, the Almighty, to untie a knot from his tongue so that they would understand what he was saying, and God, the Blessed and Exalted, answered him in His saying, **You have been granted your request, O Moses**. It is assumed that there was something left that he did not ask to be removed, as Al-Hasan Al-Basri said, but he only asked for the removal of that which would enable him to convey and understand. So, the innate things that are not the doing of the servant are not blamed or condemned for, and Pharaoh, even if he understood and had a mind, he knew this, but he only wanted to promote himself among his subjects, for they were ignorant and stupid. Similarly, his saying, **Why were not bracelets of gold bestowed upon him?** This is what is placed on the hands as ornaments. Ibn Abbas **may God be pleased with him**. Qatadah and others said: **Or the angels came with him in pairs**, meaning they surrounded him, serving him and bearing witness to his truthfulness. He looked at the outward appearance and did not understand the spiritual secret, which is more apparent than what he looked at if he had understood. For this reason, God the Almighty said: **So he belittled his people, and they obeyed him**, meaning he belittled their minds, so he called them to misguidance, and they responded to him. **Indeed, they were a people of evildoers**. God the Almighty said: **So when they angered Us, We took retribution from them and drowned them all**. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him**: **They angered Us** means they angered Us. Ad-Dahhak said on his authority: **They angered Us**. Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then that is only a means of luring him into it**. Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all**. My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of

Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all**. And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all**. And the Almighty said: **So We made them a precedent and an example for later generations**. Abu Majlaz said: **A precedent and an example for those who do what they do**. He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

55- **So when they angered Us, We took retribution from them**. The commentators said: They angered Us, and retribution means anger. It was also said that it means intense anger, and it was also said that it means wrath. It was also said that it means: They angered Our messengers. Then He explained the punishment by which the retribution was inflicted, saying: **So We drowned them all** in the sea.

Tafsir al-Baghawi

55. **So when they angered Us**, they angered Us, **We took revenge on them and drowned them all**.

Tafsir al-Baidawi

55- **So when they angered Us** They angered Us by being excessively stubborn and disobedient. It is derived from *asaf* which means to become very angry. **We took revenge on them and drowned them all** in the sea.

Surat al-Zukhruf 43:56

So We made them a precedent and an example for later generations.

Surat al-Zukhruf 43:56

So We made them a precedent and an example for later generations.

Tafsir al-Jalalayn

56 - **So We made them a precedent** the plural of predecessor like servant and servants, meaning predecessors as a lesson **and an example for others** after them, so that they may follow their condition and not commit actions like theirs.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of this. The majority of the reciters of Kufa, except for Asim, recited it <فَجَالَعْنَاهُمْ صَفَافًا> with a damma on the seen and the lam, referring that to the plural of salif from the people, who is the one who is in front of the people. Al-Farra' narrated that he heard Al-Qasim bin Ma'n mention that he heard the Arabs say: A salif from the people has passed away. The majority of the reciters of Medina and Basra, and Asim, recited it: <فَجَالَعْنَاهُمْ صَفَافًا> with a fatha on the seen and the lam. When it is recited in this way, it is possible that it refers to a group, an individual, a male or a female, because it is said to al-Nas 114: You are our salaf, and it can also be plural, so it is said: They are asfal. From this is the report narrated from the Messenger of God (blessings and peace of God be upon him) that he said: **The righteous go as salaf.** Humayd Al-A'raj used to recite it: <فَجَالَعْنَاهُمْ صَفَافًا> with a damma on the seen and a fatha on the lam, referring that to the plural of salif from the people, like ummah minhum *nation* and qata'a **a group**.

The most correct reading of this is the one that opens the seen and the lam, because it is the pure language and the well-known speech of the Arabs, and the most deserving of the languages to read the Book of God from the languages of the Arabs, the most eloquent and famous of them. So the interpretation of the statement is: So We made those whom We drowned from the people of Pharaoh in the sea an advance to the Fire, the disbelievers of your people, O Muhammad, from Quraysh, and the disbelievers of your people are behind them.

And the people of interpretation said something similar to what we said about that.

Those who said that: Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **So We made them a precedent and an example for later generations**, he said: The unbelievers of the people of Pharaoh were a precedent for the unbelievers of the nation of Muhammad, may God

bless him and grant him peace.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We made them predecessors** in the Fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar: **So We made them predecessors**. He said: predecessors to the Fire.

His statement: **And an example for others** means: And a lesson and an admonition from which the nations who came after them would learn a lesson, so that they would stop disbelieving in God. And the people of interpretation said something similar to what we said about this.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And an example for others**, he said: A lesson for those who come after them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And an example for others**: meaning a lesson for others.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And an example for others**: meaning a lesson for those who come after them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **So We made them a precedent and an example**. He said: A lesson.

And His statement: **And when the son of Mary was cited as an example**, God Almighty says: And when God likened Jesus in His creation and formation of him without a male relative to Adam, He likened him to him in that He created him from dust without a male relative, then your people, O Muhammad, are making a fuss about that and saying: Muhammad wants nothing from us except that we take him as a god whom we worship, just as the Christians worshipped Christ.

The interpreters differed in their interpretation of this, and some of them said something similar to what we have said.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **When your people turn away from him**, he said: They make a noise. He said: Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: When Jesus, son of Mary, was mentioned, the Quraysh were alarmed by that and said: O Muhammad, why did you mention Jesus, son of Mary? They said:

Muhammad only wants us to do to him as the Christians did to Jesus, son of Mary. Then God, the Almighty, said: They did not mention him to you except to argue.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When Jesus was mentioned in the Qur'an, the polytheists of Quraysh said: O Muhammad, what do you want by mentioning Jesus? He said: And they said: He only wants us to love him as the Christians loved Jesus.

Tafsir al-Qurtubi

The Almighty said: **So We made them a predecessor** meaning We made the people of Pharaoh a predecessor. Abu Majlaz said: **a predecessor** for those who did their deeds, **and an example** for those who do their deeds. Mujahid said: **a predecessor** is information for the nation of Muhammad, may God bless him and grant him peace, **and an example** meaning a lesson for them. It was also narrated from him: **a predecessor** for the disbelievers of your people who precede them to the Fire. Qatada said: **a predecessor** to the Fire, **and an example** is a lesson for those who come after them. The predecessor is the one who preceded, it is said: **salaf yaslaf safan** like **talaban talaban** meaning he advanced and went ahead, and a righteous deed preceded him, meaning he advanced. The people are the predecessors who preceded, and the predecessors of a man are his forefathers who preceded, and the plural is *aslaf* and *salaf* and the general reading is *salfan* with a fatha on the seen and the lam is the plural of *salaf*, like *khadim* and *khuddam*, and *rasid* and *rasad*, and *haris* and *haris*. Hamza and Al-Kisa'i read *salfan* with a damma on the first letter. Al-Farra' said: It is the plural of *salif*, like *bedir* and *sirr*. Abu Hatim said: It is the plural of *salaf*, like *hashab* and *hashab*, and *thamar* and *thamar*, and their meaning is the same. Ali, Ibn Mas'ud, Alqamah, Abu Wa'il, Al-Nakha'i, and Hamid bin Qais read *salfan* (with a damma on the seen and a fatha on the lam), the plural of *salfa*, meaning an advanced group. Al-Mu'arraj and Al-Nadr bin Shumayl said: *salfan* is the plural of *salfa*, like *ghurfa* and *ghurfa*, *tarfa* and *tarf*, and darkness and darkness.

Tafsir Ibn Kathir

God Almighty says, informing us about Pharaoh, his rebellion, his arrogance, his disbelief and his stubbornness, that he gathered his people and called out to them, boasting and boasting about his rule over Egypt and his control over it, **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** Qatada said: They had gardens and rivers of water. **Do you not see?** That is, do you not see what greatness and kingdom I have? He means Moses and his followers were poor and weak. This is like God Almighty's saying: **So he was gathered together and called out, * 'I am your highest lord.' * So God seized him with the punishment of the Hereafter and the first.**

And his statement: **Or am I better than this one who is**

humiliated? As-Suddi said: He means, **Rather, I am better than this one who is humiliated.** This is what some of the grammarians of Basra said: **Am here means rather.** This is supported by what Al-Farra' related from some of the reciters that they read it as, **Or am I better than this one who is humiliated?** Ibn Jarir said: **If this reading were correct, its meaning would be correct and clear, but it is contrary to the reading of the regions, for they read, "Or am I better than this one who is humiliated?" as a question I said.** In any case, what Pharaoh, may God curse him, meant by that was that he was better than Moses, peace be upon him. He lied in this statement with a clear and obvious lie, so upon him are the continuous curses of God until the Day of Resurrection. By his statement, *humiliated*, he means, as Sufyan said, *contemptible*. Qatadah and As-Suddi said: He means weak. Ibn Jarir said: He means he has no kingdom, no authority, and no wealth. **And he can hardly articulate** means he can hardly articulate his words, so he is completely weak. Al-Suddi said: **He could hardly make it clear** meaning he could hardly understand. Qatada, Al-Suddi and Ibn Jarir said: It means he was speechless. Sufyan said: It means he had something of the burning coal on his tongue when it was put in his mouth when he was young. What Pharaoh, may God curse him, said was a lie and a fabrication. What drove him to this disbelief and stubbornness was that he looked at Moses, peace be upon him, with disbelieving, wretched eyes. Moses, peace be upon him, was of such majesty, greatness and splendor that it dazzled the eyes of the wise.

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So We made them a precedent and an example for later generations.

and drowned them all. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him: They angered Us** means they angered Us. Ad-Dahhak said on his authority: **They angered Us.** Ibn Abbas also said the same, as did Mujahid, Ikrimah, Sa'id ibn Jubayr, Muhammad ibn Ka'b al-Qurazi, Qatadah, As-Suddi and other commentators.

Ibn Abi Hatim said: My father told us, Ubayd God ibn Akhi Ibn Wahb told us, my uncle told us, Ibn Lahi'ah told us, on the authority of Uqbah ibn Muslim al-Tujibi, on the authority of Uqbah ibn Amir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **If you see God, the Blessed and Exalted, giving a servant whatever He wishes while he persists in his sins, then that is only a means of luring him into it.** Then he, may God bless him and grant him peace, recited: **So when they angered Us, We took retribution from them and drowned them all.** My father told us, Yahya ibn Abd al-Hamid al-Hummani told us, Qays ibn al-Rabi' told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab, who said: I was with Abdullah, may God be pleased with him, and sudden death was mentioned in his presence, so he said: It is a relief for the believer and a grief for the disbeliever. Then he recited, may God be pleased with him: **So when they angered Us, We took retribution from them and drowned them all.** And Umar ibn Abd al-Aziz, may God be pleased with him, said: I found retribution with heedlessness, meaning God Almighty's statement: **So when they angered Us, We took retribution from them and drowned them all.** And the Almighty said: **So We made them a precedent and an example for later generations.** Abu Majlaz said: **A precedent and an example for those who do what they do.** He and Mujahid said: **And an example** means a lesson for those who come after them. And God, the Almighty, is the Grantor of success, and to Him is the return and destination.

Fath al-Qadir

56- **So We made them predecessors** meaning an example for those who do what they do among the disbelievers, deserving of punishment. The majority of scholars read *salfan* with a fatha on the seen and the lam, the plural of salif like khidam and khadam, rasad and rasid, haras and haris. It is said **salaf yaslaf** if he advances and goes ahead. Al-Farra' and Al-Zajjaj said: We made them predecessors so that others would take heed from them. Hamzah and Al-Kisa'i read *salfan* with a damma on the seen and the lam. Al-Farra' said: It is the plural of salif, like surar and sarir. Abu Hatim said: It is the plural of salaf like khashab and khashab. Ali, Ibn Mas'ud, Alqama, Abu Wa'il, Al-Nakha'i, and Hamid ibn Qays read it with a damma on the seen and a fatha on the lam, the plural of salfa, which is the advanced group like ghurf and ghurfa. This is what Al-Nadr ibn Shumayl said. **And an example for others** meaning a lesson and admonition for those who come after them, or a strange story that is used as proverbs.

Ibn al-Mundhir narrated on the authority of Ibn Abbas,

regarding the statement of God, {and he could hardly make it clear}, that he said: Moses had a lisp in his tongue. Ibn Jarir and Ibn Abi Hatim narrated on his authority, {And when they angered Us}, that he said: They angered Us. They also narrated on his authority, {And when they angered Us}, that he said: They angered Us. And regarding the statement of God, {And before}, he said: Different desires. Ahmad, al-Tabarani, al-Bayhaqi in al-Shu'ab and Ibn Abi Hatim narrated on the authority of Uqbah ibn Amir that the Messenger of God, may God bless him and grant him peace, said: **If you see God giving a servant whatever He wills while he persists in his sins, then that is only to lure him in.** And he recited, {And when they angered Us, We took retribution from them and drowned them all.} Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Tariq ibn Shihab, who said: I was with Abdullah and he mentioned sudden death, so he said: It is a relief for the believer and a grief for the disbeliever. {And when they angered Us, We took retribution from them.}

Tafsir al-Baghawi

56. **So We made them predecessors.** Hamzah and Al-Kisa'i read *salfa* with a damma on the seen and the lam. Al-Farra' said: It is the plural of salif from salaf with a damma on the lam, yaslaf, meaning to advance. The others read it with a fatha on the seen and the lam, as a plural of salif, like haris and hars, khadam and khuddam, and rasid and rasd, and they are all the past and advanced nations. It is said: salaaf yaslaf, if he advanced, and the salaf are from the advancement of the fathers, so We made them predecessors so that others would take a lesson from them. **And an example for others,** a warning and admonition for those who come after them. It was also said: a predecessor for the disbelievers of this nation to the Fire and an example for those who come after them.

Tafsir al-Baidawi

56- **So We made them a predecessor** an example for those who came after them of the disbelievers to follow in deserving a punishment like theirs. A source of description or the plural of predecessor like servant and servant. Hamzah and Al-Kisa'i read it with a damma on the seen and the lam, the plural of salif like raghaf and ragheef, or salif like sabr, the plural of saber or salaf like khashab. It was read *salfan* by replacing the damma of the lam with a fatha or as the plural of salfa, meaning a group that had preceded. **And an example for others** a sermon for them or a strange story that follows the path of examples for them, so it is said: Your example is like the people of Pharaoh.

Surat al-Zukhruf 43:57

And when the son of Mary was used as an example, at once your people turned away from him.

Tafsir al-Jalalayn

57 - **And when he made** (the son of Mary an example) when the Most High's words were revealed: **Indeed, you and what you worship besides God are fuel for Hell**, the polytheists said, **We are satisfied that our gods should be with Jesus because he was worshipped besides God. At that moment, your people the polytheists turn away from it from the example laughing with joy at what they heard.**

Tafsir al-Suyuti

Ahmad narrated with a sound chain of transmission and al-Tabarani on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said to the Quraysh that there is no one who is worshipped other than God in whom there is good. They said, **Do you not claim that Jesus was a prophet and a righteous servant and was worshipped other than God?** Then God revealed, **And when the son of Mary was cited as an example**, the verse:

Tafsir al-Tabari

Others said: Rather, what is meant by that is the saying of God Almighty: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it.** (al-Anbiya 21:89) The polytheists were told when it was revealed: We are satisfied that our gods be with Jesus, Ezra, and the angels, because all of these are among those who are worshipped besides God. God Almighty said: **And when the son of Mary was cited as an example, at once your people turned away from him.** And they said: **Are our gods better, or is he?**

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of Ibn Abbas: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant the Quraysh when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** (al-Anbiya 21:89) So the Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as a lord.** So God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

The reciters differed in their reading of the phrase *yasdunu*. The majority of the reciters of Medina and a group of the reciters of Kufa read it as *yasdunu* with a damma on the *sad*. Some of the reciters of Kufa and Basra read it as *yasdunu* with a kasra on the *sad*.

Scholars of Arabic speech differed about the difference between this when it is read with a damma

on the *sad* and when it is read with a kasra. Some of the grammarians of Basra said, and some of the Kufians agreed with him: They are two dialects with one meaning, like *yashid* and *yashid*, and *yanam* and *yanam* from the words *an-namimah*. Another of them said: If someone breaks the *sad*, its meaning is *yadjun*, and if someone closes it, its meaning is *`adulun*. Some of those who break it said that he meant *yadjun*, and if someone closes it, he meant turning away from the truth.

Al-Farra' narrated that Abu Bakr ibn Ayyash narrated to me that Asim left out *yasdun* from the recitation of Abu Abd al-Rahman and read *yasdun*. He said: Abu Bakr said: Asim narrated to me, on the authority of Abu Razin, on the authority of Abu Yahya, that Ibn Abbas met the nephew of Ubayd ibn Umair and said: Your uncle is an Arab, so why does he make mistakes in his statement: **When your people turn away from him**, when it is *yasdun*.

The correct thing to say about this is that they are two well-known readings, and two famous languages with one meaning. We did not find the people of interpretation differentiating between the meaning of this if it is read with dammah and kasrah, even if its meaning was different. The difference in its interpretation among its people was present, just as there was a difference in reading it due to the difference in the two languages. However, since the meaning was not different, they did not differ that its interpretation is: they make noise and they are upset. So whichever of the two readings the reader reads, he is correct.

Mention what we said in interpretation of that:

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **When your people turn away from it**, he said: They make a noise.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **If your people turn away from it**, he said: They make a noise.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Al-Mughirah Al-Dhabi, on the authority of Al-Sa'b bin Othman, who said: Ibn Abbas used to recite **When your people turn away from it**, and he would interpret it by saying: They make a noise.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, **When your people turn away from it**, he said: They make a noise.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, with the same chain of transmission.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the

Surat al-Zukhruf 43:57

And when the son of Mary was used as an example, at once your people turned away from him.

authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **When your people turn away from it**, he said: They make a noise.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If your people turn away from it**: that is, they become impatient and make a lot of noise.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, on the authority of Ibn Abbas, that he read it as *yasdun* meaning they make noise. And Ali, may God be pleased with him, read it as *yasdun*.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say, regarding His statement: **When your people turn away from it**, he said: They make a noise.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **If your people turn away from it**, he said: They make a lot of noise.

Tafsir al-Qurtubi

The Almighty said: "And ask those We sent before you of Our messengers: 'Did We make gods to be worshipped besides the Most Merciful?'" The polytheists clung to the matter of Jesus and said: Muhammad only wants us to take him as a god, just as the Christians took Jesus, son of Mary, as a god. Qatada said this, and something similar was narrated by Mujahid, who said: The Quraysh said: Muhammad wants us to worship him as the people of Jesus worshipped Jesus. So God revealed this verse. Ibn Abbas said: What he meant by this was the debate of Abdullah ibn al-Zubayri with the Prophet, may God bless him and grant him peace, regarding the matter of Jesus, and that the one who made this example was Abdullah ibn al-Zubayri as-Sahmi, in his state of disbelief, when the Quraysh said to him: Muhammad recites: **Indeed, you and what you worship besides God are fuel for Hellfire** (al-Anbiya 21:98). He said: If I had been present, I would have responded to him. They said: And you would have said to him? He said: I used to tell him that the Christians worship this Messiah, and the Jews worship Ezra. Are they among the fuel of Hell? The Quraysh were amazed by his statement and saw that he had been deceived, and that is the meaning of His statement: **they turn away**, so God Almighty revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it** (Al-Anbiya': 101). If Ibn Al-Zubayri had contemplated the verse, he would not have objected to it, because he said: **And what you worship** and did not say who you worship. Rather, he meant idols and the like of them that do not have reason, and he did not mean the Messiah or the angels, even though they were worshipped. This was mentioned at the end of Surat Al-Anbiya'. Ibn Abbas narrated that the

Messenger of God, may God bless him and grant him peace, said to the Quraysh 106: O people of Quraysh, there is no good in anyone who is worshipped besides God. They said: Do you not claim that Jesus was a servant, a prophet, and a righteous servant? If he is as you claim, then he was worshipped besides God!" So God Almighty revealed: **And when the son of Mary is cited as an example, at once your people turn away from him** meaning they make a noise like the noise of camels when carrying heavy loads. Nafi', Ibn 'Amir, and Al-Kisa'i read **they turn away**) with **dammah on the sad** and its meaning is they turn away, said Al-Nakha'i, and the others have **kasrah**. Al-Kisa'i said: They are two dialects: like ya'rshun and ya'rshun and yanmun and yanmun, and its meaning is they make noise, Al-Jawhari said: And sadda yasdudan, meaning he made noise, and it was said: with dammah it is from sadud which is turning away, and with kasrah it is from dajjūj, said Qatib. Abu Ubaid said: If it was from turning away from the truth it would have been: If your people turn away from it: Al-Farra': They are the same, from it and from him Ibn Al-Musayyab: they turn away, they make noise, Ad-Dahhak ya'jūn, Ibn Abbas: they laugh Abu Ubaidah: from dammah its meaning is, so the meaning is: because of the inclination they are equal. *yasdun* is not transitive with *min*, and from kasrah its meaning is they make noise, *min* is connected to *yasdun* and the meaning is they make noise from it.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him**. More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh**. Ibrahim An-Nakha'i said: **They turn away**. The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the

gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it,** meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it,** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we

blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said:

And when the son of Mary was used as an example, at once your people turned away from him.

The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor**, meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what

Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death**, meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour**, meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

When God the Almighty said: "And ask those We sent before you of Our messengers: 'Did We make gods to be worshipped besides the Most Merciful?'" The polytheists clung to the matter of Jesus and said: Muhammad only wants us to take him as a god as the Christians took Jesus, son of Mary. So God revealed **57- And when the son of Mary is cited as an example.** This is what Qatada and Mujahid said. Al-Wahidi said: Most of the commentators agree that this verse was revealed during the argument of Ibn Al-Za'bari with the Prophet (peace and blessings of God be upon him) when the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hellfire.** Ibn Al-Za'bari said: I have argued with you, by the Lord of the Ka'ba. Didn't the Christians worship Christ, the Jews worship Ezra, and the sons of Malih worship the angels? So he rejoiced at what he said, so God the Almighty revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** And this verse mentioned here was revealed. This has already been mentioned in Surat Al-Anbiya. It is no secret that what Ibn Al-Zubayri said is fundamentally invalid and completely false. God the Almighty said: **You and what you worship,** and He did not say **and whom you worship** so that rational beings such as the Messiah, Ezra, and the angels would be included in that. **When your people, O Muhammad, turn away from that parable,** meaning they make a commotion and shout out in joy at that parable. What is meant by **his people** here are the infidels of Quraysh. The majority of scholars read *yasḍun* with a kasra on the *sad*, while Nafi', Ibn 'Amir, and Al-Kisa'i read it with a damma. Al-Kisa'i, Al-Farra', Al-Zajaj, and Al-Akhfash said: They are two dialects and their meanings are: they make a commotion. Al-Jawhari said: Sadda yasḍud sadidan means to make a commotion. It was also said that with a damma it means turning away and with a kasra from noise, as stated by Qatrab. Abu Ubaid said: If it was from turning away from the truth, He would have said: When your people turn away from it. Al-Farra' said: They are the same from it and from it. Abu Ubaidah said: Whoever says *Damma* means they are just, and whoever says *Kasra* means they are noisy.

Tafsir al-Baghawi

57. And when the son of Mary was cited as an example, Ibn Abbas and most of the commentators said: The verse was revealed regarding the argument between Abdullah ibn Az-Zubayri and the Prophet, may God bless him and grant him peace, concerning Jesus, peace be upon him, when the words of God Almighty were revealed: **Indeed, you and what you worship other than God are fuel for Hell** (Al-Anbiya': 98), which we have already mentioned in Surat Al-Anbiya', peace be upon them. **When your people turn away from it,** the people of Medina, Ash-Sham, and Al-Kisa'i read: (يصدون) with a damma on the sad, meaning they turn away, similar to the words of God Almighty: **They turn away from you with aversion** (An-Nisa': 61), while the others read it with a kasra on the sad.

They differed about its meaning. Al-Kisa'i said: They are two dialects, like *ya'rashūn* and *ya'rashūn*. Shaddād 'alaih yasḍud and yasḍud, and nama bi-l-ḥadīth yanmaḍ and yanma.

Ibn Abbas said: It means they make a commotion. Saeed bin Al-Musayyab said: They shout. Ad-Dahhak said: They make a commotion. Qatadah said: They are impatient. Al-Qurazi said: They are impatient. And when the son of Mary was cited as an example, **If your people turn away from him, they say, 'Muhammad wants nothing from us except that we worship him and take him as a god, just as the Christians worshipped Jesus.'**

Tafsir al-Baidawi

57- And when the son of Mary was cited as an example meaning Ibn Az-Zubayri cited him when he argued with the Messenger of God (peace and blessings of God be upon him) about the verse: **Indeed, you and what you worship besides God are fuel for Hell** or something else, such as saying that the Christians are People of the Book and they worship Jesus (peace be upon him) and claim that he is the son of God and the angels are more deserving of that, or about the verse: **And ask those We sent before you of Our messengers** or that Muhammad wants us to worship him as Christ was worshipped **when your people** in Quraysh. **From it** is from this example. **They turn away** they are noisy with joy because they think that the Messenger of God (peace and blessings of God be upon him) is now bound by it. Nafi', Ibn 'Amir and Al-Kisa'i read it with the dammah from as-sudud, meaning they turn away from the truth and turn away from it. It was said that they are two languages like *ya'kif* and *ya'kif*.

Surat al-Zukhruf 43:58

And they said, "Are our gods better, or is he?" They do not compare him to you except to argue. Indeed, they are a quarrelsome people.

Surat al-Zukhruf 43:58

And they said, **Are our gods better, or is he?** They do not compare him to you except to argue. Indeed, they are a quarrelsome people.

Tafsir al-Jalalayn

58 - **And they said, Are our gods better, or is he?** That is, Jesus, so we are satisfied that our gods are with him. **They do not present him to you except as an example** in dispute based on falsehood, because they know that what is not for a rational being does not apply to Jesus, peace be upon him. **Rather, they are a quarrelsome people** very quarrelsome.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The polytheists of your people said, **O Muhammad, are our gods that we worship better? Or Muhammad, so that we may worship Muhammad and abandon our gods?**

He mentioned that this is in the reading of Abi bin Kaab: **Are our gods better, or is he?**

The narration of this was mentioned: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that in the letter of Abi bin Ka'b, **And they said, 'Are our gods better, or is he?'** they mean Muhammad, may God bless him and grant him peace.

Others said: Rather, he meant by that: Are our gods better or Jesus?

It was mentioned that he said that: Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: "And they said, 'Are our gods better, or is he?'" They do not present him to you except for argument. Indeed, they are a quarrelsome people." He said: They argued with him and said: He claims that everyone who is worshipped other than God is in the Fire, so we are satisfied that our gods are with Jesus, Ezra, and the angels. These were worshipped other than God. He said: Then God revealed the innocence of Jesus.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Are our gods better?** He said: These people worshipped Jesus, and we worship the angels.

And His statement: "They did not present it to you except as an argument. Rather, they are a quarrelsome people" ... **to they will succeed in the land.** And His statement, the Most High, the Majestic, the Most Great: **They did not present it to you except as an argument,** the Most High, the Majestic, the Most Great,

says: They did not present this example to you, O Muhammad, nor did they say this statement to you except as an argument and a dispute, arguing with you about it. **Rather, they are a quarrelsome people,** the Most High, the Most Great, says: What is with your people, O Muhammad, are these polytheists in their argument with you about the truth with which they argue? **Rather, they are a quarrelsome people,** seeking to argue with falsehood.

It was reported that the Prophet, may God bless him and grant him peace, said: **No people have gone astray from the truth except that they have been given argument.**

The narration of this was mentioned: Ibn Al-Muthanna told us, he said: Ya'la told us, he said: Al-Hajjaj bin Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'No people went astray after they were guided except that they were given argument,' and he recited: 'They did not present it to you except to argue...' the verse."

Musa bin Abdul Rahman Al-Kindi and Abu Kurayb told me: Muhammad bin Bishr told us: Hajjaj bin Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Abu Kurayb narrated to us, saying: Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ibad ibn Ibad, on the authority of Ja'far ibn al-Qasim, on the authority of Abu Umamah, "That the Messenger of God, may God bless him and grant him peace, came out to the people while they were disputing about the Qur'an, and he became extremely angry, as if vinegar had been poured on his face. Then he, may God bless him and grant him peace, said: 'Do not compare some parts of God's Book with others, for no people have ever gone astray except that they have been given argument.' Then he recited: 'They do not compare it to you except to argue. Rather, they are a quarrelsome people.'"

Tafsir al-Qurtubi

God Almighty said: **And they said, 'Are our gods better, or is he?'** That is, are our gods better, or is Jesus?

Al-Suddi said: They argued with him and said: Everyone who is worshipped other than God is in Hell, so we are satisfied that our gods are with Jesus, the angels, and Ezra. So God Almighty revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** (Al-Anbiya': 101), and Qatada said: **Or is he** they mean Muhammad, may God bless him and grant him peace. And in the reading of Ibn Mas'ud: **Are our gods better or this** and this strengthens the statement of Qatada, as it is a question of confirmation that their gods are better. The Kufians and Ya'qub read **Are our gods** with the two hamzas pronounced, and the rest read it softly. And it

has been mentioned before: **They did not set it forth to you except for argument** *Jidalan* is a state, meaning two arguments, meaning they did not set forth this example to you except for the purpose of argument, because they knew that what was meant by the stones of Hell was what they had taken from the dead. **Rather, they are a quarrelsome people** arguing with falsehood. And in Sahih Al-Tirmidhi on the authority of Abu Umamah, he said: "The Messenger of God, may God bless him and grant him peace, said: No people went astray after they had been guided." Except that they were given argument. Then the Messenger of God, may God bless him and grant him peace, recited this verse: "They did not present it to you except to argue. Rather, they are a quarrelsome people."

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed**

from it, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** **Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and

And they said, "Are our gods better, or is he?" They do not compare him to you except to argue. Indeed, they are a quarrelsome people.

blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of

Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him,** who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor,** meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death,** meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be**

against them a witness. This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour**, meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy**. And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ**. Ibn Jarir said, **He means religious matters, not worldly matters**. And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day**.

Fath al-Qadir

58- **And they said, 'Are our gods better, or is he?'** That is, are our gods better, or is the Messiah? As-Suddi and Ibn Zayd said: They argued with him and said, 'If everyone who worships other than God is in the Fire, then we are satisfied that our gods are with Jesus, Ezra, and the angels.' Qatada, meaning Muhammad, said, 'Are our gods better, or is Muhammad?' This is strengthened by Ibn Mas'ud's reading: 'Are our gods better, or is he?' The majority of reciters read it with a simplified second hamza, while the Kufians and Ya'qub read it with a full hamza. **They only set forth this example for you about Jesus to argue with you,**

meaning they set forth this example for you about Jesus only to argue with you, with jiddān being in the accusative case as a cause, or mujadīlin as a verbal noun in the place of a circumstantial adverbial. Ibn Muqsim read jiddāl, **Rather, they are a quarrelsome people**, meaning they are very quarrelsome, very stubborn, and very argumentative.

Tafsir al-Baghawi

58. **And they said, 'Are our gods better, or is he?'**

Qatada said: **Or is he?** They mean Muhammad, so we worship him and obey him and abandon our gods.

Al-Suddi and Ibn Zayd said: **Or is he?** meaning Jesus. They said: Muhammad claims that everything worshipped besides God will be in Hell, so we are satisfied that our gods will be with Jesus, Ezra, and the angels in Hell. God Almighty said: **They did not compare it to you**, meaning this example, **except to argue**, arguing with falsehood. They knew that what was meant by His statement: **And what you worship besides God is fuel for Hell** (Al-Anbiya': 98) is these idols. **Rather, they are a quarrelsome people**.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Bakr Abd Al-Rahman bin Abdullah Al-Hamshawi told us, Ahmad bin Ja'far bin Hamdan Al-Qat'i told us, Abdullah bin Ahmad bin Hanbal told us, my father told us, Abdullah bin Numayr told us, Hajjaj bin Dinar Al-Wasiti told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **No people went astray after they were guided except that they were given disputation**. Then he recited: "They do not present it to you except to argue. Rather, they are a quarrelsome people."

Tafsir al-Baidawi

58- **And they said, 'Are our gods better, or is he?'** That is, are our gods better in your view, or is Jesus (peace be upon him)? If he is in the Fire, then let our gods be with him. Or are our angelic gods better, or is Jesus (peace be upon him)? So if it is permissible for him to be worshipped, then it is more appropriate for God to be our gods, or are our gods better, or is Muhammad (peace be upon him), so we worship him and leave our gods. The Kufians read **our gods** with the hamza pronounced and an alif after them. **They only set it forth to you for argument** They set forth this example only for the sake of argument and dispute, not to distinguish truth from falsehood. **Rather, they are a quarrelsome people** Strong in dispute and eager to be stubborn.

Surat al-Zukhruf 43:59

He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel.

Surat al-Zukhruf 43:59

He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel.

Tafsir al-Jalalayn

59 - *He* is nothing but a servant upon whom We bestowed favor) with prophethood **and made him** by his existence without a father **an example for the Children of Israel** that is, like an example due to his strangeness, by which it is used to prove the ability of God Almighty to do whatever He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He is only a servant upon whom We bestowed favor**, God Almighty says: Jesus is only a servant of Our servants, upon whom We bestowed success and faith, **and We made him an example for the Children of Israel**, meaning: We made him a sign for the Children of Israel, and an argument for Us against them by sending them to call to Us. He is not as the Christians say, that he is the son of God Almighty, God is exalted above that.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He is only a servant upon whom We bestowed favor**. He means by that Jesus, son of Mary. Other than that, Jesus, son of Mary, he is only a servant upon whom God bestowed favor.

And in a similar manner to what we also said regarding His statement: **And We made it an example for the Children of Israel**, they said.

Mention of who said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Qatada: **An example for the Children of Israel**. I think he said: A sign for the Children of Israel.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We made it an example for the Children of Israel**, meaning a sign.

Tafsir al-Qurtubi

The Almighty said: **He is only a servant upon whom We bestowed favor**. That is, Jesus is only a servant upon whom God bestowed prophethood, and made him an example for the Children of Israel, that is, a sign and a lesson from which to prove the power of God Almighty, for Jesus was without a father, then He bestowed upon him the ability to raise the dead, heal

the blind, the leper, and all diseases, which was not bestowed upon anyone else at his time, even though the Children of Israel were at that time the most beloved of creation and the most beloved to God Almighty, and people were below them, and there was no one like them in the sight of God Almighty. It was said that what is meant by the servant upon whom We bestowed favor is Muhammad, may God bless him and grant him peace, and the first is more apparent.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him**. More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh**. Ibrahim An-Nakha'i said: **They turn away**. The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him**. Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty,

then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** Glory be to Him! Rather, [they are] [but] **honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of

God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God

Surat al-Zukhruf 43:59

He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel.

be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor**, meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death**, meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour**, meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the

Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

Then the Almighty made clear that Jesus is not a Lord, but rather a servant of His servants whom He chose for His prophethood, saying: 59- **He is only a servant upon whom We bestowed favor with what We honored him with and made him an example for the Children of Israel** meaning a sign and a lesson for them through whom they would know the power of God Almighty, for he was without a father, and he would bring the dead back to life, and heal the blind and the leper, and every sick person.

Tafsir al-Baghawi

59. Then he mentioned Jesus and said: **He is**, he is not, meaning Jesus, peace be upon him, **except a servant upon whom We bestowed favor**, with prophethood, **and We made him an example**, a sign and a lesson, **for the Children of Israel**, by which they would know the power of God Almighty to do whatever He wills, since He created him without a father.

Tafsir al-Baidawi

59- **He is only a servant upon whom We bestowed favor** with prophethood. **And We made him an example for the Children of Israel** is a wondrous matter like the common example for the Children of Israel, and it is like an answer that removes that doubt.

Surat al-Zukhruf 43:60

And if We willed, We could have made you angels upon the earth, succeeding [others].

Surat al-Zukhruf 43:60

And if We willed, We could have made you angels upon the earth, succeeding [others].

Tafsir al-Jalalayn

60 - **And if We willed, We could have made from among you in your place angels on the earth, succeeding you** by destroying you

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **And if We willed, We could have made from you angels on the earth, succeeding you.** God Almighty says: And if We willed, O children of Adam, We could have destroyed them, annihilated all of you, and replaced you with angels on the earth, succeeding you therein, worshipping Me. This is similar to His statement, God Almighty: "If He wills, He can do away with you, O mankind, and bring forth others. And ever is God competent to do that." (An-Nisa': 133), and as He said: **If He wills, He can do away with you and bring forth after you whomever He wills.** (al-An'am 6:133).

The people of interpretation said something similar to what we said about this, except that some of them said: Its meaning is: They succeed one another.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **And if We willed, We could have made from you angels on the earth, succeeding one another.** He said: They succeed one another.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **We have made from among you angels on the earth, succeeding you,** he said: They populate the earth in your place.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Angels on earth succeed one another,** he said: They succeed one another, in place of the children of Adam.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If We willed, We could have made you angels on earth, succeeding one another.** If God willed, He could have made angels on earth, succeeding one another.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And if We willed, We could have made from you angels on the earth, succeeding you.** He said: Successors from among you.

Tafsir al-Qurtubi

The Almighty said: **And if We willed, We could have made from among you** meaning instead of you *angels* who would be your successors. Al-Suddi said: And something similar was narrated by Mujahid, who said: Angels who populate the earth instead of you. Al-Azhari said: *From* can be used for substitution, as evidenced by this verse.

I said: This meaning has been mentioned previously in *Bara'ah* and elsewhere. It has been said: If We willed, We could have made angels from among mankind, even if this is not customary. The substances are of one kind, and the difference is in the descriptions. The meaning is: If We willed, We could have made the angels dwell on the earth, and there is no honor in Our dwelling them in the heavens, so that they would be worshipped, or they would be called daughters of God. The meaning of **they succeed** is that some of them succeed others, as Ibn Abbas said.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in

the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it,** meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** Glory be to Him! Rather, [they are] [but] **honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you

read before it.

He may God be pleased with him said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding his statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was

And if We willed, We could have made you angels upon the earth, succeeding [others].

narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor**, meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the**

Scripture but that he will believe in him before his death, meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour**, meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

60- **And if We willed, We could have made from you angels on the earth, succeeding you.** That is, if We willed, We could have destroyed you and made in your place angels on the earth, succeeding you. Al-Azhari said: **And from** can be used for a substitute, as in His statement, **We would have made from you**, meaning in place of you. It was also said that the meaning is: If We

willed, We could have made angels from among the children of Adam. The first is more appropriate. The meaning of the verse is: If We willed, We could have settled the angels on the earth, and there is no honor in Our settling them in the heavens so that they would be worshipped. It was also said that the meaning of *succeed* is that they succeed one another.

Tafsir al-Baghawi

60. **And if We willed, We could have made angels from among you**, meaning, if We willed, We could have destroyed them and replaced you with angels, **on the earth to succeed you**, who would be successors from among you, populating the earth, worshipping Me, and obeying Me. It was also said: They would succeed one another.

Tafsir al-Baidawi

60- **And if We willed, We could have made from you** We could have given birth to from you, O men, as We gave birth to Jesus without a father, or We could have made instead of you. **Angels on earth succeeding you** Angels succeeding you on earth. The meaning is that even if the state of Jesus, peace be upon him, was wondrous, then the Almighty is capable of what is more wondrous than that, and that the angels are like you in that they are possible entities whose creation can be generated just as their creation can be created creatively. So how do they deserve divinity and affiliation to God, glory be to Him, the Most High?

Surat al-Zukhruf 43:61

And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path.

Surat al-Zukhruf 43:61

And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path.

Tafsir al-Jalalayn

61 - **And it** Jesus **is knowledge of the Hour** you will know of his descent **so have no doubt about it** you will have no doubt about it, the nun of the subject was omitted for the sake of the jussive mood and the waw of the pronoun was omitted due to the meeting of two quiescent letters. And say to them **and follow** in monotheism *this* which I command you **a straight path** way.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the ha' in His statement: **And that He** and what its meaning is, and who mentioned what it is. Some of them said that it is from the mention of Jesus, and that it refers back to him. They said: The meaning of the statement is: And that the appearance of Jesus is knowledge by which the coming of the Hour is known, because his appearance is one of its signs, and his descent to Earth is evidence of the passing of this world and the approach of the Hereafter.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Yahya, on the authority of Ibn Abbas, **And it is a sign of the Hour**, he said: The emergence of Jesus, son of Mary.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, with the same wording, except that he said: The descent of Jesus, son of Mary.

Muhammad bin Ismail Al-Ahmasi told me: Ghalib bin Qaid told us: Qais told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, that he used to recite **And indeed, it is knowledge of the Hour**. He said: The descent of Jesus, son of Mary.

Abu Kurayb told us: Ibn Atiyyah told us, on the authority of Fadil ibn Marzuq, on the authority of Jabir, who said: Ibn Abbas used to say: I do not know whether people know the interpretation of this verse, or whether they have not realized it? <And indeed, it is knowledge of the Hour>He said: The descent of Jesus, son of Mary.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told

me, on the authority of his father, on the authority of Ibn Abbas: **And indeed, it is knowledge of the Hour**. He said: The descent of Jesus, son of Mary.

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Abu Malik and Aouf, on the authority of Al-Hasan, that they both said regarding His statement: **And indeed, it is knowledge of the Hour**, they said: The descent of Jesus, son of Mary. And one of them read it: **And indeed, it is knowledge of the Hour**.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And indeed, it is a sign of the Hour**, he said: A sign of the Hour is the emergence of Jesus, son of Mary, before the Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, it is knowledge of the Hour**. He said: The descent of Jesus, son of Mary, is knowledge of the Hour: the Resurrection.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And indeed, it is knowledge of the Hour**, he said: The descent of Jesus, son of Mary, is knowledge of the Hour.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And indeed, it is knowledge of the Hour**. He said: The emergence of Jesus, son of Mary, before the Day of Resurrection.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **And indeed, it is knowledge of the Hour**, meaning the emergence of Jesus, son of Mary, and his descent from heaven before the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And indeed, it is knowledge of the Hour**, he said: The descent of Jesus, son of Mary, is knowledge of the Hour when he descends.

Others said: The ha' in his statement: **And indeed** is from the mention of the Qur'an. They said: The meaning of the statement is: And indeed this Qur'an is knowledge of the Hour. It teaches you about its occurrence and informs you about it and its terrors.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say: **And indeed, it is knowledge of the Hour** This is the Qur'an.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Some people used to say: The Qur'an is knowledge for the Last Hour. The reciters of all regions agreed in reciting the verse: **And indeed, it is knowledge for the Last Hour** with a kasra on the 'ayn of

knowledge. What I mentioned about him with a fatha was narrated on the authority of Ibn Abbas, and on the authority of Qatada and Ad-Dahhak.

The correct reading in this regard is with a kasra on the 'ayn, due to the consensus of the authoritative reciters on this. It has been mentioned that this is in Abu's reading: **And indeed it is a kasra for the hour.** This corrects the reading of those who read with a kasra on the 'ayn in his statement: **for knowledge.**

His saying: **So do not doubt it**, means: So do not doubt it or its coming, O people.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **So do not doubt it.** He said: Do not doubt it.

His statement: **And follow** God Almighty says: And obey, so do what I have commanded you to do, and refrain from what I have forbidden you from. **This is a straight path** He says: Your following me, O people, in my commands and prohibitions is a straight path, He says: A path in which there is no crookedness, rather it is straight.

Tafsir al-Qurtubi

The Almighty said: **And indeed, it is knowledge of the Hour, so have no doubt about it.** Al-Hasan, Qatada, and Sa'id ibn Jubayr said: He means the Qur'an, because it indicates the nearness of the Hour, or through it you learn about the Hour, its horrors, and its conditions. Ibn Abbas, Mujahid, Ad-Dahhak, As-Suddi, and Qatada also said: It is the emergence of Jesus, peace be upon him, and that is one of the signs of the Hour, because God sends him down from the sky before the Hour comes, just as the emergence of the Antichrist is one of the signs of the Hour. Ibn Abbas, Abu Hurairah, Qatada, Malik ibn Dinar, and Ad-Dahhak read: **And indeed, it is knowledge of the Hour with a fat-ha on the 'ayn and the lam**, meaning a sign. It was narrated on the authority of 'Ikrimah: **And indeed, it is knowledge with two lams**, and that is contrary to the copies of the Qur'an. On the authority of 'Abdullah ibn Mas'ud, he said: When the night of the Prophet's Night Journey came, he met Abraham, Moses, and Jesus, peace be upon them, and they discussed the Hour. They began with Abraham and asked him about it, but he had no knowledge. Then they asked Moses, but he had no knowledge. He had knowledge of it, so he attributed the hadith to Jesus, son of Mary, and said: **I have been entrusted with what is less than its appointed time, but as for its appointed time, only God Almighty knows it.** Then he mentioned the emergence of the Antichrist, and he said: **Then come down and kill him.** And he mentioned the hadith, which Ibn Majah included in his Sunan and in Sahih Muslim: "While he is referring to the Antichrist, God will send the Messiah, son of Mary, and he will come down at the white minaret east of Damascus between two Mahrouds, placing his hands on the wings of two angels. When he lowers his head, rain will drip, and when he raises it, pearls will flow from it. It is not permissible for a disbeliever to smell his breath except that he dies, and his breath will end wherever his gaze

ends, and he will pursue him until he catches up with him at the gate of Ludd and kill him."... The hadith. Al-Tha'labi, Al-Zamakhshari, and others mentioned from the hadith of Abu Hurairah that the Prophet, may God bless him and grant him peace, said: "Jesus, son of Mary, peace be upon him, will descend from the sky on a hill in the Holy Land called Afiq, between two cities, and his hair will be oily, and in his hand will be a spear with which he will kill the Antichrist. Then he will come to Jerusalem while the people are praying the afternoon prayer, and the imam will lead them in prayer. Then the imam will step back, and Jesus will put him forward and pray behind him." "According to the Sharia of Muhammad, may God bless him and grant him peace, then he will kill the pigs, break the cross, destroy the churches and temples, and kill the Christians, except for those who believe in him." Khalid narrated on the authority of Al-Hasan, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The prophets are brothers because their mothers' lineages are different, but their religion is one. I am the closest of people to Jesus, son of Mary, for there is no prophet between me and him. He will be the first to descend and break the cross, kill the pigs, and fight the people for the sake of Islam.'" Al-Mawardi said: Ibn Isa narrated on the authority of some people that they said that when Jesus descends, the obligation will be lifted so that he will not be a messenger until that time, commanding them from God Almighty and forbidding them. This is a rejected statement for three reasons, including the hadith, because the continuity of the world requires obligation in it, and because he descends commanding what is right and forbidding what is wrong. It is not strange that God Almighty's command to him is limited to supporting Islam, commanding it, and calling people to it.

I said: It is proven in Sahih Muslim and Ibn Majah on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: 'Jesus, son of Mary, will descend as a just judge. He will break the cross, kill the pigs, abolish the jizyah, leave the camels alone so that no one will run after them, and animosity, hatred, and envy will disappear. They will call for money but no one will accept it.'" And on his authority he said: "The Messenger of God, may God bless him and grant him peace, said: 'How will you be when the son of Mary descends among you and your Imam is from among you?'" In another narration: **And your mother is from among you.** Ibn Abi Dhu'ayb said: **Do you know what your mother is from among you?** She said: **Tell me.** He said: "And your mother is from the Book of your Lord and the Sunnah of your Prophet, may God bless him and grant him peace." Our scholars, may God have mercy on them, said: This is a clear text that he will descend as a renewer of the religion of the Prophet, may God bless him and grant him peace, for what he learned, not with a new law, and the obligation will remain, as we have explained here and in the Book of Remembrance. It was also said: **And indeed, it is knowledge of the Hour**, meaning that Jesus's revival of the dead is evidence of the Hour and the resurrection of the dead, as Ibn Ishaq said.

I said: It is possible that the meaning is **and that** and that Muhammad, may God bless him and grant him

And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path.

peace, is knowledge of the Hour, based on his saying, peace be upon him: **I and the Hour have been sent like these two**, and he joined his index and middle fingers. This was reported by Al-Bukhari and Muslim. Al-Hasan said: The first of its signs is Muhammad, may God bless him and grant him peace. **So have no doubt about it** means do not have any doubts about it: meaning about the Hour. Yahya bin Salam said this. Al-Suddi said: **So do not deny it, and do not argue about it, for it will inevitably happen.** "And follow" means in monotheism and in what has been conveyed to you from God. **This is a straight path** means a straight road to God, meaning to His Paradise. Ya'qub confirmed the ya' in his saying: **And follow** in both cases, and likewise **And obey** and Abu Amr and Ismail from Nafi' in the connection but not the pause, and the rest omitted it in both cases.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever**

loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him. Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** **Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you

read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding his statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was

narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor,** meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death,** meaning before the death of Jesus, peace be

Surat al-Zukhruf 43:61

And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path.

upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour,** meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour,** meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

61- **And indeed, it is a sign of the Hour.** Mujahid, Ad-Dahhak, As-Suddi, and Qatadah said: What is meant is the Messiah, and his emergence is one of the signs that indicate the arrival of the Hour, as he is one of its portents, because God, the Exalted, will send him down from the sky shortly before the Hour is complete, just as the emergence of the Antichrist is one of the

signs of the Hour. Al-Hasan and Sa'id ibn Jubayr said: What is meant is the Qur'an, because it indicates the nearness of the Hour, and through it its time, horrors, and conditions are known. It was also said that the meaning is that the emergence of the Messiah without a father and his reviving the dead is evidence of the truth of the Resurrection. It was also said that the pronoun refers to Muhammad, peace and blessings be upon him, but the former is more appropriate. The majority of scholars read it as a verbal noun, making the Messiah a scholar, as an exaggeration of the knowledge that will come about when he descends. Ibn Abbas, Abu Hurairah, Abu Malik al-Ghifari, Qatadah, Malik ibn Dinar, al-Dahhak, and Zayd ibn Ali read it with the fat-ha on the 'ayn and the lam, meaning the sign by which the Hour will be known. **So have no doubt about it,** meaning do not doubt its occurrence and do not deny it, for it will inevitably happen. **And follow me - this is a straight path,** meaning follow me in what I command you of Tawhid and the invalidity of polytheism, and the obligations that God has imposed upon you. This is what I command you to do of Tawhid and the invalidity of polytheism, and the obligations that God has imposed upon you. This is what I command you to do and call you to - a straight path that leads to the truth. The majority of scholars read it by deleting the ya' from *atabi'un* when connected and when stopping. They also read it by deleting it in both cases in *ata'iyyun*. Ya'qub read it by affirming it when connected and when stopping in both. Abu Amr read it, and this is a narration from Nafi', by deleting it when connected but not when stopping.

Tafsir al-Baghawi

61. **And indeed,** meaning Jesus, peace be upon him, **is a sign of the Hour,** meaning his descent is one of the signs of the Hour by which he knows of its nearness. Ibn Abbas, Abu Hurairah, and Qatada read: **It is a sign of the Hour,** with the lam and the 'ayn open, meaning a sign and a mark.

We narrated on the authority of the Prophet, may God bless him and grant him peace: "Soon the son of Mary will descend among you as a just judge. He will break the cross, kill the pigs, and abolish the jizya. In his time, all religions will perish except Islam."

It is narrated: ((He will descend on a pass in the Holy Land, wearing two Egyptian garments, and his hair will be oiled, and in his hand will be a spear with which he will kill the Antichrist. He will come to Jerusalem while the people are praying the afternoon prayer, and the imam will be delayed, and Jesus will put him forward and pray behind him according to the law of Muhammad, may God bless him and grant him peace. Then he will kill the pigs, break the cross, destroy the churches and the synagogues, and kill the Christians except for those who believe in him.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibn Bakir told us,

Al-Layth told us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Nafi', the freed slave of Abu Qatada Al-Ansari, that Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **How will you be when the son of Mary descends among you and your Imam is from among you?**

Al-Hasan and a group said: **And** it means that the Qur'an is knowledge of the Hour, teaching you about its occurrence and informing you of its conditions and horrors. **So have no doubt about it**, so do not doubt it. Ibn Abbas said: Do not deny it. **And follow**, on monotheism, *this*, which I am on, **a straight path**.

Tafsir al-Baidawi

61- **And indeed** and "And indeed Jesus, peace be upon him" **is a sign of the Hour** because his occurrence or descent is one of the signs of the Hour by which one knows its approach, or because the revival of the dead indicates the power of God, the Most High, over him. **And indeed** is read as a sign and a reminder, naming what is mentioned as a reminder. In the hadith, "Jesus, peace be upon him, will descend on a pass in the Holy Land called Afiq, and in his hand is a spear with which he will kill the Antichrist. He will come to Jerusalem while the people are praying the dawn prayer, and the imam will stay behind, so Jesus, peace be upon him, will put him forward and pray behind him according to the law of Muhammad, peace be upon him. Then he will kill the pigs, break the cross, destroy the churches and synagogues, and kill the Christians except for those who believe in him." It was said that the pronoun refers to the Qur'an, because it contains information about the Hour and evidence of it. **So have no doubt about it** does not doubt it. **And follow** and follow my guidance, or my law, or my messenger. It was said that it is the saying of the Messenger, may God bless him and grant him peace, that he was commanded to say, *This* is what I am calling you to. **A straight path** whose follower will not go astray.

Surat al-Zukhruf 43:62

And let not Satan deter you. Indeed, he is to you a clear enemy.

Surat al-Zukhruf 43:62

And let not Satan deter you. Indeed, he is to you a clear enemy.

Tafsir al-Jalalayn

62 - **And let not Satan turn you away** turn you away from the religion of God **for indeed, he is to you a clear enemy** between enmity

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And let not Satan turn you away** means, the Most High is saying: And let not Satan turn you away from obeying Me in what I command you and forbid you, so that you disobey him to something other than it, and deviate from the straight path and go astray. **Indeed, he is to you a clear enemy** means: Indeed, Satan is to you an enemy who calls you to that which will lead to your destruction, and turns you away from the straight path, in order to lead you to destruction. He is clear. He has made his enmity clear to you by refusing to prostrate to your father Adam, and by his arrogance until he expelled him from Paradise out of envy and malice.

Tafsir al-Qurtubi

The Almighty says: **And let not Satan turn you away** meaning do not be deceived by his whisperings and the arguments of the disbelieving disbelievers, for the laws of the prophets did not differ in monotheism nor in what they informed of regarding knowledge of the Hour and other matters that they included of Paradise or Hell. **Indeed, he is to you a clear enemy** was mentioned previously in Al-Baqarah and elsewhere.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering

were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it."

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** **Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He

said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless

him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor,** meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We

And let not Satan deter you. Indeed, he is to you a clear enemy.

will. And the Almighty's statement: **And if We willed, We could have made from you meaning in your place angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death,** meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour,** meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour,** meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

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They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone,

with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

62- **And let not Satan turn you away** meaning, do not be deceived by his whisperings and doubts that he plants in your hearts, so that they prevent you from following me, for that which I have called you to is the religion of God upon which His Messengers and Books agreed. Then He explained His prohibition against Satan turning them away by making clear his enmity towards them, saying: **Indeed, he is to you a clear enemy** meaning, he is harmful because of his enmity towards you, not avoiding that nor concealing it, as is indicated by what occurred between him and Adam and what he committed himself to of misleading all of the children of Adam except the sincere servants of God.

Tafsir al-Baghawi

62. "And let not Satan turn you away from the religion of God. Indeed, he is to you a clear enemy."

Tafsir al-Baidawi

62- **And let not Satan turn you away** from following. **Indeed, he is to you a clear enemy** His enmity is established by expelling you from Paradise and exposing you to calamity.

Surat al-Zukhruf 43:63

And when Jesus came with clear proofs, he said, **I have come to you with wisdom and to make clear to you some of that over which you differ, so fear God and obey me.**

Tafsir al-Jalalayn

63 - **And when Jesus came with clear proofs** with miracles and laws **he said, I have come to you with wisdom with prophecy and the laws of the Gospel (and to make clear to you some of that over which you differ** of the rulings of the Torah regarding matters of religion and other things, so he made clear to them the matter of religion **so fear God and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when Jesus came to the Children of Israel with clear proofs, meaning clear evidence. It was said that what was meant by clear proofs was the Gospel.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when Jesus came with clear proofs**, meaning the Gospel. And His statement: **He said, 'I have come to you with wisdom,'** it was said that what is meant by wisdom in this passage is prophethood.

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, "He said: I have come to you with wisdom," he said: Prophethood.

I have explained the meaning of wisdom in the previous part of this book with its evidence, and I have mentioned the differences of opinion among those who differ in its interpretation, so that makes it unnecessary to repeat it.

And His saying: **And to make clear to you some of that over which you differ**, meaning: And to make clear to you, O Children of Israel, some of the rulings of the Torah over which you differ.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **And that I may make clear to you some of that over which you differ** means: And that I may make clear to you, O Children of Israel, some of the rulings of the Torah over which you differ.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And that I may make clear to you some of that over which you differ**, he said: of the

alteration of the Torah.

It has been said: The meaning of *some* in this context means *all*, and they made that similar to the saying of Labid:

There are places where I am not satisfied, or some souls cling to their doves.

They said: Death does not seize some souls, but rather the meaning is: or the souls are seized by their death. What this great speaker said has no meaning, because Jesus only said to them, **And I will make clear to you some of that over which you differ**, because there had been much difference between them regarding the causes of their religion and their worldly affairs. So he said to them: I will make clear to you some of that, which is the matter of their religion, not what they differ regarding their worldly affairs. That is why he specified what he informed them that he would make clear to them. As for Labid's statement: **Or some souls are seized**, he only said that in the same way because he meant: or his soul is seized by its death. So his soul is among the souls, without a doubt, it is some, not all.

His saying: **So fear God and obey me** means: So fear your Lord, O people, by obeying Him, and fear Him by avoiding His disobedience, and obey me in what I have commanded you to do, which is to fear God, follow His commands, and accept my advice to you.

Tafsir al-Qurtubi

The Almighty said: **And when Jesus came with clear proofs**, Ibn Abbas said: He means reviving the dead, curing illnesses, creating birds, the table and other things, and report of many of the unseen. Qatada said: The clear proofs here are the Gospel. **He said, 'I have come to you with wisdom,'** meaning prophethood, as al-Suddi said. Ibn Abbas knew what leads to beauty and refrains from the ugly. It was also said that it was the Gospel, as al-Qushayri and al-Mawardi mentioned. **And that I may make clear to you some of that over which you differ**, Mujahid said: Of the alteration of the Torah. Al-Zajaj: The meaning is that I may make clear to you in the Gospel some of that over which you differ of the alteration of the Torah. Mujahid said: And he made clear to them in other than the Gospel what they needed. It was said: He made clear to them some of the rulings of the Torah over which they differed according to what they asked him. It is permissible that they differed over other things that they did not ask him about. It was said: The Children of Israel differed after the death of Moses over matters of their religion and matters of their worldly affairs, so he made clear to them their religion. The school of Abu Ubaidah says that some means All, including the Almighty's saying: **Some of what is promised to you will befall you** (Ghafir 40:28). Al-Akhfash recited the words of Labid:

There are places where I don't like them, or some souls cling to their doves.

Death does not cling to some souls and not to others. Death is called *clinging* and *relationship*. Al-Mufaddal Al-Bakri said:

Surat al-Zukhruf 43:63

And when Jesus came with clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear God and obey me."

And a questioner with Tha'laba bin Sir, who was attached to Tha'laba Al-Alooq

Muqatil said: It is like His saying: **And to make lawful to you some of what was forbidden to you** (Al Imran 3:50), meaning what was made lawful in the Gospel of what was forbidden in the Torah, such as camel meat, the fat of every animal, and hunting fish on the Sabbath. **So fear** means fear polytheism and do not worship anyone but God alone. If this is what Jesus said, then how can it be possible for him to be a god or the son of a god. **And obey** in what I call you to of monotheism and other things.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom**

good has preceded from Us - those will be removed from it, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** **Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh,**

there is no good in anyone worshipped other than God.

The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated

from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor,** meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death,** meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour,** meaning a sign and evidence of the occurrence

Surat al-Zukhruf 43:63

And when Jesus came with clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear God and obey me."

of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

63- **And when Jesus came with clear proofs**, meaning he came to the Children of Israel with clear miracles and laws. Qatada said: The clear proofs here are the Gospel. "He said, 'I have come to you with wisdom,' meaning prophecy. It was also said to be the Gospel, or what encourages beauty and refrains from evil. 'And that I may make clear to you some of that over which you differ,' of the rulings of the Torah. Qatada said: It means the differences between the sects who formed parties regarding the matter of Jesus. Al-Zajjaj said: What Jesus brought in the Gospel is only some of that

over which they differed, so he explained to them in places other than the Gospel what they needed. It was also said that the Children of Israel differed after the death of Moses regarding some aspects of their religion. Abu Ubaidah said that "some" here means *all*, as in His statement, **Some of what He promises you will befall you.** Muqatil said, **It is like His statement, "And to make lawful to you some of what was forbidden to you,** meaning what was made lawful in the Gospel of what was forbidden in the Torah, such as camel meat, the fat of every animal, and hunting fish on the Sabbath. The *lam* in **and to make clear to you** is conjoined to something understood, as if he said, **I have come to you with wisdom to teach you and to make clear to you.** Then he commanded them to be pious and obedient, saying, **So fear God**, meaning fear His disobedience, **and obey** in what I command you of monotheism and the laws.

Tafsir al-Baghawi

63. **And when Jesus came with clear proofs, he said, 'I have come to you with wisdom,' with prophecy, 'and to make clear to you some of that over which you differ,' of the rulings of the Torah.** Qatada said: He meant the differences among the groups who formed parties over the matter of Jesus.

Al-Zajjaj said: What Jesus brought in the Gospel is only part of what they disagreed about, and he explained to them in places other than the Gospel what they needed. **So fear God and obey me.**

Tafsir al-Baidawi

63- **And when Jesus came with clear proofs**, with miracles or verses of the Gospel, or with clear laws, "he said, 'I have come to you with wisdom,' with the Gospel or the Law. And to make clear to you some of that over which you differ," which is what is related to religious matters, not what is related to worldly matters, for the prophets, peace and blessings be upon them, were not sent to explain it. Therefore, he, peace and blessings be upon him, said, **You are more knowledgeable about your worldly affairs.** "So fear God and obey me," in what he conveyed from Him.

Surat al-Zukhruf 43:64

Indeed, God is my Lord and your Lord, so worship Him. This is a straight path.

Tafsir al-Jalalayn

64 - (Indeed, God is my Lord and your Lord, so worship Him. This is a straight path.)

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Indeed, God is my Lord and your Lord, so worship Him.** He means: Indeed, God, whom we must single out for divinity and sincerely obey, is my Lord and the Lord of all of you, so worship Him alone. Do not associate anything with Him in worship, for nothing is suitable and should not be worshipped other than Him.

His saying: **This is a straight path** means: This that I have commanded you to do, to fear God, to obey me, and to single out God for divinity, is the straight path, and it is the religion of God, which He does not accept from any of His servants other than it.

Tafsir al-Qurtubi

The Almighty says: "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, worshipping God is a straight path, and anything other than it is crooked and does not lead its follower to the truth.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him.** More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh.** Ibrahim An-Nakha'i said: **They turn away.** The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and

what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** **Glory be to Him! Rather, [they are] [but] honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it.** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to

Indeed, God is my Lord and your Lord, so worship Him. This is a straight path.

us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not

rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor,** meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you meaning in your place angels on the earth, succeeding you.** Al-Suddi said:

They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatadah narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed** refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death,** meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour,** meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour,** meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the

groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

64- **Indeed, God is my Lord and your Lord, so worship Him.** This is an explanation of what He commanded them to obey Him in. **This is a straight path,** meaning worshipping God alone and acting according to His laws.

Tafsir al-Baghawi

64. "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path."

Tafsir al-Baidawi

64- **Indeed, God is my Lord and your Lord, so worship Him.** This is a statement of what He commanded them to obey in it, which is belief in monotheism and worshipping according to the Shariah. **This is a straight path.** This refers to the two commands together, and it is the continuation of the words of Jesus, peace be upon him, or a new statement from God Almighty indicating what requires obedience in that.

Surat al-Zukhruf 43:65

Then the factions differed among themselves. So woe to those who did wrong from the punishment of a painful Day.

Surat al-Zukhruf 43:65

Then the factions differed among themselves. So woe to those who did wrong from the punishment of a painful Day.

Tafsir al-Jalalayn

65 - **Then the parties differed among themselves** about Jesus, whether he is God, or the son of God, or the third of three. **So woe** a word of torment **to those who did wrong** who disbelieved in what they said about Jesus **from the punishment of a painful** painful Day.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meanings of the parties mentioned by God in this place. Some of them said: What is meant by that is: the group that debated the matter of Jesus and differed about it.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Then the parties differed among themselves**, he said: They are the four whom the Children of Israel expelled, speaking about Jesus. Others said: Rather, they are the Jews and Christians.

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **Then the parties differed among themselves**, he said: The Jews and the Christians.

The correct thing to say about this is to say: The meaning of this is: The sects differed regarding Jesus, son of Mary, among those whom Jesus called to what he called them to of fearing God and working in obedience to Him, and they are the Jews and Christians, and those who differed regarding him from the Christians, because they were all divided parties, with different desires, despite his making clear to them his own affair, and his saying to them: "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path."

And His statement: **So woe to those who have wronged from the punishment of a painful Day**. God Almighty says: The flowing valley of pus and blood in Hell will be for those who disbelieved in God, who said about Jesus, son of Mary, something other than what Jesus described himself with in this verse: **from the punishment of a painful Day**. He says: from the punishment of a painful Day. And He described the Day as painful, since the punishment that will cause them pain is on it, and that is the Day of Resurrection.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **From the torment of a painful day**, he said: From the torment of the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: **Then the parties differed among themselves**. Qatada said: He means among themselves, and there are two opinions about them: One of them is that they are the People of the Book, the Jews and Christians, who differed with each other, as Mujahid and Al-Suddi said. The second: He is the Son of God, and the Jacobites said: He is God, and the Maliki said: He is the third of three, one of whom is God, as Al-Kalbi and Muqatil said. This has already been mentioned in Surah Maryam. **So woe to those who have wronged**, meaning they disbelieved and associated others with God, as in Surah Maryam, **from the punishment of a painful Day**, meaning the pain of His punishment. And similar to it: a sleeping night, meaning he sleeps in it.

Tafsir Ibn Kathir

God the Almighty says, informing us of the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argument: **And when the son of Mary is cited as an example, at once your people turn away from him**. More than one person said on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak: **They laugh**, meaning they are amazed by that. Qatadah said: **They are alarmed and laugh**. Ibrahim An-Nakha'i said: **They turn away**. The reason for that was what Muhammad ibn Ishaq mentioned in Al-Seerah where he said: "As far as I have been informed, the Messenger of God (peace and blessings of God be upon him) was sitting one day with Al-Walid ibn Al-Mughira in the mosque, then An-Nadr ibn Al-Harith came and sat with them. In the gathering were more than one man from the Quraysh, so the Messenger of God (peace and blessings of God be upon him) spoke, and An-Nadr ibn Al-Harith approached him, so the Messenger of God (peace and blessings of God be upon him) spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell; you will surely enter it.""

Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn al-Zubayr al-Tamimi came and sat down. Al-Walid ibn al-Mughirah said to him: By God, al-Nadr ibn al-Harith did not stand up for Ibn Abd al-Muttalib nor did he sit down, and Muhammad has claimed that we and the gods we worship are fuel for Hellfire. Abdullah al-Zubayr said: By God, if I had found him, I would have argued with him. Ask Muhammad. All that is worshipped besides God will be in Hellfire with those

who worshipped it. We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah ibn al-Zubayr, and they saw that he had argued and argued. He mentioned that to his Messenger, may God bless him and grant him peace, and he said: **Whoever loves to be worshipped besides God will be with those who worshipped Him, for they only worship Satan and the one who commanded them to worship him.** Then God, the Almighty, revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it,** meaning Jesus and Ezra and those who were worshipped with them from the rabbis and monks, who passed away on..." Obedience to God, the Almighty, then those who went astray took them as lords besides God. And what is mentioned about them worshipping the angels and that they are the daughters of God was revealed: **And they say, 'The Most Gracious has taken a son.'** Glory be to Him! Rather, [they are] [but] **honored servants.** The verses were revealed about what is mentioned about the matter of Jesus, peace be upon him, and that he is worshipped besides God, and Al-Walid and those present were amazed by his argument and his argument: **And when he presents an example of the son of Mary, at once your people turn away from him.** That is, they turn away from your command to do that from his words. Then He mentioned Jesus, peace be upon him, and said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [others]. And indeed, it is knowledge of the Hour." That is, the signs that were placed at his hands, such as bringing the dead back to life and healing diseases, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about them and follow Me. This is a straight path."

Ibn Jarir narrated from Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, that he said: **And when the son of Mary is cited as an example, at once your people turn away from it.** He said: He meant Quraysh, when it was said to them: **Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it,** until the end of the verses. Quraysh said to him: **And who is the son of Mary?** He said: **He is the servant of God and His Messenger.** They said: **By God, he only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as their lord.** God, the Almighty, said: "They do not present him to you except to argue. Rather, they are a quarrelsome people."

Imam Ahmad said: Hashim bin Al-Qasim narrated to us, Shaiban narrated to us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, on the authority of Abu Yahya, the freed slave of Ibn Aqil Al-Ansari, who said: Ibn Abbas, may God be pleased with them both, said: I learned a verse from the Qur'an that no one had ever asked me about, and I do not know whether people knew it and did not ask about it, or whether they did not realize it and asked about it. Then he began to talk to us, and when he got up, we blamed each other for not having asked him about it. I said: I will tell you about it when tomorrow comes. When the next day came, I said: O Ibn Abbas, you mentioned yesterday that there is a verse from the

Qur'an that no one had ever asked you about, and you do not know whether people knew it or did not realize it. I said: Tell me about it and about the others that you read before it.

He **may God be pleased with him** said: Yes, the Messenger of God (peace and blessings of God be upon him) said to the Quraysh, **O people of Quraysh, there is no good in anyone worshipped other than God.** The Quraysh knew that the Christians worshipped Jesus, son of Mary (peace be upon them both), and what they said about Muhammad (peace and blessings of God be upon him). They said: O Muhammad, do you not claim that Jesus (peace be upon him) was a prophet and a righteous servant of God? If you are truthful, then their gods are as they say. He said: Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **What turn away?** He said: "They laugh. "And indeed, it is a knowledge of the Hour." He said: "It refers to the emergence of Jesus, son of Mary (peace be upon him) before the Day of Resurrection." Ibn Abi Hatim said: Muhammad ibn Ya'qub al-Dimashqi narrated to us, Adam narrated to us, Shaiban narrated to us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Ahmad, the client of the Ansar, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **O people of Quraysh, there is no good in anyone who is worshipped other than God.** They said to him: Do you not claim that Jesus was a prophet and a righteous servant of God, and that he was worshipped other than God? Then God, the Almighty, revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** Mujahid said regarding God's statement: **And when the son of Mary is cited as an example, at once your people turn away from him,** Quraysh said: Muhammad only wants us to worship him as the people of Jesus worshipped Jesus, peace be upon him. Qatada said something similar to this. Regarding His statement: **And they say, 'Are our gods better, or is he?'** Qatada said: They say, **Our gods are better than him.** Qatada said: Ibn Mas'ud, may God be pleased with him, recited: **And they said, 'Are our gods better, or is this one?'** meaning Muhammad, may God bless him and grant him peace.

And the saying of the Blessed and Most High: **They have not presented it to you except for argument,** meaning disputation, and they know that it is related to the verse, because it is for something that is not rational, and it is the saying of the Most High: **Indeed, you and what you worship besides God are fuel for Hellfire,** then it is addressed to the Quraysh, and they were only worshipping idols and rivals, and they did not worship the Messiah until they brought him, so it is clear that their statement was only disputation from them and they did not believe it to be correct. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Hajjaj ibn Dinar told us, on the authority of Abu Ghalib, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: **No people went astray after guidance they were upon except that they inherited disputation.** Then the Messenger of God, may God's

Then the factions differed among themselves. So woe to those who did wrong from the punishment of a painful Day.

prayers and peace be upon him, recited this verse: "They have not presented it to you except for argument. Rather, they are a quarrelsome people." It was narrated by Al-Tirmidhi, Ibn Majah, and Ibn Jarir from the hadith of Hajjaj ibn Dinar with it, then Al-Tirmidhi said: It is good and authentic, we do not know it except from his hadith. This is what he said. It was narrated from another chain of transmission on the authority of Abu Umamah, may God be pleased with him, with an addition, so Ibn Abi Hatim: Humayd ibn Ayyash al-Ramli narrated to us, Muammil narrated to us, Hammad narrated to us, Ibn Makhzum narrated to us, on the authority of al-Qasim Abu Abd al-Rahman al-Shami, on the authority of Abu Umamah, may God be pleased with him. Hammad said: I do not know whether it was attributed to the Prophet or not. He said: No nation went astray after its Prophet except that the first act of their going astray was the denial of predestination, and no nation went astray after its Prophet except that they were given to argument. Then he recited: "They do not present it to you except as an argument. Rather, they are a quarrelsome people."

Ibn Jarir also said: Abu Kurayb narrated to us, Ahmad ibn Abd al-Rahman narrated to us, on the authority of Ubadah ibn Ubad, on the authority of Ja'far, on the authority of al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) came out to the people while they were disputing about the Qur'an. He became extremely angry, as if vinegar had been poured on his face. Then he (blessings and peace of God be upon him) said: **Do not compare some parts of the Book of God with others, for no people have ever gone astray without being given to disputation.** Then he (blessings and peace of God be upon him) recited: "They do not compare it to you except to argue. Rather, they are a quarrelsome people." And the words of God the Almighty: **He is only a servant upon whom We have bestowed favor**, meaning Jesus (blessings and peace of God be upon him). He is only one of the servants of God the Almighty, upon whom God bestowed the favor of prophethood and message. **And We made it an example for the Children of Israel** meaning evidence, proof, and evidence of Our ability to do whatever We will. And the Almighty's statement: **And if We willed, We could have made from you** meaning in your place **angels on the earth, succeeding you.** Al-Suddi said: They succeed you in it. Ibn Abbas, may God be pleased with them both, and Qatadah said: They succeed one another as you succeed one another. This statement necessitates the first. Mujahid said: They populate the earth in your place.

And the statement of the Most High: **And indeed, it is knowledge of the Hour.** Ibn Ishaq's interpretation was presented, that what is meant by that is what Jesus, peace be upon him, was sent with, of reviving the dead, healing the blind and the leper, and other ailments. There is a view on this, and more distant from it is what Qatada narrated on the authority of Al-Hasan Al-Basri and Saeed bin Jubayr, that the pronoun in **and indeed**

refers to the Qur'an. Rather, the correct view is that it refers to Jesus, peace be upon him, as the context mentions him. Then what is meant by that is his descent before the Day of Resurrection, as the Most High said: **And there is none from the People of the Scripture but that he will believe in him before his death**, meaning before the death of Jesus, peace be upon him, **and on the Day of Resurrection he will be against them a witness.** This meaning is supported by the other reading: **And indeed, it is knowledge of the Hour**, meaning a sign and evidence of the occurrence of the Hour. Mujahid said, **And it is a sign of the Hour**, meaning that a sign of the Hour is the emergence of Jesus, son of Mary, peace be upon him, before the Day of Resurrection. This is how it was narrated on the authority of Abu Hurayrah, Ibn Abbas, Abu Al-Aaliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, and others. There are many hadiths on the authority of the Messenger of God, may God bless him and grant him peace, that he informed us of the descent of Jesus, peace be upon him, before the Day of Resurrection as a just leader and a fair judge.

And the Almighty's saying: **So have no doubt about it** means do not doubt that it will happen and will inevitably occur. **And follow** means what He has informed you about. "This is a straight path. And let not Satan avert you" means from following the truth. **For indeed, he is to you a clear enemy.** And when Jesus came with clear proofs, he said, **I have come to you with wisdom** meaning with prophethood. **And to make clear to you some of that over which you differ.** Ibn Jarir said, **He means religious matters, not worldly matters.** And what he said is good and good. Then he refuted the statement of those who claimed that *some* here means *all*, and he cited as evidence the statement of the poet Labid where he said:

I fight places if I do not like them or some souls cling to their doves

They interpreted it as meaning all souls. Ibn Jarir said that he only meant himself, and he referred to some of them, and what he said is possible. And the statement of the Almighty: **So fear God** meaning in what He has commanded you, **and obey** in what I have brought you, "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path" meaning, you and I are His slaves, poor, sharing in worshipping Him alone, with no partner or associate. **This is a straight path** meaning, what I have brought you is the straight path, which is the worship of the Lord Almighty and Exalted alone. And the statement of the Almighty: **Then the parties differed among themselves** meaning, the groups differed and became sects regarding him, some of them acknowledge that he is the slave and messenger of God, and he is the truth, and some of them claim that he is the son of God, and some of them say that he is God. God is far above what they say, and for this reason He says: **So woe to those who do wrong from the punishment of a painful Day.**

Fath al-Qadir

65- **Then the parties differed among themselves.**

Mujahid and As-Suddi said: The parties are the People of the Book, the Jews and Christians. Al-Kalbi and Muqatil said: They are the Christian groups who differed about the matter of Jesus. Qatada said: The meaning of **among them** is that they differed among themselves. It was also said that they differed among those to whom he was sent from the Jews and Christians, and the parties are the factionalized groups.

So woe to those who did wrong from among those who stayed behind, and they are those who associated partners with God and did not abide by His laws **from the punishment of a painful Day** meaning His punishment is painful, which is the Day of Resurrection.

Tafsir al-Baghawi

65. "Then the parties differed among themselves. So woe to those who did wrong from the punishment of a painful Day."

Tafsir al-Baidawi

65- **Then the parties differed** the factional groups.

From among them from among the Christians or the Jews and Christians from among his people to whom he was sent. **So woe to those who did wrong** from the factional groups **from the punishment of a painful Day** which is the Resurrection.

Surat al-Zukhruf 43:66

Do they await anything but the Hour, that it should come upon them suddenly while they perceive not?

Surat al-Zukhruf 43:66

Do they await anything but the Hour, that it should come upon them suddenly while they perceive not?

Tafsir al-Jalalayn

66 - **Do they await** the infidels of Mecca, that is, what are they waiting for **except that the Hour should come upon them** instead of the Hour *suddenly* suddenly **while they do not perceive** the time of its coming before it?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Do they await anything but the Hour, that it should come upon them suddenly?** He says: Do these disputing parties regarding Jesus, son of Mary, who say falsehood about him, await anything but the Hour in which the Resurrection will come suddenly? **And they perceive not.** He says: And they do not know of its coming.

Tafsir al-Qurtubi

The Almighty's statement: **Do they await** meaning the parties are not awaiting **anything but the Hour** meaning the Resurrection, **that it should come upon them suddenly** meaning suddenly, **while they do not perceive** they are aware. This has been mentioned in more than one place. It has been said that the meaning is that the polytheists of Arabia are not awaiting anything but the Hour, and **the parties** according to this are those who formed parties against the Prophet, may God bless him and grant him peace, and denied him from the polytheists. This is connected to the Almighty's statement: **They did not present it to you except to argue.**

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent

as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts

believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, **and cups** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** "and delights the eyes" meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Mu'ammir told us, Ismail ibn Abi Sa'id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: "The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest."

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: "By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired." Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash'ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, 'From gold in every A page of

a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: "And you are therein" meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God's mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God's mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya'qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone of the people of Hell will see his home in Paradise and will regret it, saying, 'If God had guided me, I would have been among the righteous.' And every person of Paradise will see his home in Hell and will say, 'We would not have been guided had God not guided us,' and will be grateful." He said: The Messenger of God, may God bless him and grant him peace, said: "There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer's home in Hell, and the believer will inherit the disbeliever's home in Paradise." This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

66- **Do they await anything but the Hour?** That is, do these parties anticipate and wait for anything but the Hour **that it should come upon them suddenly** that is, suddenly **while they do not perceive** that is, they do not realize it? It was said that what is meant by the parties are those who formed parties against the Prophet, may God bless him and grant him peace, and denied him, and they are the ones meant by His saying: **Do they await anything but the Hour?** The first is more appropriate.

Tafsir al-Baghawi

66. **Do they await anything but the Hour?** meaning that it will inevitably come to them, as if they are waiting for it, **that it will come to them suddenly**, "while they do not

Surat al-Zukhruf 43:66

Do they await anything but the Hour, that it should come upon them suddenly while they perceive not?

perceive.”

Tafsir al-Baidawi

66- **Do they await anything but the Hour?** The pronoun refers to the Quraysh or **those who did wrong**. "That it should come to them **is a substitute** for the Hour. **The meaning is, do they await anything but the coming of the Hour?** Suddenly" suddenly. "While they perceive not" are oblivious to it because they are preoccupied with worldly matters and deny it.

Surat al-Zukhruf 43:67

Friends on that Day will be enemies to one another, except for the righteous.

Tafsir al-Jalalayn

67 - *Friends* who committed sins in this world **on that Day** on the Day of Resurrection are related to His saying **some of them are enemies to each other, except for the righteous** who love each other for the sake of God in obedience to Him, for they are friends.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who were friends on the Day of Resurrection for committing sins against God in this world will be enemies to one another, disowning one another, except for those who were friends for fear of God.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Friends on that Day will be enemies to one another, except for the righteous**, so every friend who commits a sin against God in this world will be enemies to one another.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Friends on that Day will be enemies to one another, except for the righteous**. So every friendship is enmity except the friendship of the righteous.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, that Ali **may God be pleased with him** said: Two friends are believers and two friends are unbelievers. Then one of the believers died and he said: O Lord, so-and-so used to command me to obey You and obey Your Messenger, and he used to command me to do good and forbid me from evil, and he used to tell me that I would meet You. O Lord, do not lead him astray after me, and guide him as You have guided me, and honor him as You have honored me. Then when his believing friend died, He would bring them together and say: Let one of you praise the other, and say: O Lord, he used to command me to obey You and obey Your Messenger, and he used to command me to do good, and forbid me from evil, and he used to tell me that I would meet You. Then He would say: What a good friend, what a good brother, and what a good companion! He said: One of the unbelievers dies and says: O Lord, so-and-so used to forbid me from obeying You and obeying Your Messenger, and he used to command me to do evil, and he used to forbid

me from doing good, and he used to tell me that I would not meet You. So He said: What a bad brother, what a bad friend, and what a bad companion!

Tafsir al-Qurtubi

The Almighty said: **Friends on that Day** meaning the Day of Resurrection, **will be enemies to one another** meaning enemies, they will be hostile to one another and curse one another **except the righteous** for they will be friends in this world and the Hereafter. Ibn Abbas, Mujahid and others said the same. Al-Naqqash narrated that this verse was revealed about Umayyah ibn Khalaf al-Jumahi and Uqbah ibn Abi Mu'ayt, who were two close friends. Uqbah used to sit with the Prophet, may God bless him and grant him peace, and the Quraysh said: Uqbah ibn Abi Mu'ayt has become an apostate. Umayyah said to him: My face is forbidden to you if I meet Muhammad and do not spit in his face. Uqbah did that, and the Prophet, may God bless him and grant him peace, vowed to kill him, so he killed him on the day of Badr patiently, and he killed Umayyah in the battle. This verse was revealed about them. Al-Tha'labi, may God be pleased with him, mentioned this verse and said: There were two believing friends and two disbelieving friends. Then one of the believers died and said: O Lord, so-and-so used to command me to obey You and obey Your Messenger. And he used to command me to do good and forbid me from evil, and tell me that I will meet You, O Lord, so do not lead him astray after me, and guide him as You have guided me, and honor him as You have honored me. So when his believing friend dies, God brings them together, and God the Most High says: Let each of you praise his companion. So he says: O Lord, he used to command me to obey You and obey Your Messenger, and command me to do good and forbid me from evil, and tell me that I will meet You. So God the Most High says: What an excellent friend, what an excellent brother, and what an excellent companion he was. So one of the disbelievers dies and he says: O Lord, so-and-so used to forbid me from obeying You and obeying Your Messenger, and command me to do evil and forbid me from good, and tell me that I will not meet You. So I ask You, O Lord, not to guide him and to lead him astray as You led me astray, and to humiliate him as You humiliated me. So when his disbelieving friend dies, God the Most High says to them: Let each of you praise his companion. So he says: O Lord, he used to command me to disobey You and to disobey Your Messenger, and he orders me to do evil and forbids me from good and tells me that I will not meet you, so I ask you to double the punishment for him, and God Almighty says: What a bad companion, brother and friend you were, and each one of them curses the other.

I said: The verse is general for every believer, pious person, unbeliever, and misguided person.

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who

Friends on that Day will be enemies to one another, except for the righteous.

disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqaqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be

upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise,** that is, it will be said to them, **Enter Paradise, you and your spouses,** that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, and **cupps** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** "and delights the eyes" meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa'id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: "The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest."

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: "By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired." Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide**

therein eternally. Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash'ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, 'From gold in every A page of a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: "And you are therein" meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do,** meaning your righteous deeds were a reason for God's mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God's mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya'qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone of the people of Hell will see his home in Paradise and will regret it, saying, 'If God had guided me, I would have been among the righteous.' And every person of Paradise will see his home in Hell and will say, 'We would not have been guided had God not guided us,' and will be grateful." He said: The Messenger of God, may God bless him and grant him peace, said: "There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer's home in Hell, and the believer will inherit the disbeliever's home in Paradise." This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits,** meaning of all kinds. **From it you eat,** meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

67- **Friends, that Day, will be enemies to one another.** That is, friends in this world who loved one another on the Day the Hour comes to them will be enemies to one another. That is, they will be hostile to one another, because the ties between them have been severed and each one of them will be preoccupied with himself,

and they will find those things in which they were friends to be causes of punishment, so they will become enemies. Then He excepted the righteous, saying: **Except the righteous.** For they will be friends in this world and the Hereafter, because they found that friendship that was between them to be a cause of goodness and reward, so their friendship will remain as it was.

Tafsir al-Baghawi

67. *Friends*, in disobedience in this world, **on that Day**, on the Day of Resurrection, **will be enemies to one another, except for the righteous**, except for those who love one another for the sake of God Almighty, in obedience to God Almighty.

Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Aqil ibn Muhammad ibn Ahmad told me, that Abu al-Faraj al-Baghdadi al-Qadi told them, on the authority of Muhammad ibn Jiri, on the authority of Ibn 'Abd al-A'la, on the authority of Qatada, on the authority of Abu Ishaq that 'Ali said regarding this verse: **Two believing friends and two disbelieving friends.** Then one of the believers died and said: "O Lord, so-and-so used to command me to obey You and obey Your Messenger, and command me to do good and forbid me from evil, and inform me that I would meet You. O Lord, do not lead him astray after me, and guide him as You have guided me, and honor him as You have honored me." Then when his believing friend died, He brought them together and said: **Let one of you praise the other**, and he would say: **What an excellent brother, what an excellent friend, and what an excellent companion.** Then one of the disbelievers died and said: **O Lord, so-and-so used to forbid me from obeying You and obeying Your Messenger, and command me to do evil and forbid me from good.** He tells me that I will not meet you, and says, **What a bad brother, what a bad friend, what a bad companion.**

Tafsir al-Baidawi

67- *Friends* means beloved ones. **On that Day, some of them will be enemies to others** meaning that they will be enemies to one another on that Day because the bond between them will be severed due to the appearance of what they thought would be a cause of punishment. **Except the righteous** because their friendship with God will remain beneficial for all eternity.

Surat al-Zukhruf 43:68

O My servants, there is no fear concerning you this Day, nor will you grieve.

Surat al-Zukhruf 43:68

O My servants, there is no fear concerning you this Day, nor will you grieve.

Tafsir al-Jalalayn

68 - **O My servants, there is no fear concerning you this Day, nor will you grieve.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **O My servants, there is no fear concerning you today, nor shall you grieve.** In these statements there is an omission that is sufficient due to the evidence of what was mentioned. The meaning of the statement is: Friends on that Day will be enemies to one another, except for the righteous, for it will be said to them: O My servants, there is no fear concerning you today from My punishment, for I have made you safe from it through My pleasure with you, nor shall you grieve over parting from this world, for what you have come to is better for you than what you parted from it.

He mentioned that people will be called out with this call on the Day of Resurrection, and those who are not among its people will covet it until they hear the words: **Those who believed in Our verses and were Muslims,** and then they will despair of it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Mu'tamir told us, on the authority of his father, who said: I heard that when the people are resurrected, there will be none among them who will not be terrified. Then a caller will call out: O servants of God, there is no fear concerning you today, nor will you grieve. Then all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people, except the Muslims, will despair of it.

Tafsir al-Qurtubi

God Almighty says: **O My servants, there is no fear concerning you today, nor will you grieve.**

Muqatil said: Al-Mu'tamir bin Sulayman narrated it on the authority of his father: A caller will call out in the gathering places, **O My servants, there is no fear for you today.** The gathering will raise their heads and the caller will say, **Those who believed in Our verses and were Muslims.** (al-Zukhruf 43:69), so the people of other religions, other than the Muslims, will lower their heads. Al-Muhasibi mentioned in Al-Ri'ayah: It has been narrated in this hadith that the caller will call out on the Day of Resurrection, **O My servants, I have no fear for you today, nor will you grieve.** So the creation

will raise their heads, saying, **We are the servants of God.** Then he will call out a second time, **Those who believed in Our verses and were Muslims.** So the disbelievers will lower their heads, and the monotheists will remain with their heads held high. Then he will call out a third time, **Those who believed and were righteous.** So the people who committed major sins will lower their heads, and the righteous will remain with their heads held high. He has removed fear and grief from them, as He promised them, for He is the Most Generous of the generous. He does not forsake His friend nor does He abandon him at the time of destruction. And it was read, **O My servants.**

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God,

do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqaq on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, **and cups** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** "and delights the eyes" meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa'id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: "The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what

he was given in the slightest."

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: "By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired." Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash'ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, 'From gold in every A page of a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: "And you are therein" meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God's mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God's mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya'qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone of the people of Hell will see his home in Paradise and will regret it, saying, 'If God had guided me, I would have been among the righteous.' And every person of Paradise will see his home in Hell and will say, 'We would not have been guided had God not guided us,' and will be grateful." He said: The Messenger of God, may God bless him and grant him peace, said: "There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer's home in Hell, and the believer will inherit the disbeliever's home in

Surat al-Zukhruf 43:68

O My servants, there is no fear concerning you this Day, nor will you grieve.

Paradise." This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits,** meaning of all kinds. **From it you eat,** meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

68- **O My servants, there is no fear concerning you today, nor shall you grieve.** That is, this statement will be said to these pious people who love one another for the sake of God, and their fear will then go away and their grief will be lifted.

Tafsir al-Baghawi

68. **O My servants,** meaning it will be said to them: **O My servants, there is no fear concerning you today, nor shall you grieve.** It was narrated on the authority of Al-Mu'tamir bin Sulayman on the authority of his father who said: I heard that when the people are resurrected, there is not one among them who is not terrified, so a caller will call out: **O My servants, there is no fear concerning you today, nor shall you grieve,** and all the people will hope for it and follow it.

Tafsir al-Baidawi

68- **O My servants, there is no fear concerning you today, nor shall you grieve.** This is a narration of what the righteous who love one another for the sake of God will call out on that day. Ibn Kathir, Hamza, Al-Kisa'i, and Hafs read it without the ya'.

Surat al-Zukhruf 43:69

Those who believed in Our verses and were Muslims

Tafsir al-Jalalayn

69 - **Those who believed** a description of My servants in Our verses the Qur'an and were Muslims

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those who believed in Our verses**, God Almighty says: O My servants who believed, and they are those who believed in the Book of God and His Messengers, and did what their Messengers brought them, and were Muslims, meaning: and they were people of submission to God in their hearts, and accepted what their Messengers brought them from their Lord, according to the religion of Abraham, the friend of the Most Merciful, may God bless him and grant him peace, upright, neither Jews nor Christians, nor people of idols.

Tafsir al-Qurtubi

Those who believed in Our verses and were Muslims.

Al-Zajaj said: **Those who** is an accusative adjective for **My servants**, a vocative noun with an added meaning. It was also said: **Those who believed** is the predicate of a deleted subject or a subject and its predicate are deleted, meaning they are the ones who believed or those who believed will be told, **Enter Paradise**.

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of

Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqaqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your

peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, and **cup**s meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** “and delights the eyes” meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa’id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: “The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest.”

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you are therein” meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God’s mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God’s mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya’qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A’mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “Everyone of the people of Hell will see his home in Paradise and will regret it, saying, ‘If God had guided me, I would have been among the righteous.’ And every person of Paradise will see his home in Hell and will say, ‘We would not have been guided had God not guided us,’ and will be grateful.” He said: The Messenger of God, may God bless him and grant him peace, said: “There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer’s home in Hell, and the believer will inherit the disbeliever’s home in Paradise.” This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

69- **Those who believed in Our verses and were Muslims.** The relative pronoun may be an adjective for **My servants**, a substitute for it, an explanatory apposition for it, or separated from it in the accusative case of praise, or in the nominative case as the subject and predicate of **Enter Paradise**, assuming: It will be said to them, **Enter Paradise**. The first is more appropriate, and this is what Al-Zajaj said. Muqatil said: When fear occurs on the Day of Resurrection, a caller will call out, **O My servants, there is no fear concerning you.** When they hear the call, the creation will raise their heads, and it will be said, **Those who believed in Our verses and were Muslims.** Then the idolaters, the non-Muslims, will lower their heads. Nafi’, Ibn ‘Amir, and Abu ‘Amr recited **O My servants** with the sukoon on the ya’ in both connected and paused sentences. Abu Bakr and Zur ibn Hubaish recited it with the sukoon on the ya’ and the fatha on the ya’ in both cases. The rest recited it without the ya’ in both cases.

Tafsir al-Baghawi

69. **Those who believed in Our verses and were**

Muslims, so the non-Muslims despair of it and it is said to them:

Tafsir al-Baidawi

69- **Those who believed in Our verses** is an attribute of the caller. **And were Muslims** is a state of the waw, meaning those who believed sincerely, but this phrase is more emphatic and eloquent.

Surat al-Zukhruf 43:70

Enter Paradise, you and your spouses, in happiness.

Surat al-Zukhruf 43:70

Enter Paradise, you and your spouses, in happiness.

Tafsir al-Jalalayn

70 - **Enter Paradise, you** subject **and your wives** your wives **in happiness** you are pleased and honoured is the predicate of the subject

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Enter Paradise, you and your spouses, rejoicing.** God Almighty says: Enter Paradise, you believers, and your spouses, blessed by God's honor, happy with what your Lord has given you today.

The people of interpretation have differed in their interpretation of His statement: **You will be informed.** We have mentioned what has been said about this previously, and we have explained the correct opinion regarding it in our view, which makes it unnecessary to repeat it in this place. However, we will mention some of the opinions of the people of interpretation that were not mentioned there.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Enter Paradise, you and your spouses, in happiness:** meaning, you will be in comfort.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **You will be delighted,** he said: You will be in bliss.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **You are honoured,** he said: You are respected.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **You and your wives will be happy,** he said: You will be in comfort.

Tafsir al-Qurtubi

God Almighty says: **Enter Paradise, you and your spouses, in happiness.**

Abu Bakr and Zur ibn Hubaysh read **O My servants** with the fat-ha on the ya' and with it confirmed in both instances. That is why Nafi', Ibn 'Amir and Ruways confirmed it with a sukoon in both instances, and the rest omitted it in both instances, because it was recorded confirmed in the copies of the people of Ash-Sham and Madinah and nothing else. **Enter Paradise** means it will be said to them, **Enter Paradise, or O My servants who have believed, enter Paradise,** "you and your spouses," the Muslim women in this

world. It was also said: your companions from among the believers, or it was also said: your spouses from among the houris. **You will be delighted** means you will be honored. This was said by Ibn 'Abbas. And dignity in the good position means you rejoice, and joy is in the heart. Qatadah said: they enjoy, and bliss is in the body. Mujahid said: you will be pleased, and joy is in the eye. Ibn Abi Nujayh said: you will be amazed, and amazement here means attaining what is interesting. Yahya ibn Abi Katheer said: it is delight in listening, and this has already been mentioned in (*Ar-Rum*).

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him. Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you

were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqaq on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, **and cups** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** "and delights the eyes" meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa'id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: "The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest."

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid

told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: "By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired." Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash'ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, 'From gold in every A page of a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: "And you are therein" meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God's mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God's mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya'qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone of the people of Hell will see his home in Paradise and will regret it, saying, 'If God had guided me, I would have been among the righteous.' And every person of Paradise will see his home in Hell and will say, 'We would not have been guided had God not guided us,' and will be grateful." He said: The Messenger of God, may God bless him and grant him peace, said: "There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer's home in Hell, and the believer will inherit the disbeliever's home in Paradise." This is what God Almighty said: **And that is Paradise which you have inherited for what you used**

Surat al-Zukhruf 43:70

Enter Paradise, you and your spouses, in happiness.

to do. And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

70- **Enter Paradise, you and your spouses.** What is meant by spouses are their believing wives, and it was said that they are their companions from among the believers, and it was said that they are their wives from among the houris. **You will be delighted** is that you will be honored, and it was said that you will be blessed, and it was said that you will be happy, and it was said that you will be pleased, and it was said that you will be amazed, and it was said that you will take pleasure in hearing it. The first interpretation of that is the joy and happiness arising from honor and blessing.

Tafsir al-Baghawi

70. **Enter Paradise, you and your spouses, rejoicing,** happy and enjoying yourself.

Tafsir al-Baidawi

70- **Enter Paradise, you and your wives** your believing women. **You will be delighted** you will be pleased with the effect of which will be apparent on your faces, or you will be adorned with the ink, which is a beautiful appearance, or you will be honored with an exaggerated honor, and the ink is the exaggeration in what is described as beautiful.

Surat al-Zukhruf 43:71

There will be passed around them trays of gold and goblets, and therein will be whatever the souls desire and the eyes delight in, and you will abide therein eternally.

Tafsir al-Jalalayn

71 - **They will be served with dishes bowls of gold and cups** plural of cup, which is a vessel without a handle, so that the drinker can drink from wherever he wants **and therein is whatever the souls desire** for pleasure **and the eyes delight in** looking **and you will abide therein eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who believed in His verses in this world, when they enter Paradise in the Hereafter, will be served with golden plates. This is the plural of *plate*. A plate is a bowl.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **They will be served with golden plates**, he said: Bowls.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath ibn Ishaq, on the authority of Ja'far, on the authority of Shu'bah, who said: "The lowest-ranking person in Paradise is he who has a palace in which there are seventy thousand servants, in the hand of each servant is a plate in addition to what is in the hand of its owner. If his door were opened and the people of this world were to host him, he would be more spacious than them."

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who said: "The lowest-ranking person in Paradise is he who has seventy thousand servants, with each servant a golden plate. If all the people of the Earth were to descend upon him, it would be spacious for them. He will not seek help from anyone else. This is in the words of God Almighty: 'They will have therein whatever they wish, and with Us is more.'" (Qaf: 35) and **They will have therein whatever their souls desire and their eyes delight in**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah bin Amr, he said: **There is no one from the people of Paradise except that a thousand young men strive for him, each young man doing the same work as his companion**.

His saying: **And cups** is the plural of cup, and the cup is the round-headed pitcher, which has no ear or spout,

and it is what Al-A'sha meant when he said:

A delicious, creamy dish with a hint of butter between its cup and ear

And the people of interpretation said something similar to what we said about that.

Those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And cups** He said: The cups that have no spouts. The meaning of the statement is: Food will be served to them there in golden plates, and drink in golden cups. So the mention of the plates and cups was dispensed with in place of the mention of the food and drink that will be therein so that the listeners will know its meaning. <And therein is whatever the souls desire and the eyes delight in>God the Almighty says: For you in Paradise, O believers, is whatever your souls desire and your eyes delight in. **And you will abide therein eternally** He says: And you will remain therein, never to leave it.

Bishr told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Alqamah ibn Marthad, on the authority of Ibn Sabit, "A man said: O Messenger of God, I love horses. Are there horses in Paradise? He said: If He wills, He will admit you to Paradise. You will not wish to ride a horse of red rubies that will fly with you wherever you wish in Paradise except that you will do so. A Bedouin said: O Messenger of God, I love camels. Are there camels in Paradise? He said: O Bedouin, if God wills, He will admit you to Paradise, and in it there is whatever your soul desires and your eyes delight in."

Al-Hasan bin Arafa narrated to us, saying: Umar bin Abdul Rahman Al-Abbar narrated to us, on the authority of Muhammad bin Saad Al-Ansari, on the authority of Abu Dhabia Al-Salfi, who said: "A group of the people of Paradise will be shaded by a cloud, and it will say: 'What rain has it given you?' He said: 'No one among the people will supplicate for something except that it will rain on them, until one of them will say: 'We will be given rain from young maidens of our age.'"

Ibn Arafa told us: Marwan bin Muawiyah told us, on the authority of Ali bin Abi Al-Walid, who said: Mujahid was asked, **Is there hearing in Paradise?** He said, **There is a tree in it called Al-Ays, which has a hearing like no other that has been heard**.

Musa bin Abd al-Rahman told me: Zaid bin Habbab told us: Muawiyah bin Salih told us: Sulayman bin Amir told us: I heard Abu Umamah say: A man from the people of Paradise will desire a bird while it is flying, and it will fall fully cooked in his hand, and he will eat from it until he is done, then he will fly away. And he will desire a drink, and the pitcher will fall into his hand, and he will drink from it as much as he wants, then he will return to his place.

The reciters differed in their reading of the statement: **And in it is whatever the souls desire**. The majority of the reciters of Medina and Syria read it as **what they desire** with an additional ha', and this is also the case in their copies of the Qur'an. The majority of the reciters of Iraq read it as *desires* without a ha', and this is also the case in their copies of the Qur'an.

Surat al-Zukhruf 43:71

There will be passed around them trays of gold and goblets, and therein will be whatever the souls desire and the eyes delight in, and you will abide therein eternally.

The correct thing to say about this is that they are two well-known readings with one meaning, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's statement: **They will be served with plates of gold and cups.** That is, in Paradise they will have food and drinks served with them in plates of gold and cups. He did not mention the food and drinks because he knows there is no point in serving them with plates and cups without there being anything in them. He mentioned the gold in the plates and this dispensed with repeating the mention of cups, like the Almighty's statement: **And men who remember God much and women who remember** (al-Ahzab 33:35). And in the two Sahihs: "On the authority of Hudhayfah that he heard the Prophet, may God bless him and grant him peace, say: 'Do not wear silk or brocade, and do not drink from vessels of gold and silver, and do not eat from their plates, for they are for them in this world and for you in the Hereafter.'" And it was previously mentioned in Surat al-Hajj that whoever eats from them in this world or wears silk in this world and does not repent, that will be forbidden in the Hereafter, a permanent prohibition, and God knows best. The commentators said: Seventy thousand boys will be served with seventy thousand plates of gold to the lowest of them in Paradise, and they will be given them in the morning, each one of which will have a different color." He will eat from the last part just as he eats from the first, and he will taste the last part just as he tastes the first. None of them will resemble each other. He will be given the same comfort and seven hundred thousand boys will circulate around the highest of them in degree every day, with each boy a plate of gold, in which there will be a type of food not found in the other. He will eat from the last part just as he eats from the first, and he will taste the last part just as he tastes the first. None of them will resemble each other. **And cups** means cups will be circulated around, as God Almighty said: **There will be circulated around them vessels of silver and cups** (al-Insan 76:15). Ibn al-Mubarak said: Muammar told us on the authority of a man on the authority of Abu Qilabah who said: They will be given food and drink, and when it is the last part of that, they will be given pure drink, and their stomachs will swell because of that, and a sweat will flow from their skins that is more fragrant than the scent of musk. Then he recited: **A pure drink** (al-Insan 76:21). In Sahih Muslim, on the authority of Jabir ibn Abdullah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: The people of Paradise will eat They drink and do not urinate, defecate, or blow their noses. They said, **What about the food?** He said, "Belching and belching like the odor of musk. They are inspired to glorify God, praise Him, and extol God Almighty." In another narration, **Just as they are inspired to breathe.**

Second: The Imams narrated from the hadith of Umm Salamah, "On the authority of the Prophet, may God bless him and grant him peace, who said: 'Whoever drinks from vessels of gold and silver is only swallowing fire from Hell into his stomach.'" And he said: **Do not drink from vessels of gold and silver, and do not eat from their plates.** This indicates prohibition, and there is no disagreement about that.

People differed about its use for other purposes. Ibn al-Arabi said: "The correct view is that it is not permissible for a man to use it for anything, because the Prophet (peace and blessings of God be upon him) said about gold and silk: 'These two are forbidden for the males of my nation, but permissible for its females.' The prohibition of eating and drinking from it indicates the prohibition of its use, because it is a type of commodity, so eating and drinking are not permissible in principle. The reason for that is to hasten the matter of the Hereafter, and in that case eating, drinking, and all other forms of benefit are equal. And because he (peace and blessings of God be upon him) said: 'It is for them in this world and for us in the Hereafter.' So he did not give us a share in it in this world."

Third: If the vessel is plated with them or has a ring of them, then Malik said: I do not like it to be drunk from, and likewise a mirror has a ring of silver, and I do not like it to be seen in it. Anas had a vessel plated with silver and he said: I gave the Prophet (peace and blessings of God be upon him) water to drink from it. Ibn Sirin said: It had an iron ring, so Anas wanted to put a silver ring in it, but Abu Talha said: I will not change anything that the Messenger of God (peace and blessings of God be upon him) did, so he left it.

Fourth: If it is not permissible to use it, then it is not permissible to own it, because what is not permissible to use is not permissible to own, such as idols and tambourines. In the books of our scholars, it is obligatory to pay the value of whoever breaks it, but this is a corrupt meaning, because if it is broken, then there is no price for its value, and it is not permissible to evaluate it in zakat under any circumstances, and other than this is not to be paid attention to.

God Almighty said: **with plates.** Al-Jawhari said: The plate is like the bowl, and the plural is plates. Al-Kisa'i said: The largest of the plates is the bowl, then the plate, which fills ten, then the plate, which fills five, then the queen, which fills two or three men, then the plate, which fills one man, and the plate is the book, and the plural is plates and plates.

God Almighty says: **And cups.** Al-Jawhari said: A cup is a jug without a handle, and the plural is cups. Al-A'sha said, describing wine:

A delicious, creamy dish with a hint of butter between its cup and ear

Another said:

Reclining, its doors slamming, the servant rushes towards it with a cup

Qatada said: The round cup with a short neck and a

short handle, and the pitcher: the rectangular neck and long handle. Al-Akhfash said: The cups are the pitchers without spouts. Qatrub said: They are the pitchers without handles. Mujahid said: They are the vessels with round mouths. Al-Suddi: They are the ones without ears. Ibn Aziz: *Cups* are pitchers without handles or spouts, and its singular is cup.

I said: This is the meaning of what Mujahid and Al-Suddi said: It is the doctrine of the linguists that it is the one that has no ears or nakedness.

God the Almighty says: **And therein is whatever the souls desire and the eyes delight in.** Al-Tirmidhi narrated on the authority of Sulayman ibn Buraydah on the authority of his father that a man asked the Prophet (peace and blessings of God be upon him), **O Messenger of God, are there horses in Paradise?** He said: **If God admits you to Paradise, you will not wish to be carried on a horse of red rubies that will fly with you wherever you wish in Paradise.** A man asked him, **O Messenger of God, are there camels in Paradise?** He did not say to him the same as he said to his companion. He said: **If God admits you to Paradise, you will have therein whatever your soul desires and your eyes delight in.** The people of Madinah, Ibn 'Amir, and the people of Ash-Sham read, **And therein is whatever the souls desire.** The rest read, **The souls desire**, meaning what the souls desire. You say, **The one I struck Zayd**, meaning those whom Zayd struck. **And the eyes delight in**, you say, **The thing is delicious**, and I found it delicious. And I enjoyed it and I took pleasure in it means, that is, in Paradise there is that which the eye takes pleasure in, so it was a beautiful sight. Saeed bin Jubair said: **And the eyes take pleasure in looking at God Almighty**, as in the hadith: **I ask You for the pleasure of looking at Your face**, "and you will abide therein" remaining permanently, because if it were to be cut off, it would be hated.

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends**

on that Day will be enemies to one another, except for the righteous. He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims.** He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat

There will be passed around them trays of gold and goblets, and therein will be whatever the souls desire and the eyes delight in, and you will abide therein eternally.

Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, **and cups** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** “and delights the eyes” meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa’id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: “The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest.”

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi’ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: “By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired.” Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash’ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, ‘From gold in every A page of a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: “And you are therein” meaning in Paradise, *eternal* meaning

you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God’s mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God’s mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya’qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A’mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “Everyone of the people of Hell will see his home in Paradise and will regret it, saying, ‘If God had guided me, I would have been among the righteous.’ And every person of Paradise will see his home in Hell and will say, ‘We would not have been guided had God not guided us,’ and will be grateful.” He said: The Messenger of God, may God bless him and grant him peace, said: “There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer’s home in Hell, and the believer will inherit the disbeliever’s home in Paradise.” This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

71- **And they will be served with golden plates.** Sahaf is the plural of sahfah, which is a wide, broad bowl. Al-Kisa’i said: The largest of the bowls is the basin, then the qas’ah, which feeds ten, then the sahfah, which is similar to five, then the makilah, which is similar to two or three men. The meaning is: They will have foods in Paradise that will be served to them in golden plates, and drinks that will be served to them in *kawab*, which is the plural of kub. Al-Jawhari said: A kub is a jug without a handle, and the plural is akwab. Al-A’sha said:

A delicious, creamy dish with a hint of butter between its cup and ear

Another said:

Reclining, its doors slamming, the servant rushes towards it with a cup

Qatada said: The round cup with a short neck and a short handle, and the rectangular pitcher with a long neck and a long handle. Al-Akhfash said: The cups are the pitchers without spouts. Qatib said: They are the pitchers without handles. **And in them is whatever the souls desire and the eyes delight in.** The majority of scholars read *desires*. Nafi’, Ibn ‘Amir, and Hafs read

desires it with the pronoun referring to the relative pronoun. The meaning is: Whatever the souls of the people of Paradise desire of all kinds of foods and drinks and the like, which the soul seeks and craves, whatever it may be. The eyes delight in all the delights that they take pleasure in and seek to see. You say "lāda' yalḍa ...

Tafsir al-Baghawi

71. "Plates and cups will be served to them," the plural of *sahfah*, which is a wide bowl, **of gold and cups**, the plural of *kub*, which is a round vessel with a rounded top and no handles. **And in it**, meaning in Paradise, **is whatever the souls desire**. The people of Medina, Syria, and Hafs read: *tashtahhu*, and this is also in their copies of the Qur'an. The others read it without the ha'. **And the eyes will be delighted, and you will abide therein eternally**.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Alqamah ibn Marthad, on the authority of Abd al-Rahman ibn Sabit, who said: "A man said: 'O Messenger of God, are there horses in Paradise? I love horses.' He said: 'If God admits you to Paradise, you will not wish to ride a horse made of red rubies and fly wherever you wish in Paradise, but you will do so.' A Bedouin said: 'O Messenger of God, are there camels in Paradise?' He said: 'O Bedouin, if God admits you to Paradise, you will obtain therein whatever your soul desires and your eyes delight in.'"

Tafsir al-Baidawi

71- **They will be served with trays of gold and cups**. "Sahaf" is the plural of *sahfah*, and *cups* is the plural of *kub*, which is a jug without a handle. **And in it** and in Paradise **is whatever the souls desire**. Nafi', Ibn 'Amir, and Hafs read **what the souls desire** based on the original reading. **And the eyes will delight in seeing it**. This is a generalization after specifying what is considered an addition to the enjoyment and pleasure. **And you will abide therein eternally**. For every fleeting pleasure entails the difficulty of preservation, fear of its disappearance, and is followed by regret in the second instance.

Surat al-Zukhruf 43:72

And that is the Paradise which you have been made to inherit for what you used to do.

Surat al-Zukhruf 43:72

And that is the Paradise which you have been made to inherit for what you used to do.

Tafsir al-Jalalayn

72 - **And that is the Paradise which you have been made to inherit for what you used to do.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: It will be said to them: This is Paradise which God has made you inherit from the people of Hell whom He has put into Hell because of the good deeds you did in this world.

Tafsir al-Qurtubi

The Almighty said: **And that Paradise** meaning it will be said to them: This is that Paradise which was described to you in this world. Ibn Khalawayh said: The Almighty referred to Paradise with that and to Hell with this, to frighten with Hell and emphasize the warning against it, and He made it with the reference close like the present one which is seen, **which you inherited because of what you used to do.** Ibn Abbas said: God created for every soul a Paradise and a Hell, so the disbeliever inherits the Hellfire of Hell, and the Muslim inherits the Paradise of the disbeliever. This has been mentioned previously with a chain of transmission traceable back to the Prophet in: **The believers have succeeded** [Surat Al-Baqarah, verse 200], from the hadith of Abu Hurayrah, and also in Al-A'raf.

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and

your refuge will be the Fire, and you will have no helpers."

Abdul Razzaq said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali **may God be pleased with him, Friends on that Day will be enemies to one another, except for the righteous.** He said: Two believing friends and two disbelieving friends. Then one of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

And the saying of God, the Blessed and Exalted: **O My servants, there is no fear concerning you Today, nor shall you grieve.** Then He gave them good tidings, saying: **Those who believed in Our verses and were Muslims.** That is, their hearts and inward parts believed, and their limbs and outward parts submitted to God's law. Al-Mu'tamir ibn Sulayman said on the authority of his father: When the Day of Resurrection comes, when the people are resurrected, not one of them will remain except terrified, then a caller will call out, **O My servants, there is no fear concerning you Today, nor shall you grieve.** So all the people will hope

for it. He said: Then it will be followed by **those who believed in Our verses and were Muslims**. He said: Then the people will despair of it, except for the believers. **Enter Paradise**, that is, it will be said to them, **Enter Paradise, you and your spouses**, that is, your peers. *Rejoice*, that is, you will be in comfort and be happy. This was mentioned previously in Surat Ar-Rum. **They will be served with trays of gold** meaning yogurt, food bowls, **and cups** meaning drinking bowls, made of gold, without spouts or handles. **And therein is whatever the souls desire** Some of them read it as **the souls desire** "and delights the eyes" meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa'id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: "The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest."

Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Amr bin Sawad Al-Sarhi told us, Abdullah bin Wahb told me, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, that Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them and mentioned Paradise, and he said: "By the One in Whose Hand is the soul of Muhammad, one of you will take a morsel and put it in his mouth, then another food will come to his mind, and the food in his mouth will be changed to what he desired." Then the Messenger of God, may God bless him and grant him peace, recited: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally**. Imam Ahmad said: Hasan, he is Ibn Musa, told us, Sakine bin Abdul Aziz told us, Al-Ash'ath Al-Darir told us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who has seven degrees, and he is on the sixth and above him is the seventh, and he has three hundred servants and he is given breakfast and dinner every day with three hundred plates - and I do not know of anyone who did not say, 'From gold in every A page of a color not found in another, and its beginning is as pleasant as its end. And of the drinks are three hundred vessels, each vessel of a color not found in the other, and its beginning is as pleasant as its end. And he says, O Lord, if You would permit me, I would feed and drink the people of Paradise, and nothing would be diminished from what I have. And he has

seventy-two wide-eyed maidens, in addition to his wives in this world, and one of them will take a seat the length of a mile of land. And the Almighty says: "And you are therein" meaning in Paradise, *eternal* meaning you will not leave it nor will you seek a year from it.

Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for God's mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God's mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya'qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone of the people of Hell will see his home in Paradise and will regret it, saying, 'If God had guided me, I would have been among the righteous.' And every person of Paradise will see his home in Hell and will say, 'We would not have been guided had God not guided us,' and will be grateful." He said: The Messenger of God, may God bless him and grant him peace, said: "There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer's home in Hell, and the believer will inherit the disbeliever's home in Paradise." This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do**. And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

72- **And that is Paradise which you have been made to inherit because of what you used to do**. That is, this statement will be said to them on the Day of al-Qiyamah 75: That is, it has become yours as an inheritance becomes the heir because of what you used to do in the world of righteous deeds. The demonstrative pronoun is the subject, Paradise is its description, and what you have been made to inherit is a description of Paradise, and the predicate is what you used to do. It was said that it is the relative predicate with its clause, and the first is more appropriate.

Tafsir al-Baghawi

72. **And that is Paradise which you have inherited for what you used to do**.

Tafsir al-Baidawi

72- **And that Paradise which you have inherited for what you used to do**, He read **and you have made it an**

Surat al-Zukhruf 43:72

And that is the Paradise which you have been made to inherit for what you used to do.

inheritance, likening the reward for work to an inheritance because the worker leaves it to him. *That* refers to the aforementioned Paradise, and it is the subject, and Paradise is its predicate. **That which you have inherited** is its description, or *Paradise* is the description of *that* and *which* is its predicate, or the description of *Paradise* and the predicate is **for what you used to do**. Accordingly, the *ba* is related to something omitted, not to **you have made it an inheritance**.

Surat al-Zukhruf 43:73

Therein you will find much fruit, from which you will eat.

Tafsir al-Jalalayn

73 - **For you therein are many fruits, some of which you eat** meaning some of them **you eat** and everything that is eaten has something else in its place.

Tafsir al-Suyuti

Tafsir al-Tabari

For you therein means: For you in Paradise there is much fruit of every kind. **From it you will eat** means: From the fruit you will eat whatever you desire.

Tafsir al-Qurtubi

God Almighty says: **Therein you will find abundant fruit, from which you will eat.**

Fruits are well-known, and their types are fruits, and the fruit seller is the one who sells them. Ibn Abbas said: They are all fruits, fresh and dry, meaning that in Paradise, in addition to food and drink, they will have many fruits from which they will make.

Tafsir Ibn Kathir

God the Almighty says: Do these polytheists who disbelieved in the Messengers await **anything but the Hour, that it should come upon them suddenly while they perceive not?** That is, it will inevitably happen, and these people are heedless of it and unprepared. So when it comes, it will come without them perceiving it, and then they will regret it deeply, as it will neither benefit them nor protect them. And God the Almighty says: **Friends on that Day will be enemies to one another, except for the righteous.** That is, every friendship and companionship for other than God will turn into enmity on the Day of Resurrection, except for what was for God the Almighty, for it will be permanent as long as it lasts. This is like what Ibrahim, peace be upon him, said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

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mentioned his friend and said: O God, so-and-so is my friend. He used to command me to obey You and Your Messenger. He commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after I am gone until you show him what You have shown me and are pleased with him as You are pleased with me. Then it will be said to him: Go, for if you knew how much I have of him, you would laugh a lot and cry a little. Then the other one dies and their souls meet and it will be said: Let one of you praise the other, and each one of them will say to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies and is given the good report of Hell, he mentions his friend and says: O God, my friend, so-and-so used to command me to disobey You and disobey Your Messenger. He commanded me to do evil and forbade me from good, and he informed me that I would not meet You. O God, do not guide him after me until you show him what you have shown me and become angry with him as you were angry with me. He said: Then the other unbeliever dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them will say to the other: What a bad brother, what a bad companion, and what a bad friend! Narrated by Ibn Abi Hatim. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said: Every friendship will turn into enmity on the Day of Resurrection except for the righteous. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Ahmad on the authority of Hisham bin Abdullah bin Katheer, Abu Jaafar Muhammad bin Al-Khadir narrated to us in Ar-Raqah on the authority of Mu'afi, Hakim bin Nafi' narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "If two men love each other for the sake of God, one of them in the east and the other in the west, God will bring them together on the Day of Resurrection and say: This is the one you loved for My sake."

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Therein you will find much fruit, from which you will eat.

Some of them read it as **the souls desire** “and delights the eyes” meaning pleasant food and smell and a beautiful sight. Abd al-Razzaq said: Muammar told us, Ismail ibn Abi Sa’id told me that Ikrimah, the freed slave of Ibn Abbas **may God be pleased with them both**, told him that the Messenger of God (blessings and peace of God be upon him) said: “The lowest of the people of Paradise in station and the lowest of them in degree is a man after whom no one will enter Paradise. His sight will be expanded for him for a distance of one hundred years in palaces of gold and tents of pearls, in which there is not a space the size of a handspan that is not inhabited. He is served breakfast and dinner with seventy thousand golden trays, in which there is not a tray that does not have a color like it in the other. His desire at the end of it is like his desire at the beginning. If all the people of the earth were to descend upon him, he would be given plenty of what he was given, without that detracting from what he was given in the slightest.”

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Then it was said to them, as a sign of favor and gratitude: **And that is Paradise which you have been made to inherit because of what you used to do**, meaning your righteous deeds were a reason for

God’s mercy to encompass you, for no one enters Paradise because of his deeds, but rather by God’s mercy and favor. Rather, degrees are attained according to the differences in righteous deeds. Ibn Abi Hatim said: Al-Fadl ibn Shadhan Al-Muqri told us, Yusuf ibn Ya’qub, meaning Al-Saffar, told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A’ mash, on the authority of Abu Sali, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “Everyone of the people of Hell will see his home in Paradise and will regret it, saying, ‘If God had guided me, I would have been among the righteous.’ And every person of Paradise will see his home in Hell and will say, ‘We would not have been guided had God not guided us,’ and will be grateful.” He said: The Messenger of God, may God bless him and grant him peace, said: “There is no one who does not have a home in Paradise and a home in Hell. The disbeliever will inherit the believer’s home in Hell, and the believer will inherit the disbeliever’s home in Paradise.” This is what God Almighty said: **And that is Paradise which you have inherited for what you used to do.** And what God Almighty said: **For you therein are many fruits**, meaning of all kinds. **From it you eat**, meaning whatever you choose and desire. And when He mentioned food and drink, He mentioned fruit after them to complete the blessing and happiness. And God Almighty knows best.

Fath al-Qadir

73- **For you therein are many fruits.** Fruit is a well-known term, and it refers to all fruits, both fresh and dry. That is, in addition to food and drink, they will have many types and kinds of fruit in Paradise. **From it you will eat.** “From” is a partial or introductory particle, and the preposition was brought forward for the sake of separation.

Ahmad, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to the Quraysh 106: **There is no one who is worshipped other than God in whom there is good.** They said: **Do you not claim that Jesus was a prophet and a righteous servant of God, yet the Christians worshipped him? If you are truthful, then he is like their gods.** Then God revealed: **And when the son of Mary is cited as an example, at once your people turn away from him.** I said: **And what do they turn away from?** He said: **They make noise.** “And with Him is knowledge of the Hour.” He said: **The emergence of Jesus, son of Mary, before the Day of Resurrection.** Sa’id ibn Mansur, Ahmad, ‘Abd ibn Humayd, Al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu’ab narrated on the authority of Abu Umamah that the Messenger of God (peace and blessings of God be upon him) said: **No people went astray after they were guided except that they were given argument.** Then he recited this verse: **They do not present it to you except to argue.** Many hadiths have been narrated condemning argument based on

falsehood. Ibn Mardawayh narrated on the authority of Ibn Abbas, "The polytheists came to the Messenger of God (peace and blessings of God be upon him) and said: 'Tell me, what do you think of what we worship besides God? Where are they?' He said: 'In the Fire.' They said: 'And the sun and the moon?' He said: 'And the sun and the moon.' They said: 'And Jesus, son of Mary?' He said: 'God said: "He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel."' Al-Firyabi, Sa'id ibn Mansur, Musaddad, 'Abd ibn Humayd, Ibn Abi Hatim, and Al-Tabarani narrated, through various chains of transmission, on his authority, regarding His statement: **And indeed, it is a sign of the Hour**, that he said: The emergence of Jesus will come before the Day of Resurrection. Al-Hakim and Ibn Mardawayh narrated on his authority, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). 'Abd ibn Humayd narrated something similar on the authority of Abu Hurayrah. Ibn Mardawayh narrated on the authority of Sa'd ibn Mu'adh, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, kinship ties will be severed, lineages will diminish, and brotherhood will disappear, except for brotherhood in God. This is His statement: 'Friends on that Day will be enemies to one another, except for the righteous.'" And Abd al-Razzaq, Abd ibn Humayd, Humayd ibn Zanjawayh in his Targhib, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Sha'b narrated on the authority of Ali ibn Abi Talib, regarding his statement: **Friends on that Day will be enemies to one another, except for the righteous**, he said: Two believing friends and two disbelieving friends. One of the believers died and was given the good report of Paradise, so he mentioned his friend and said: O God, my friend so-and-so used to command me to obey You and obey Your Messenger, and he commanded me to do good and forbade me from evil, and he informed me that I would meet You. O God, do not lead him astray after me until You show him what You have shown me and are pleased with him as You are pleased with me. Then it is said to him: Go, for if you knew what I have given him, you would laugh a lot and cry a little. Then the other dies and their souls are brought together and it is said: Let each of you praise the other. Then each of them says to the other: What a good brother, what a good friend, and what a good confidant. And when one of the disbelievers dies, he is given the good report of Hell, so he mentions his friend and says: O God, my friend so-and-so used to command me to disobey You. And disobeying Your Messenger, and he orders me to do evil and forbids me from good and informs me that I will not meet You. O God, do not guide him after me until You show him what You have shown me and are angry with him as You were angry with me. Then the other dies and their souls are joined together and it is said: Let each of you praise the other. Then each of them says to the other: What a bad brother, what a bad companion, and what a bad friend. Ibn Jarir narrated on the authority of Ibn Abasa who said: The goblets are made of silver. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "There is no one but that he has a home in Paradise and a home in Hell. The disbeliever inherits the

believer's home in Hell, and the believer inherits the disbeliever's home in Paradise. This is His statement: 'And that is Paradise which you have been made to inherit.'"

Tafsir al-Baghawi

73. **Therein you will find many fruits, some of which you will eat.** And in the hadith: **No man will remove a fruit from Paradise except that something twice as much will grow in its place.**

Tafsir al-Baidawi

73- **For you therein is much fruit, some of which you eat.** You eat some of it because of its abundance and the permanence of its type. Perhaps the details of the enjoyment of food and clothing and its repetition in the Qur'an, which is insignificant compared to the rest of the blessings of Paradise, are due to the hardship and poverty they were experiencing.

Surat al-Zukhruf 43:74

Indeed, the criminals will abide eternally in the punishment of Hell.

Surat al-Zukhruf 43:74

Indeed, the criminals will abide eternally in the punishment of Hell.

Tafsir al-Jalalain

74 - **Indeed, the criminals will abide in the punishment of Hell forever.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, the criminals** - those who committed disbelief in God in this world, and will commit it in the Hereafter - **will abide in the punishment of Hell eternally.** He says: They will remain in it, and it will not be lightened for them. He says: The punishment will not be lightened for them. The root of weakness is weakness.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the criminals will abide eternally in the punishment of Hell.** When He mentioned the conditions of the people of Paradise, He also mentioned the conditions of the people of Hell to demonstrate the superiority of the obedient over the disobedient.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik'** and he is the keeper of the Fire. Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the**

most wretched will avoid it, * Who will burn in the Great Fire * Then he will neither die therein nor live. So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

His statement: 74- **The criminals** meaning the people of criminal disbelief, as is indicated by their being mentioned in contrast to the believers who have what God Almighty mentioned before this **are in the punishment of Hell, abiding eternally** the punishment will never cease from them.

Tafsir al-Baghawi

74. **The criminals**, the polytheists, **will abide in the punishment of Hell forever.**

Tafsir al-Baidawi

74- **The criminals** are the complete criminals, and they are the infidels, because He made the believers equal to Him in the verses, and He related from them what is specific to the infidels. **In the punishment of Hell, they will abide eternally** is the predicate of *in* or **abiding eternally** is the predicate, and the circumstance is related to it.

Surat al-Zukhruf 43:75

It will not be lightened for them, and they will therein be in despair.

Tafsir al-Jalalayn

75 - **He does not cease** He makes things easy for them while they are in despair therein, silent in despair.

Tafsir al-Suyuti

Tafsir al-Tabari

And they are therein in despair He says: And they are in the torment of Hell in despair, and the *ha* in *fihi* is from the mention of the torment. It is mentioned that in the reading of Abdullah it is: <And they are therein in despair>and the meaning is: And they are in Hell in despair, and the one who is in despair in this place is: the one who has despaired of salvation and has given in to the torment and affliction.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **and they are in despair therein**: meaning they are resigned.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And they are therein in despair**, he said: hopeless.

Others said:

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **and they are in despair therein** means their condition has changed.

We have previously explained the meaning of *Iblas* with evidence, and mentioned those who differed about it, which makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

The Almighty says: **It will not be lightened for them** meaning that the torment will not be lightened for them, **and they will be in despair therein** meaning that they will have lost hope in mercy. It was also said: They will be silent in a state of despair, and this has already been mentioned in Al-An'am.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the

punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik'** and he is the keeper of the Fire. Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great Fire * Then he will neither die therein nor live.** So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

75- **It will not be lightened for them** meaning that the torment will not be lightened for them. The sentence is in the accusative case as a state. **And they are therein in despair** meaning that they have lost hope of salvation. It was said that they are silent in a state of despair. The meaning of this has already been explained in Al-An'am.

Surat al-Zukhruf 43:75

It will not be lightened for them, and they will therein be in despair.

Tafsir al-Baghawi

75. **He will not cease from them while they are therein in despair.**

Tafsir al-Baidawi

75- **It will not be lightened for them** means that the fever will not be lightened for them if it subsides a little, and the construction is for weakness. **And they are therein** in the torment **in despair**.

Surat al-Zukhruf 43:76

And We did not wrong them, but it was they who were the wrongdoers.

Tafsir al-Jalalayn

76 - **And We did not wrong them, but it was they who were the wrongdoers.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We did not wrong them, but it was they who were the wrongdoers.** God Almighty says: We did not wrong these criminals by what We told you, O people, that We did to them of the torment of Hell. **But it was they who were the wrongdoers,** by worshipping in this world someone other than the One they were supposed to worship, and by disbelieving in God and denying His Oneness.

Tafsir al-Qurtubi

God Almighty says: **And We did not wrong them** with punishment, **but it was they who were the wrongdoers** themselves with polytheism. It is permissible to say **but it was they who were the wrongdoers** in the nominative case as the subject and predicate, and the sentence is the predicate of *was*.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik'** and he is the keeper of the Fire. Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great**

Fire * Then he will neither die therein nor live. So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

76- **And We did not wrong them** meaning We did not punish them without guilt or more than they deserved, **but it was they who were the wrongdoers** to themselves because of the sins they committed. The majority of scholars read *al-zalimin* in the accusative case as the predicate of *kana*, and the pronoun is a disjunctive pronoun. Abu Zayd the grammarian read *al-zalimin* in the nominative case as the pronoun is the subject and what follows is its predicate, and the sentence is the predicate of *kana*.

Tafsir al-Baghawi

76. **And We did not wrong them, but it was they who were the wrongdoers.**

Tafsir al-Baidawi

76- **And We did not wrong them, but it was they who were the wrongdoers.** A similar verse was mentioned more than once, and they are a chapter.

Surat al-Zukhruf 43:77

And they will cry out, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."

Surat al-Zukhruf 43:77

And they will cry out, **O Malik, let your Lord put an end to us!** He will say, **Indeed, you will remain.**

Tafsir al-Jalalayn

77 - **And they will call, O Malik!** He is the Keeper of the Fire. **Let your Lord put an end to us.** He will kill us. **He will say,** after a thousand years. **Indeed, you will remain.** Remaining in the torment forever.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these criminals, after God had put them into Hell and they had been afflicted therein with the affliction that befell them, called out to Malik, the keeper of Hell: **O Malik, let your Lord put an end to us.** He said: **Let your Lord kill us and finish killing us.** It was mentioned that Malik would not answer them at the time they said that to him, and would leave them for a thousand years after that, then he would answer them and say to them: **You will remain.**

Mention of those who said that: Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Hasan, on the authority of Ibn Abbas, **And they will call out, 'O Malik, let your Lord put an end to us,'** so he answered them after a thousand years, **Indeed, you will remain.**

Ibn Hamid told us: Jarir told us, on the authority of Ata' ibn al-Sa'ib, on the authority of a man from among his neighbors called al-Hasan, on the authority of Nawf, regarding His statement: **And they will cry out, 'O Malik, let your Lord put an end to us!'** He said: He will leave them for one hundred years of your count, then He will call out to them and say: O people of the Fire, you will remain.

Muhammad ibn Bashir told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Abdullah ibn Amr, who said: **And they will cry out, 'O Malik, let your Lord put an end to us!'** He said: So He left them alone for forty years without answering them, then He answered them: **Indeed, you will remain.** "Our Lord, bring us out of it, but if we return, we will be wrongdoers." (al-Mu'minun 23:107) So He left them alone for the duration of the world, then He answered them: **Be gone into it, despised and disgraced, and do not speak to me.** (al-Mu'minun 23:108) He said: "By God, the people did not utter a word after the word. There was nothing but sighs and inhalations."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn

Amr, he said: The people of Hell call upon Malik for forty years, but he does not answer them. Then he says: **You will remain.** Then they call upon their Lord: **Our Lord, take us out of it, for if we return, then we will be wrongdoers.** He leaves them or leaves them alone for as long as the world. Then he says to them: **Get out into it, disgraced and do not speak to me.** He said: After that, the people did not utter a word, except for sighing and sobbing in the fire of Hell.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Al-Hasan, on the authority of Nawf, **And they will call out, 'O Malik, let your Lord put an end to us.'** He said: He will leave them for one hundred years of your count. Then he called out to them and they responded to him, and he said: **You will remain.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement: **And they will call out, 'O Malik, let your Lord put an end to us!'** He said: Malik is the keeper of Hellfire. He said: So they remained for a thousand years of your reckoning. He said: Then He answered them after a thousand years: You will remain.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **And they will cry out, 'O Malik, let your Lord put an end to us,'** he said: Let us die. The decree here is death. So He answered them, **Indeed, you will remain.**

Tafsir al-Qurtubi

The Almighty said: **And they will call out, 'O Malik!'** He is the keeper of Hell, who created it for His wrath. When he rebukes the Fire with a rebuke, some parts of it will smite others. Ali and Ibn Mas'ud, may God be pleased with them, read **And they will call out, 'O Mall!'** This is contrary to the Mushaf. Abu al-Darda' and Ibn Mas'ud said: "The Prophet, may God bless him and grant him peace, read: And they will call out, 'O Mall!'" with the lam specifically, meaning he softened the name and deleted the kaf. Tarkhim is deletion, and from this is the tarkhim of the name in calling out, which is to delete one or more letters from its end. So you say for Malik, 'O Mall!' and for Harith, 'O Har!' and for Fatimah, 'O Fatimah!' and for Aisha, 'O Aisha!' and for Marwan, 'O Marw!' And so he said:

Oh Har, I will not let you throw me a disaster that no commoner or king has ever faced before me.

Imru' al-Qais said:

I see lightning, I will show you its flash, like the glitter of hands crowned with love for me

He also said:

Fatima, stop this pampering. If you have decided to break up with me, then be nice.

Another said:

Oh Marwa, my mount is imprisoned, hoping for blessings, but its Lord has not despaired.

In the authentic hadith i.e., **so, come**, you have two options for the end of the shortened noun: One of them is to leave it as it was before the deletion, and the other is to build it with the damma, like: O Zaid, as if you put it in its place and did not pay attention to the deleted word. Abu Bakr al-Anbari said: Muhammad ibn Yahya al-Marwazi told us, he said: Muhammad, who is Ibn Sa'dan, told us, he said: Hajjaj told us, on the authority of Shu'bah, on the authority of al-Hakam ibn 'Uyaynah, on the authority of Mujahid, he said: We did not know what az-Zukhruf was until we found it in the recitation of 'Abdullah **a house of gold**, and we did not know **and they called out, O Malik** or **O Malik with the fatha or kasra of the lam** until we found it in the recitation of 'Abdullah **and they called out, O Mal** with the shortening. Abu Bakr said: This hadith should not be acted upon because it is disconnected and its like is not accepted in narration from the Messenger, peace be upon him, and the Book of God is more deserving of being taken into account and falsehood being denied from it.

I said: In Sahih al-Bukhari, on the authority of Safwan ibn Ya'la, on the authority of his father, he said: I heard the Prophet, may God bless him and grant him peace, reciting on the pulpit: **And they will cry out, 'O Malik, let your Lord put an end to us!'** with the qaf, and Muhammad ibn Ka'b al-Qurazi said: It has reached me or been mentioned to me that the people of Hell sought help from the keepers, so God Almighty said: **And those in the Fire will say to the keepers of Hell, 'Call upon your Lord to lighten for us a day of the punishment.'** (Ghafir 40:49), so they asked for one day to lighten their punishment, and it replied: **Did not your messengers come to you with clear proofs?** They said, **Yes.** They said, **Then call upon Him, but the call of the disbelievers is not but in error.** (Ghafir 40:50), he said: When they despaired of what the keepers had, they called upon Malik, who was over them and had a seat in the middle of it, and bridges over which the angels of punishment passed, so he could see its farthest point as he could see its nearest point, so they said: **O Malik, let your Lord put an end to us!** They asked for death. He said: So He remained silent about them and did not answer them for eighty years. He said: The year is three hundred and sixty days, the month is thirty days, and the day is like a thousand years of your reckoning. Then he looked at them after the eighty and said: **You will remain.** He mentioned the hadith, mentioned by Ibn al-Mubarak. In the hadith of Abu al-Darda', "On the authority of the Prophet, may God bless him and grant him peace, he said: They will say: Call upon Malik. They will say: O Malik, let your Lord finish us off. He said: You will remain." Al-A'mash said: I was informed that between their call and Malik's answering them is a thousand years. Narrated by al-Tirmidhi. Ibn Abbas said: They say that, but he does not answer them for a thousand years, then he says: You will remain. Mujahid and Nawf al-Bakali said: Between their call and his answering them is a hundred years. Abdullah ibn Amr said: Forty years. Ibn al-Mubarak mentioned it.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik'** and he is the keeper of the Fire. Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great Fire * Then he will neither die therein nor live.** So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

77- **And they will call, 'O Malik!'** meaning the criminals will call out this call, and Malik is the keeper of the Hellfire. The majority of scholars read **O Malik** without softening. Ali, Ibn Mas'ud, Yahya ibn Waththab, and Al-A'mash read **O Mal** with softening. **That your Lord**

Surat al-Zukhruf 43:77

And they will cry out, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."

may decree upon us with death. They sought intercession through Malik to God, the Exalted, to ask Him to decree death upon them so that they may be relieved from the torment. **He said, 'Indeed, you will remain.'** Meaning, you will remain in the torment. It was said that He remained silent for eighty years, then He answered them with this answer. It was also said that He remained silent for a thousand years, and it was said for a hundred years, and it was said for forty years.

Tafsir al-Baghawi

77. "And they will call, 'O Malik,' calling the keeper of Hellfire, 'Let your Lord put an end to us,' 'Let your Lord put us to death so that we may rest.' Malik will answer them after a thousand years, 'He will say, 'Indeed, you will remain,' residing in the torment.

Muhammad ibn Abdullah ibn Abi Tuba told us, Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, who mentioned it on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr ibn al-As, who said: "The Prophet, may God bless him and grant him peace, said: 'The people of Hell will call upon Malik, but he will not answer them for forty years. Then he will reply to them, 'You will remain.' He said: 'By God, their call to Malik and to the Lord of Malik has become insignificant. Then they will call upon their Lord and say, 'Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, for if we return, then we will be wrongdoers.' He said: 'He will be silent about them twice for the length of this world. Then he will reply to them, 'Get out of it, disgraced, and do not speak to me.' He said: 'By God, the people will not utter a word after that, and there will be nothing but sighing and breathing in the fire of Hell.' So he likened their voices to the voices of donkeys, the beginning of which is a sigh and the end of which is a breathing."

Tafsir al-Baidawi

77- **And they called out, 'O Malik!'** It was read as 'O Mal' with a broken and a damma, perhaps to indicate that due to their weakness they were unable to pronounce the word correctly, and so they abbreviated it and said, **So that your Lord may put an end to us.** The meaning is ask our Lord to put an end to us whomever He has put an end to if He causes him to die, and it does not contradict their being made miserable, for he is a groaner and a wisher for death from the extreme severity. **He said, 'Indeed, you will remain.'** There is no salvation for you through death or anything else.

Surat al-Zukhruf 43:78

We have certainly brought you the truth, but most of you hate the truth.

Tafsir al-Jalalayn

78 - God Almighty said **We have certainly come to you meaning the people of Mecca with the truth** on the tongue of the Messenger **but most of you are averse to the truth**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **We have certainly come to you with the truth** means: We have sent to you, O people of Quraysh, our Messenger Muhammad with the truth.

As Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, We have brought you the truth**, he said: What Muhammad, may God bless him and grant him peace, brought. **But most of you are averse to the truth**, God Almighty says: But most of you are averse to what Muhammad, may God bless him and grant him peace, brought of the truth.

Tafsir al-Qurtubi

God Almighty says: **We have certainly brought you the truth, but most of you hate the truth.**

It is possible that this is from what Malik said to them, meaning that you will remain in the Fire because We came to you with the truth in this world and you did not accept it. It is possible that it is from the speech of God to them today, meaning that We explained the evidence to you and sent messengers to you. **But most of you** Ibn Abbas said: **But most of you** means but all of you. It was said that by *most* he meant the leaders and commanders among them, and as for the followers, they had no effect. **To the truth** meaning to Islam and the religion of God **are averse**.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they**

will call, 'O Malik' and he is the keeper of the Fire. Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great Fire *** Then he will neither die therein nor live. So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth**, meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth**, meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

78- **Indeed, We have brought you the truth.** This may be from the words of God, the Most High, or from the words of Malik, but the former is more evident. The meaning is: Indeed, We sent to you the messengers and sent down to them the books, but they called upon you, but you did not accept them or believe them. This is the meaning of His statement: **But most of you are averse to the truth**, they do not accept it. What is meant by **the truth** is everything that God has commanded through His messengers and sent down in His books. It is said that it is specific to the Qur'an. It is said that the meaning of **most of them** is: all of you. It is also said that he meant the leaders and chiefs, and those other than them who follow them.

Surat al-Zukhruf 43:78

We have certainly brought you the truth, but most of you hate the truth.

Tafsir al-Baghawi

78. **We have certainly brought you the truth**, meaning, **We have sent to you, O people of Quraysh, our Messenger with the truth, but most of you are averse to the truth.**

Tafsir al-Baidawi

78- **We have certainly brought you the truth** by sending and sending down, and this is the completion of the answer if **He said** contains the pronoun for God, otherwise it is an answer from Him, as if the Almighty took over their answer after Malik's answer. **But most of you are averse to the truth** because following it exhausts the soul and injures the limbs.

Surat al-Zukhruf 43:79

Or have they decided upon a matter? Then indeed, We are deciding upon it.

Tafsir al-Jalalayn

79 - **Or have they decided** that is, the infidels of Mecca decided **a matter** in plotting against Muhammad the Prophet **then We are determined** We have decided our plot to destroy them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or have these polytheists from Quraysh decided on a plan and made it a reality, plotting against the truth that We have brought them? Then We will surely bring about for them that which will disgrace them and humiliate them with punishment.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Or have they plotted a matter? Then We are plotting.** He said: We are planning: If they plotted an evil, We plotted the like of it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Or have they decided upon a matter, then We are also deciding upon it?** He said: Or have they decided upon a matter, then We are also deciding upon it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Or have they decided upon a matter, then We are to decide upon it,** he said: Or have they decided upon a matter, then We are to decide upon Our matter.

Tafsir al-Qurtubi

God Almighty says: **Or have they decided upon a matter? Then We, too, have decided upon it.**

Muqatil said: It was revealed regarding their plot to deceive the Prophet, may God bless him and grant him peace, in Dar al-Nadwa, when they had settled on what Abu Jahl had suggested to them, that a man from each tribe should come forward to participate in killing him, so that the demand for his blood would be weakened. So this verse was revealed, and God killed all of them at Badr. *abramu* they made perfect, and *abram* is the making of things. I *abram* something means I made it perfect, and *abram* the fighting if he made the killing perfect, and it is the second killing,

and the first is Suhail, as he said:

.....From Sahil and Mubram

The meaning is: Or have they planned a plan, then We will plan a plan for them? Ibn Zayd, Mujahid, and Qatadah said: Or have they agreed to deny it, then We will agree to punish them with resurrection. Al-Kalbi said: Or have they decided a matter, then We will decide upon them with punishment. And *or* means *rather*. It was said: **Or have they decided** is in apposition to His statement: **Have We appointed other than the Most Merciful gods to be worshipped?** (al-Zukhruf 43:45). It was said: That is, We have brought you the truth, but you did not listen. Or have they listened, but turned away, because they decided in themselves a matter in which they believed in the punishment.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik' and he is the keeper of the Fire.** Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great Fire * Then he will neither die therein nor live.** So when they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what

Surat al-Zukhruf 43:79

Or have they decided upon a matter? Then indeed, We are deciding upon it.

God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

79- **Or have they plotted a plan, then We are plotting.** "Am is the disconnected particle that means rather," and the hamza means: "Rather, they have plotted a plan." In that there is a transition from the anguish of the people of Hell to the narration of what will happen from them. Ibram means perfection and mastery. It is said that Ibrammat al-Shi' means I perfected and mastered it. Ibram al-Habl means if you twist it tightly. The meaning is: Rather, they have plotted a plan against the Prophet, peace and blessings be upon him, then We are plotting a plan for them. This was said by Mujahid, Qatadah, and Ibn Zayd. Similar to this is the saying of God the Almighty: "Or do they intend a plan? Then it is those who disbelieve who are the plotters." It was said that the meaning is: Or have they decided a plan, then We are the ones who will decide upon them. We have commanded them with the punishment.

Tafsir al-Baghawi

79. **Or have they decided,** or have they determined, **a matter,** in plotting against the Messenger of God, may God bless him and grant him peace, **then We will decide,** or have determined, a matter in their punishment. Mujahid said: If they plotted evil, I will plot the same against them.

Tafsir al-Baidawi

79- "Or have they decided on a plan" to deny and reject the truth and not just hate it. "Then We will decide" a plan to punish them and to deviate from the address to indicate that this is worse than their hatred. Or have the polytheists decided on a plan of their plot against the Messenger? "Then We will decide" our plan against them. This is supported by His statement:

Surat al-Zukhruf 43:80

Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down.

Tafsir al-Jalalayn

80 - **Or do they think that We do not hear their secrets and their private conversations?** What they whisper to others and what they declare openly among themselves? *Yes.* We hear that, **and Our messengers the guardians are with them with them writing down that.**

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi, who said: While there were three men between the Ka'bah and its curtains, two of them from Quraysh and one from Thaqafi, or two from Thaqafi and one from Quraysh, one of them said: Do you think that God hears our speech? Another said: If you speak aloud, He hears, and if you speak in secret, He does not hear. Then the verse was revealed: Or do they think that We do not hear their secrets and their private conversations?

Tafsir al-Tabari

And His statement: **Or do they think that We do not hear their secrets and their private conversations?** He says: Or do these polytheists think that We do not hear what they have hidden from the people of their speech, and what they have consulted among themselves and whispered about it to the exclusion of others, so that We do not punish them for it because it is hidden from Us?

And His statement: **Yes, and Our messengers are with them, writing down.** God Almighty says: Rather, We know what they whisper among themselves and what they conceal from the people of their secret speech, and Our guardians are with them, meaning they are with them, writing down what they uttered of speech and spoke of their words.

He mentioned that this verse was revealed about three people who argued about whether God Almighty should listen to the words of His servants.

It was mentioned that he said that: Amr bin Saeed bin Yasar Al-Qurashi told me, he said: Abu Qutaybah told us, he said: Asim bin Muhammad Al-Amri told us, on the authority of Muhammad bin Ka'b Al-Qurazi, he said: While three people were between the Kaaba and its curtains, two of them from Quraysh and one from Thaqafi, or two from Thaqafi and one from Quraysh, one of the three said: Do you think that God hears our speech? The first said: If we speak out loud, He hears, but if we speak in secret, He does not hear. The second said: If He hears when you speak out loud, then He hears when you speak in secret. He said: Then this verse was revealed: **Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with**

them, writing down.

And similar to what we said about the meaning of His statement: **Yes, and Our messengers are with them, writing down,** the people of interpretation said.

Mention of who said that: Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Yes, and Our messengers are with them, writing down.** He said: The guardians.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Yes, and Our messengers are with them, writing down.** That is, with them.

Tafsir al-Qurtubi

The Almighty says: **Or do they think that We do not hear their secrets and their private conversations?** That is, what they keep secret within themselves and whisper among themselves. *Yes,* We hear and know. **And Our messengers are with them, writing down.** That is, the guardian angels are with them, writing down what they say. It was narrated that this was revealed about three men who were between the Kaaba and its curtains. One of them said: **Do you think that God hears our speech?** The second said: **If you speak aloud, He hears, but if you speak in secret, He does not hear.** The third said: **If He hears when you speak out, then He hears when you speak in secret.** This was stated by Muhammad ibn Ka'b al-Qurazi. This meaning was previously mentioned from Ibn Mas'ud in Surat Fussilat.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the happy ones, He then mentioned the wretched ones, saying: "Indeed, the criminals will abide eternally in the punishment of Hell. It will not be relieved from them" meaning for a single hour. **And therein they will be in despair** meaning hopeless of all good. **And We did not wrong them, but it was they who were the wrongdoers** meaning because of their evil deeds after the proof was established against them and the messengers were sent to them, but they denied and disobeyed, so they were punished for that as a fitting recompense. And your Lord is not unjust to His servants. **And they will call, 'O Malik' and he is the keeper of the Fire.** Al-Bukhari said: Hajjaj bin Munhal narrated to us, Sufyan bin Uyaynah narrated to us, on the authority of Amr bin Ata', on the authority of Safwan bin Ya'la, on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting on the pulpit, **And they will cry out, 'O Malik, let your Lord put an end to us,'** meaning, let him take our souls and relieve us of what we are in, for they are as God, the Most High, said: **He will not put an end to them so that they die, nor will He lighten for them some of its punishment.** And God, the Most High, said: **And the most wretched will avoid it, * Who will burn in the Great Fire * Then he will neither die therein nor live.** So when

Surat al-Zukhruf 43:80

Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down.

they asked to die, Malik answered them, **He said, 'Indeed, you will remain.'** Ibn Abbas said: He remained for a thousand years. Then he said, **Indeed, you will remain.** Narrated by Ibn Abi Hatim, meaning, you will have no way out of it and no escape from it. Then he mentioned the reason for their wretchedness, which was their opposition to the truth and their opposition to it, so he said, **Indeed, We have brought you the truth,** meaning, We have made it clear to you, explained it, and interpreted it. **But most of you are averse to the truth,** meaning, your natures do not accept it or turn to it, but rather submit to falsehood. And you glorify it, and turn away from the truth and reject it and hate its people, so blame yourselves. And regret when regret will not benefit you. Then God, the Blessed and Exalted, said: **Or have they plotted a plan? Then We will plot.** Mujahid said: They wanted to plot evil, so We plotted against them. What Mujahid said is like what God, the Most High, said: **And they plotted a plan, and We plotted a plan, while they perceived not.** This is because the polytheists were plotting to reject the truth with falsehood through tricks and deceit that they used, so God, the Most High, plotted against them and brought the consequences of that upon them. For this reason, He said: **Or do they think that We do not hear their secrets and their private conversations?** meaning their secret and their public actions. **Yes, and Our messengers are with them, writing down.** meaning, We know what they are doing, and the angels also write down their deeds, small and great.

Fath al-Qadir

Al-Kalbi said: 80- **Or do they think that We do not hear their secrets and their private conversations?** That is, do they think that We do not hear what they whisper to themselves, or what they talk about secretly in a private place, or what they whisper among themselves? **Yes,** We hear that and we act upon it. **And Our messengers are with them, writing down,** that is, the guardians with them write down everything that comes from them of words or actions. The sentence is in the accusative case as a state, or it is conjoined with the sentence that indicates *Yes*.

Tafsir al-Baghawi

80. **Or do they think that We do not hear their secrets and their private conversations?** What they whisper to others and whisper among themselves? *Yes,* we hear that and know. **And Our messengers,** also from the angels, meaning the guardian angels, **are with them writing it down.**

Tafsir al-Baidawi

80- **Or do they think that We do not hear their secrets and their private conversations?** "Yes." **We hear them,** "and Our messengers," and the guardians, along with that. **With them,** "are constant with them." **They write**

Surat al-Zukhruf 43:81

Say, **If the Most Merciful had a son, then I would be the first of his worshippers.**

Tafsir al-Jalalayn

81 - (Say: If the Most Gracious had a son) hypothetically **then I would be the first of the worshippers** of a son, but it has been proven that the Most High has no son, so His worship is negated.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement: "Say: If the Most Gracious had a son, then I would be the first of his worshippers." Some of them said in the meaning of that: Say, O Muhammad, if the Most Gracious had a son, as you say and claim, O polytheists, then I would be the first of the believers in God in your denial, and the one who denies what you say that He has a son.

It was mentioned that he said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "Say: If the Most Gracious had a son," as you say, **then I would be the first of the worshippers**, the believers in God, so say what you will.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Then I am the first of the worshippers**, he said: Say: If God had a son according to what you say, then I am the first to worship God and declare Him One and to deny you.

Others said: Rather, the meaning of this is: Say, **The Most Gracious has no son**, so I am the first of those who worship Him in that.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: "Say: If the Most Gracious had a son, then I would be the first of the worshippers," meaning: The Most Gracious had no son, so I would be the first of the witnesses.

Others said: Rather, the meaning of that is negation, and the meaning of *that* is denial, and the interpretation of that is: that was not and should not be.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "Say: If the Most Gracious had a son, then I would be the first of the worshippers." Qatada said: This is a phrase from the speech of the Arabs: **If the Most Gracious had a son**, meaning that this did not happen, and it should not

happen.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Say, 'If the Most Gracious had a son, then I would be the first of those who worship Him,'** he said: This is a denial that the Most Gracious had no son, God denies Himself that He has a son. Rather, the word *what* means: the Most Gracious had no son, the Most Gracious has no son, like His statement, **And if their plot was to move mountains** (Ibrahim 14:46), it means: their plot was not to move mountains, so what God has sent down from His Book and decreed from His decree is more firmly established than mountains. And *if* is *what* if what was, the Arabs say: if it was, and what you say was not. And regarding His statement, **then I am the first of those who worship Him**, or whoever worships God with faith and belief that the Most Gracious has no son, on this I worship God.

Ibn Abd al-Rahim al-Barqi told me: Amr ibn Abi Salamah told us: I asked Ibn Muhammad about the statement of God: **If the Most Gracious had a son**, he said: He did not have a son.

Ibn Abd al-Rahim al-Barqi told me, saying: Amr told us, saying: I asked Zayd ibn Aslam about the statement of God: "Say: If the Most Gracious had a son," he said: This is a well-known statement of the Arabs, "If it was: it was not, if this matter ever happened." Then he said: And His statement, "And if it was: it was not."

Others said: The meaning of *indeed* in this context is the meaning of recompense. They said: The interpretation of the statement is: If the Most Merciful had a son, I would have been the first to worship Him with that.

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, "Say: If the Most Gracious had a son, then I would be the first of his worshippers." He said: If He had a son, I would have been the first to worship Him because He had a son, but He has no son.

Others said: The meaning of this is: Say, **If the Most Gracious had a son, then I am the first to reject that.** They directed the meaning of *worshippers* to those who deny and reject it, from the saying of the Arabs: **So-and-so has worshipped this matter** if he is disgusted by it, angry, and rejects it, so he worships a slave, as the poet said:

Oh, I love Umm Al-Walid, and when she saw my head, she became a worshipper

As the other said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

Yunus ibn Abd al-A'la told me, saying: Ibn Wahb told us, saying: Ibn Abi Dhi'b told me, on the authority of Abu Qusayt, on the authority of Ba'jah ibn Zayd al-Juhani, that a woman from among them went to her husband, who was also a man from among them, and gave birth to a child after six months. This was mentioned to Uthman ibn Affan **may God be pleased with him**, so he ordered that she be stoned. Then Ali

Say, "If the Most Merciful had a son, then I would be the first of his worshippers."

ibn Abi Talib **may God be pleased with him** went to him and said: God, the Blessed and Exalted, says in His Book: **And his gestation and weaning is thirty months** (al-Ahqaf 46:15), and He said: **And his weaning is in two years** (Luqman 31:14). He said: By God, Uthman did not worship until he sent for her to return. Yunus said: Ibn Wahb said: *Abd* means he refused.

The first of the sayings on this matter, in my opinion, that is correct is the saying of the one who said: The meaning of *in* is the condition that requires the reward, according to what we mentioned from al-Suddi, and that is that *in* does not go beyond one of two meanings in this place: either it is the letter that is in the meaning of the condition that requires the reward, or it is in the meaning of denial. And suppose if it is directed towards denial, the speech does not have much meaning, because it becomes in the meaning of: Say, the Most Gracious has no son. And if it becomes in that meaning, the ignorant people of the polytheists of God think that he only denied with that that God Almighty had a son before some time, then created a son for him after he did not have one. Although if that was its meaning, then those whom God commanded His Prophet Muhammad, may God bless him and grant him peace, to say to them: The Most Gracious has no son, so I am the first of the worshippers, would have been able to say to him, you have spoken the truth, and it is as you said. We did not claim that he always had a son, but rather we said: He did not have a son, then He created the jinn and married them, so a son came to Him from them, as God informed us about them that they used to say. And God, may He be exalted, would not have provided evidence for His Prophet. May the peace and blessings of God be upon him and upon those who deny him, with the proof they are able to attack it. Since our explanation of *if* to mean denial is what we mentioned, then what is most similar to the two meanings of it is the condition. Since that is the case, then it is clear that what we say is correct, that the meaning of the speech is: Say, O Muhammad, to the polytheists of your people who claim that the angels are daughters of God: If the Most Merciful had a son, then I would be the first of you to worship Him in that. But He has no son, so I worship Him because He has no son, and it is not appropriate for Him to have one.

If the speech is directed to what we have said from this aspect, it is not in the form of doubt, but rather in the form of gentleness in speech and good discourse, as God Almighty said: "Say: 'God, and either we or you are upon guidance or in manifest error'" (Saba': 24).

He knew that he was right, and that his opponents were clearly astray.

Tafsir al-Qurtubi

The Almighty's saying: "Say: If the Most Gracious had a son, then I would be the first of his worshippers." There is a difference of opinion regarding its meaning. Ibn Abbas, Al-Hasan, and Al-Suddi said: The meaning is that the Most Gracious had no son. *If* means *what*,

and the speech is complete on this basis. Then you begin: **Then I would be the first of his worshippers**, meaning the monotheists of the people of Mecca, on the basis that he had no son. The pause at **the worshippers** is complete. It was said: The meaning is: Say, O Muhammad, if it is proven that God had a son, then I would be the first to worship his son. However, it is impossible for him to have a son, and it is as you say to someone you are debating: If what you said is proven by evidence, then I would be the first to believe it. This is an exaggeration in the improbability, meaning there is no way to believe it. This is a softening of speech, like His saying: **And either we or you are upon guidance or in manifest error.** (Saba': 24) The meaning on this basis is: Then I am the first of those who worship that son, because glorifying a son is glorifying a father. Mujahid said: The meaning is: If the Most Gracious had a son, then I would be the first to worship him. Alone, as he has no son, and Al-Suddi also said: The meaning is if he had a son I would have been the first to worship him as he had a son, but that is not appropriate, Al-Mahdawi said *if* according to these sayings is for the condition, and it is the best, and it is the choice of Al-Tabari, because its meaning is what is imagined with it that the meaning was not for him in the past, and it was said: The meaning of **the worshippers** is the two worshippers, and some scholars said, if it was like that it would be the two worshippers, and likewise Abu Abd Al-Rahman and Al-Yamani read **so I am the first of the worshippers** without an alif, it is said: a servant worships a servant **with the movement** if he is proud and angry then he is a servant, and the name is servanthood, like pride, on the authority of Abu Zaid Al-Farazdaq said:

Those are my companions, so bring me someone like them, and I will hate to satirize Kulayb with a dram.

He also chants:

These are people who, if they satirize me, I will satirize them. I would rather not satirize Kulayb in Daram.

Al-Jawhari said: Abu Amr said: The Almighty's saying: **So I am the first of the worshippers** comes from the word *anf annūf* and *angry*. Al-Kisa'i and Al-Qutbi said the same, and Al-Mawardi narrated it from them. Al-Harawi said: The Almighty's saying: **So I am the first of the worshippers** is said to be from **'abd ya'budu**, meaning from *al-'afinīn*. Ibn 'Arafa said: It is only said that **'abd ya'budu a slave** is a slave, and it is rarely said *'ābid*. The Qur'an does not come with a little of the language or the unusual, but the meaning is: So I am the first of those who worship God Almighty, as He is One and has no children. It was narrated that a woman entered upon her husband and gave birth to a child from him after six months. This was mentioned to 'Uthman, may God be pleased with him, so he ordered that she be stoned. 'Ali said to him: God Almighty said: **And his gestation and weaning is thirty months.** (al-Ahqaf 46:15), and He said in another verse: **And his weaning is in two years.** (Luqman 31:14), so by God, he did not worship 'Uthman until he sent for her to return. 'Abdullah bin Wahb said: meaning he did not disdain or become accustomed. Ibn Al-A'rabi said: **So I am the first of the worshippers** means... The angry

ones, and it was said: **So I am the first of the worshippers** meaning I am the first to worship Him in His Oneness, opposing you. Abu Ubaidah: Its meaning is the deniers, and it was said: He worshipped my right, meaning he denied me, and the people of Kufa, except for Asim, read *son* with a damma on the waw and a sukoon on the lam, the rest and Asim *son* and it was mentioned before.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him.*** That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship,** meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships.** Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months,** and He, the Almighty, the Majestic, said, **And his weaning is in two years.** He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **if this is the case, then I am abstaining from it?** This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him,** meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those

who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him,** meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him,** and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** So how are they deluded? meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them? they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance,

Say, "If the Most Merciful had a son, then I would be the first of his worshippers."

foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,**" two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

Then God, the Exalted, commanded His Messenger, may God bless him and grant him peace, to say to the infidels a statement that would bind them to the proof and would cut off the doubts they presented. He said: 81- "Say: 'If the Most Gracious had a son, then I would be the first of his worshippers.'" That is, if He had a son, as you say and as you claim, then I would be the first to worship God alone, because whoever worships God alone has denied that He had a son. This is what Ibn Qutaybah said. Al-Hasan and Al-Suddi said: The meaning is that the Most Gracious did not have a son, and His statement: **Then I would be the first of his worshippers** is the beginning of a statement. It was

also said that the meaning is: Say, O Muhammad, if it is proven that God has a son, then I would be the first to worship this son that you claim has been proven, but it is impossible for Him to have a son. It denies the existence of a son in the most eloquent, complete, and elegant manner. This is what is apparent from the Qur'anic system. An example of this is the saying of the Most High: **Indeed, we or you are upon right guidance or in manifest error.** An example of this is when a man says to someone who is debating him: **If you prove what you say with evidence, then I am the first to believe it and say it.** So, *in if* is a conditional particle. This was preferred by Ibn Jarir and others. It was said that the meaning of *al-'abideen* is **those who are averse to worship**, which is a forced and unavoidable matter. However, Abu Abd al-Rahman al-Yamani read *al-'abideen* without an alif. It is said that **'abd ya'budan 'abdan** with a fat-ha: if he is averse and angry, then he is 'abd. The noun *'abdah* is like *anfah*. Perhaps the one who read this strange and far-fetched reading is rejecting the meaning of **I am the first of the worshippers**, and he is neither prepared nor surprised. Al-Jawhari narrated on the authority of Abu 'Amr regarding his saying: **I am the first of the worshippers**, that it is from averseness and anger. Al-Mawardi narrated it on the authority of al-Kisa'i and al-Qutaybi, and al-Farra' said the same. Ibn al-A'rabi also said: The meaning of the worshippers is the angry and the rude. Abu Ubaidah said: It means the deniers. It was said that 'Abdani Haqqi' means 'he denied me'. They recited the following words of al-Farazdaq in support of the meaning they said:

Those are my companions, so bring me someone like them, and I will hate to satirize Kulayb with a sword.

He also said:

These are people who, if they satirized me, I would satirize them. I would rather not satirize Kulayb in Daram.

There is no doubt that the word 'abd' and 'a'bad, meaning 'to be angry' or 'to be angry', are well-established in the Arabic language. The transmission of these imams is sufficient as proof. However, making what is in the Qur'an of this is a forced and unavoidable exaggeration and a clear arbitrariness. Ibn 'Arafah refuted what they said, saying: It is only said **'abd ya'budu worshipper**, so he is 'abd, and it is rarely said **'aabid' worshipper**, and the Qur'an does not come with the little of the language or the unusual. The majority read *walad* in the singular, and the people of Kufa, except 'Asim, read *walad* with a damma on the waw and a sukoon on the lam.

Tafsir al-Baghawi

81. "Say: If the Most Gracious had a son, then I would be the first of his worshippers," meaning if the Most Gracious had a son, as you say and as you claim, then I would be the first to worship Him, for He is One, without partner or son. It was narrated on the authority of Ibn Abbas: *If* meaning the Most Gracious did not

have a son, then I would be the first of his worshippers who testify to that, making *if* mean denial.

Al-Suddi said: Its meaning is that if the Most Gracious had a son, then I would be the first to worship Him with that, but He has no son.

It was said: *Al-Abidin* means the first to deny and reject what you said.

It is said: It means: I am the first to be angry for the sake of the Most Merciful that he be called a son. It is said: *Abd ya'bud* if he is disgusted and angry.

Some people said: It is said that he is a slave, so he is a worshipper. Rather, it is said that he is a slave.

Tafsir al-Baidawi

81- "Say, 'If the Most Gracious had a son, then I would be the first of his worshippers.'" The Prophet, may God bless him and grant him peace, is more knowledgeable about God and what is valid for Him and what is not valid for Him, and is more deserving of venerating what requires veneration. And from venerating a father is venerating his son. This does not necessarily mean that the existence of the son and his worship of him are valid, as the impossible may entail the impossible. Rather, what is meant is their denial in the most eloquent way, as in the Most High's statement: **If there had been within them gods besides God, they both would have been ruined.** However, *if* then indicates the denial of both ends, and *if* here does not indicate it or its opposite, as it is merely a condition. Rather, the denial is known due to the denial of the necessary consequence, which indicates the denial of its consequence. The indication is that his denial of a son is not due to stubbornness and argument, but if there had been, he would have been the most deserving of acknowledgment. It was said that its meaning is if he had a son, as you claim, then I am the first of those who worship God, who believe in His Oneness, or who are averse to Him, or that he would have a son from a slave who worships if his aversion is intense, or that he did not have a son, then I am the first of those who believe in His Oneness from the people of Mecca. Hamzah and Al-Kisa'i read *son* with a dammah and a sukoon on the lam.

Surat al-Zukhruf 43:82

Glory be to the Lord of the heavens and the earth, the Lord of the Throne, above what they describe.

Surat al-Zukhruf 43:82

Glory be to the Lord of the heavens and the earth, the Lord of the Throne, above what they describe.

Tafsir al-Jalalayn

82 - **Glory be to the Lord of the heavens and the earth, Lord of the Throne the Throne from what they describe** they say of the lie of attributing a son to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Glory be to the Lord of the heavens and the earth**, God Almighty says: To exonerate and sanctify the Owner of the heavens and the earth and the Owner of the Throne who encompasses all of that, and what is in that of creation, which these polytheists falsely describe Him with, and which they attribute to Him of a son and other things that should not be attributed to Him.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **The Lord of the Throne is above what they describe**: meaning what they lie about.

Tafsir al-Qurtubi

Glory be to the Lord of the heavens and the earth meaning, in glorification and sanctification of Him, He has purified Himself from everything that requires occurrence, and He commanded the Prophet, may God bless him and grant him peace, to be purified, **from what they describe** meaning from what they say of lies.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him**. That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what

He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships**. Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayn on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years**. He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it**? This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him**, meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him**, meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him**, and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe**. Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so

He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth.

And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** **So how are they deluded?** meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said,

God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, meaning the polytheists, and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

82- **Glory be to the Lord of the heavens and the earth, Lord of the Throne, from what they describe.** That is, He is glorified and sanctified from what they say of the lie that He has a son and they invent about Him, glory be to Him, what is not befitting of His status. If this is from the words of God, glory be to Him, then He has glorified Himself from what they said. If it is from the complete words of His Messenger that He commanded him to say, then He commanded him to add to what he narrated from them, according to their false claim, the glorification and sanctification of his Lord.

Tafsir al-Baghawi

82. Then He purified Himself and said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe** from what they say of lies.

Tafsir al-Baidawi

82- **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Regarding His having a son, these bodies, being origins with continuity, are free from what all other bodies are characterized by, which is generating likenesses. So what do you think of their Creator and Maker?

Surat al-Zukhruf 43:83

So leave them to indulge in idle talk and play until they meet the Day they are promised.

Surat al-Zukhruf 43:83

So leave them to indulge in idle talk and play until they meet the Day they are promised.

Tafsir al-Jalalayn

83 - **So leave them to indulge in their falsehood and play** in their worldly life **until they meet the Day they are promised** of punishment, which is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So, O Muhammad, leave these slanderers against God, who describe Him as having a son, to indulge in their falsehood and play in their worldly life **until they meet the Day they are promised**, which is the Day when God will burn them in Hell for their slander against Him, and that is the Day of Resurrection.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **until they meet the Day they are promised**, he said: The Day of Resurrection.

Tafsir al-Qurtubi

The Almighty's saying: **So leave them to plunge into falsehood and play** meaning the disbelievers of Mecca when they denied the punishment of the Hereafter, that is, leave them to plunge into their falsehood and play in their worldly life, **until they meet their promised Day** either the punishment in this world or in the Hereafter. It was said that this was abrogated by the verse of the sword. It was said that it is decisive, but it was presented as a threat. Ban Muhaisin, Mujahid, Hamid, Ibn al-Qa'qa', and Ibn al-Samiq' read **until they meet** with a fat-ha on the ya' and a sukoon on the lam without an alif, and a fat-ha on the qaf here and in at-Tur and at-Ma'arij the rest read *yilaqa*.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him**. That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what

He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships**. Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayn on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years**. He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it**? This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him**, meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him**, meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him**, and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him, meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe**. Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** **So how are they deluded?** meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad

(peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

83- **So leave them to plunge into falsehood and play** meaning leave the disbelievers where you have not guided them to that which you have guided them with nor have responded to what you have called them to, to plunge into their falsehoods and play in their worldly life **until they meet their Day which they are promised** which is the Day of Resurrection, and it was said that it is the torment in this world. It was said that this was abrogated by the verse of the sword, and it was said that it was not abrogated and was only stated as a threat. The majority of scholars read it as *yalaghu* **they will meet**, and Mujahid, Ibn Muhaisin, Hamid, and Ibn al-Samirah read it *hatta yalaghu* **until they will meet** with a fat-ha on the ya' and a sukoon on the lam without an alif. This reading was narrated on the authority of Abu Amr.

Tafsir al-Baghawi

83. **So leave them to indulge in falsehood and play in their worldly affairs until they meet the Day they are promised,** meaning the Day of Resurrection.

Tafsir al-Baidawi

83- **So leave them to indulge in their falsehood and play in their worldly life until they meet the Day they are promised,** meaning the Day of Resurrection. This indicates that their statement is based on ignorance and following whims, and that their hearts are sealed and they will be tormented in the Hereafter.

Surat [UNKNOWN BOOK] [UNKNOWN VERSE]

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And He is God in the heaven and God on the earth.
And He is the Wise, the Knowing.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

84 - **And He is the One** who is **God in the heaven** by realizing the two hamzas and dropping the first and facilitating it like the ya', meaning worshipped **and God on the earth** and each of the two adverbials is related to what comes after it **and He is the Wise** in managing His creation **the Knowing** of their interests

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He is God in the heaven and God on the earth**, God Almighty says: And God, to whom belong divinity, is worshipped in the heaven and on earth, just as He is worshipped in the heaven. There is nothing worthy of worship other than Him. God Almighty says: So single out worship for the One with this description, and do not associate anything with Him.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And He is God in the heaven and God on the earth**, he said: He is worshipped in the heaven and is worshipped on the earth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And He is God in the heaven and God on the earth**: meaning He is worshipped in the heaven and on the earth.

And His saying: **And He is the Wise, the Knowing**, means: He is the Wise in managing His creation and subjecting them to whatever He wills, and the Knowing of their interests.

Tafsir al-Qurtubi

God Almighty says: **And He is God in the heaven and God on the earth, and He is the Wise, the Knowing**.

This is a denial of their claim that God has a partner and a son, meaning that He is the One who deserves

to be worshipped in the heavens and the earth. Umar **may God be pleased with him** and others said: The meaning is that He who is in the heavens is a god on the earth, and this is how he recited it. The meaning is that He is worshipped in them. It was narrated that he, Ibn Mas'ud, and others recited: **And He who is in the heavens is God and on the earth is God**. This is contrary to the Qur'an. *God* is raised as the predicate of a deleted subject, meaning that He who is in the heavens is a god. Abu 'Ali said this, and its deletion is good due to the length of the speech. It was said: *In* means on, like the Most High's statement: **And I will surely crucify you on the trunks of palm trees** (Ta-Ha: 71), meaning on the trunks of palm trees, meaning that He is able to dominate the heavens and the earth, **And He is the Wise, the Knowing**. It was mentioned above.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him**. That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships**. Ibn Jarir mentioned from this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayn on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years**. He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it**? This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali

ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him,** meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him,** meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him,** and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit

him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.' So how are they deluded?** meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said. **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

84- **And He is God in the heaven and God on the earth.** The preposition and its object in both instances are related to god because it means worshipped or deserving of worship. The meaning is: He is the one worshipped in the heaven and worshipped on earth, or

Surat [UNKNOWN BOOK]

[UNKNOWN VERSE]

deserving of worship in the heaven and worship on earth. Abu Ali Al-Farisi said: *God* in both instances is nominative as the predicate of a deleted subject: that is, He who is in the heaven is God and on earth is God. It is appropriate to omit it due to the length of the statement. He said: The meaning is to inform about His divinity, not about His existence in them. Qatada said: He is worshipped in the heaven and on earth. It was said that *in* means *over*: that is, He is able to have power over the heaven and earth as in His statement: **And I will surely crucify you on the trunks of palm trees.** Umar ibn Al-Khattab, Ali ibn Abi Talib, and Ibn Mas'ud read **He who is in the heaven is God and on the earth is God**, implying that knowledge has the meaning of a derivative, so the preposition and its object are related to it from this perspective. **And He is the Wise, the Knowing**, that is, the eloquent in wisdom and abundant in knowledge.

Tafsir al-Baghawi

84. **And He is God in the heaven and God on the earth**, [Qatada said: He is worshipped in the heaven and on the earth. There is no god but Him], **and He is the Wise**, in managing His creation, **the Knowing**, of their interests.

Tafsir al-Baidawi

84- **And He is God in the heaven and God on the earth** He is worthy of being worshipped in them, and the adverbial phrase is related to it because it means the worshipped or includes its meaning, like your saying: He is Hatim in the city, and likewise in whoever recites God. The referent is a deleted subject due to the length of the connection to the object of the predicate and the conjunction to it, and it is not permissible to make it its predicate because it does not have a referent. But if it is made a relative clause and the power of God is a deleted subject due to being, then a sentence built for the relative clause indicates that His being in the heaven means divinity without stability, and in it is the negation of the heavenly and earthly deities and His being the only one deserving of divinity. **And He is the Wise, the Knowing** is like the evidence for it.

Surat al-Zukhruf 43:85

And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them, and with Him is knowledge of the Hour, and to Him you will be returned.

Tafsir al-Jalalayn

85 - **And blessed** glorified **He to whom belongs the dominion of the heavens and the earth and whatever is between them, and with Him is knowledge of the Hour** when it will come **and to Him you will be returned** with the *ba'* and the *ta'*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Blessed be He to whom belongs authority over the seven heavens and the earth, and all that is between them. His rule applies over all of that, and His decree is carried out concerning them. He says: How can He have a partner when His rule and judgment are effective over them? **And with Him is knowledge of the Hour.** He says: And with Him is knowledge of the Hour when the scum will rise and creation will be gathered from their graves for the place of reckoning.

His statement: **And to Him you will return.** He says: And to Him, O people, you will return after your death, so you will go to Him and He will reward the good-doer for his goodness and the evil-doer for his evil.

Tafsir al-Qurtubi

The Almighty said: **And blessed** is derived from *barakah*, and it has been mentioned before. **And with Him is knowledge of the Hour** meaning the time of its occurrence. **And to Him you will be returned.** Ibn Kathir, Hamzah, and Al-Kisa'i read **and to Him they will be returned** with a *ya'*, the rest with a *ta'*. Ibn Muhaisin, Hamid, Ya'qub, and Ibn Ishaq used to open the first letter according to their principles. The rest used a damma.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, If the Most Gracious had a son, then I would be the first of those who worship Him.* That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what

He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship,** meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships.** Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months,** and He, the Almighty, the Majestic, said, **And his weaning is in two years.** He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it?** This is questionable, so let it be considered, unless it is said that *in* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him,** meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him,** meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him,** and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play**

And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them, and with Him is knowledge of the Hour, and to Him you will be returned.

in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** So how are they deluded? meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said,

God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,**" two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

85- **And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them.** Tabarak is a verbal noun derived from barakah, which means abundant goodness. What is meant by **between them** is the air and the animals in it. **And with Him is knowledge of the Hour,** meaning knowledge of the time when it will occur. **And to Him you will be returned.** Everyone will be rewarded according to what he deserves of good and evil, and in it is a severe threat. The majority of scholars read *tarja'oonu* with a fathah, while Ibn Kathir, Hamzah, and al-Kisa'i read it with a tah.

Tafsir al-Baghawi

85. **And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them, and with Him is knowledge of the Hour, and to Him you will be returned.** Ibn Kathir, Hamza, and Al-Kisa'i read (*yirja'un*) with a ya', and the others with a ta'.

Tafsir al-Baidawi

85- **And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them** like the air. **And with Him is knowledge of the Hour** knowledge of the Hour in which the Resurrection will take place. **And to Him they will be returned** for

recompense. Nafi', Ibn 'Amir, Abu 'Amr, 'Asim, and Ruh read it with the letter ta' as a turning to the threat.

Surat al-Zukhruf 43:86

And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth while they know.

Surat al-Zukhruf 43:86

And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth while they know.

Tafsir al-Jalalayn

86 - **And those they invoke** worship, that is, the disbelievers **besides Him** that is, besides God **do not possess intercession** for anyone **except for he who bears witness to the truth** saying, **There is no god but God and they know** in their hearts what they bear witness to with their tongues, that is, Jesus, Aziz, and the angels, for they intercede for the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of this. Some of them said: The meaning of this is: Jesus, Ezra, and the angels whom these polytheists worship will not have the power to intercede with God for anyone at the Hour, except for the one who testifies to the truth, who believes in the oneness of God and obeys Him, with a monotheism that he knows and that is true in what His messengers brought.

Those who said that: Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And those they invoke besides Him do not possess intercession**, he said: Jesus, Ezra, and the angels.

His saying: **Except for he who bears witness to the truth**. He said: The word of sincerity, and they know that God is the truth, and Jesus, Ezra, and the angels. He says: Jesus, Ezra, and the angels do not intercede except for he who bears witness to the truth, and he knows the truth.

Others said: What he meant by that is: The gods that the polytheists call upon and worship besides God do not possess intercession except for Jesus, Ezra, their relatives, and the angels who bore witness to the truth and acknowledged it while knowing the truth of what they bore witness to.

Mention of those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth and they know**: the angels, Jesus, and Ezra, they were worshipped instead of God and they have intercession with God and a status.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada:

Except for those who bear witness to the truth. He said: The angels, Jesus, son of Mary, and Ezra, for they have a testimony before God.

The most correct of the sayings on this matter is to say: God, the Most High, mentioned that those whom the polytheists worship besides God do not have the right to intercede with Him for anyone, except for one who testifies to the truth, and his testimony to the truth is his acknowledgment of the Oneness of God, meaning by that: except for one who believes in God, and they know the reality of His Oneness. He did not specify that the one who does not have the right to intercede among them is some of those who were worshipped besides God. This applies to all of those whom the Quraysh worshipped besides God on the day this verse was revealed, and others besides them. There were among them those who worshipped gods besides God, and there were among them those who worshipped angels and others besides Him. All of them are included in His statement: And those whom the Quraysh and the rest of the Arabs call upon besides God do not have the right to intercede with God. Then He, the Most High, made an exception by saying: **Except for those who bear witness to the truth while they know**. They are the ones who bear witness to the truth, and they unify God and sincerely declare His oneness to be sincere, with knowledge and certainty that they possess the power of intercession with Him by His permission for them to do so, as He, the Most High, said: **And they do not intercede except for him with whom He is pleased**. (Al-Anbiya': 28) So He, the Most High, confirmed for the angels, Jesus, and Ezra the right to intercession that He denied for the gods and idols by making an exception.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **Except he who bears witness to the truth**. "From" is in the accusative case, and what is meant by **those they invoke besides Him** are Jesus, Ezra, and the angels. The meaning is that these do not possess intercession except for he who bears witness to the truth and believes with knowledge and insight. This was said by Sa'id ibn Jubayr and others. He said: The testimony of truth is **there is no god but God**. It was also said that *from* is in the nominative case, meaning that those they invoke besides Him do not possess intercession, meaning the gods according to the statement of Qatadah, meaning that they do not intercede for their worshippers except he who bears witness to the truth, meaning Ezra, Jesus, and the angels, for they bear witness to the truth and the Oneness of God, **and they know**, the reality of what they bore witness to. It was said that it was revealed because Al-Nadr ibn Al-Harith and a group of Quraysh said: If what Muhammad says is true, then we take the angels as our guardians, and they are more deserving of intercession for us than he. So God revealed: **And those they invoke besides Him do**

not possess intercession except for he who bears witness to the truth. That is, they believed that the angels, idols, jinn, or devils intercede for them, and no one has intercession. On the Day of Resurrection, **except for he who bears witness to the truth**, meaning the believers if they are given permission. Ibn Abbas said: **except for he who bears witness to the truth**, meaning he bears witness that there is no god but God and that Muhammad is the Messenger of God. It was also said: These worshippers other than God do not have the power to have anyone intercede for them except for he who bears witness to the truth, for he who bears witness to the truth will be interceded for, but he who bears witness to the truth will not be interceded for. *Except* means but, meaning the polytheists will not attain intercession, but he who bears witness to the truth will attain intercession. So it is a disjunctive exception, and it is permissible for it to be connected, because in the phrase **those they invoke other than Him** are the angels. It is said: I interceded for him and I interceded for him, like I entrusted him and I entrusted him. The meaning of intercession and its derivation have already been mentioned in Surat Al-Baqarah, so there is no point in repeating it. It was also said: **except for he who bears witness to the truth**, except for he for whom the angels bear witness that he was on the truth in this world, despite their knowledge of that from him, because God informed them of it, or because they witnessed him on the faith.

Second: The Almighty's statement: **Except for those who bear witness to the truth while they know** indicates two meanings: The first is that intercession for the truth is not beneficial except with knowledge, and that imitation is of no use without knowledge of the validity of the statement. The second: The condition of all testimonies in rights and other things is that the witness be knowledgeable about them, and similar to it is what was narrated "On the authority of the Prophet, may God bless him and grant him peace: If you see something like the sun, then bear witness, otherwise leave it," and this has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him.*** That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from**

a servant who worships. Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years.** He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it?** This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him**, meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him**, meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him**, and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people

Surat al-Zukhruf 43:86

And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth while they know.

worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** **So how are they deluded?** meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying,** O my Lord," two readings, one of them is the

accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

86- **And those they invoke besides Him do not possess intercession** meaning, those they invoke besides God, such as idols and the like, do not possess intercession with God, as they claim that they intercede for them. The majority of scholars read **they invoke** with a lower vowel, while As-Sulami and Ibn Waththab read it with a higher vowel. **Except for those who bear witness to the truth,** i.e., monotheism. **And they know,** i.e., they have knowledge and insight into what they have testified to. The exception may be connected, meaning: except for those who bear witness to the truth, namely, the Messiah, Ezra, and the angels, for they possess the power of intercession for whoever deserves it. It was also said that it is disconnected, meaning: but for those who bear witness to the truth, these will intercede for them. It is possible that the exception is omitted, meaning they do not possess the power of intercession for anyone except for those who bear witness to the truth. Sa'id ibn Jubayr and others said: The meaning of the verse is that these do not possess the power of intercession except for those who bear witness to the truth and believe with knowledge and insight. Qatadah said: They do not intercede for their worshippers, but rather they intercede for those who testify to God's Oneness. It has been said that the connection in this exception is based on making those they call upon general for everything worshipped besides God, and the disconnection is based on making it specific to idols.

Tafsir al-Baghawi

86. **And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth,** and they are Jesus, Ezra, and the angels, for they were worshipped instead of God, and they have intercession. Based on this, *min* is in the nominative case. It was said that *min* is in the genitive case, and

what is meant by **those they invoke** are Jesus, Ezra, and the angels, meaning that they do not possess intercession except for one who bears witness to the truth, and the first is more correct. What is meant by **bearing witness to the truth** is the saying **there is no god but God**, the word of monotheism, **and they know**, in their hearts what they have testified to with their tongues.

Tafsir al-Baidawi

86- **And those they invoke besides Him do not possess intercession** as they claimed that they are their intercessors with God. **Except for those who bear witness to the truth while they know** of monotheism. The exception is connected if what is meant by the relative clause is everything that is worshipped besides God, as the angels and Christ are included in it, and separate if it is specific to idols.

Surat al-Zukhruf 43:87

And if you ask them, "Who created them?" they will surely say, "God." So how are they deluded?

Surat al-Zukhruf 43:87

And if you ask them, **Who created them?** they will surely say, *God*. So how are they deluded?

Tafsir al-Jalalayn

87 - **And if** the lam of an oath **you ask them who created them, they will surely say, *God*** The nun of the nominative and the waw of the pronoun were omitted from it **so how are they turned away** are they turned away from the worship of God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if you, O Muhammad, ask these polytheists among your al-Nas 114: Who is behind them? They will surely say: God created us. So how are they deluded? So what is the reason for turning them away from worshipping the One who created them, and preventing them from attaining the truth in worshipping Him?

Tafsir al-Qurtubi

The Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** That is, they will acknowledge that God created them after they were nothing. **Then how are they deluded?** That is, how can they turn away from His worship and turn away from it until they associate others with Him, hoping for their intercession for him? It is said: **afkahu ya'fuka afkân**, meaning he turned him away and diverted him from something. From this is the Almighty's saying: **They said, 'Have you come to us to turn us away from our gods?'** (al-Ahqaf 46:22). It was said: That is, if you ask the angels and Jesus **who created them**, they will say, *God*. "Then how are they deluded?" That is, how can these people be deluded in their claim that they are gods?

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him.** That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the

commentators said about God Almighty's statement:

Then I would be the first of those who worship, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships.** Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years.** He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it?** This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him**, meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him**, meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him**, and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play**

in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** **So how are they deluded?** meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them? they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and

blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, 'O my Lord,'** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

87- And if you ask them, 'Who created them?' they will surely say, 'God.' The *lām* is the particle used to initiate an oath. The meaning is: If you ask these idol-worshipping polytheists, who created them, they will acknowledge and confess that God is their Creator, and they will not be able to deny it, nor will they be able to reject it, since the matter has been made clear and evident. **How then are they deluded?** That is, how can they turn away from the worship of God to the worship of someone other than Him and turn away from it, despite this acknowledgment? If someone acknowledges that God is his Creator, and worships an idol or an animal along with God or worships it alone, then he has worshipped one of God's creations. This shows an immeasurable amount of ignorance. It is said that **afkahu ya'fukahu ifkân** means to turn something away or divert it. It is also said that the meaning is: If you ask the Messiah, Ezra, and the angels, who created them, they will surely say God. How then are these disbelievers deluded in taking them as gods? It is also said that the meaning is: If you ask all the worshippers and the worshipped.

Tafsir al-Baghawi

87. And if you ask them, 'Who created them?' they will surely say, 'God.' **So how are they deluded?** They are turned away from worshipping Him.

Tafsir al-Baidawi

87- And if you ask them, 'Who created them?' You will ask the worshippers or the worshipped ones. **They will surely say, 'God.'** Because it is difficult to deny this and His great manifestation, **How then are they deluded?**

Surat al-Zukhruf 43:87

And if you ask them, "Who created them?" they will surely say, "God." So how are they deluded?

They are turned away from worshipping Him to worshipping someone other than Him.

Surat al-Zukhruf 43:88

And his saying, **O my Lord, indeed these are a people who do not believe.**

Tafsir al-Jalalayn

88 - **And his saying** meaning the saying of Muhammad the Prophet and his making it an accusative with his implied verb meaning he said **O Lord, these are a people who do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And his saying, 'O my Lord, indeed these are a people who do not believe.'** The reciters differed in their reading of His statement: **And his saying.** The majority of the reciters of Medina, Mecca, and Basra read it <and his saying>in the accusative case. If it is read in this way, there are two interpretations for it: The first is that it is in apposition to His statement: **Or do they think that We do not hear their secrets and their private conversations?** And We hear his saying, **O my Lord.** The second is that an accusative is implied for it, so its meaning then is: And his statement: **O my Lord, indeed these are a people who do not believe,** and Muhammad complained his complaint to his Lord. The majority of the reciters of Kufa read it, **and his saying,** in the accusative case, meaning: And with Him is knowledge of the Hour, knowledge of his saying.

The correct statement about this is that they are two well-known readings in the readings of the regions, and they both have correct meanings. So whichever one the reader recites, he is correct. So the interpretation of the statement is: And Muhammad said his words, complaining to his Lord, the Blessed and Exalted, about his people who denied him, and what he suffered from them: **O Lord, these are the ones whom You commanded me to warn and to whom You sent me to call them to You, they are a people who do not believe.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And his saying, 'O my Lord, these are a people who do not believe.'** He said: So God Almighty confirmed the statement of Muhammad, may God bless him and grant him peace.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And his saying, 'O Lord, these are a people who do not believe.'** He said: This is the statement of your Prophet, may God bless him and grant him peace, complaining about his people to his Lord.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **And his saying, 'O Lord,'** he said: It is the saying of the

Prophet, may God bless him and grant him peace, **These are people who do not believe.**

Tafsir al-Qurtubi

God Almighty said: **And he said, 'O my Lord, these are a people who do not believe.'**

In *qaylah* there are three readings: accusative, genitive, and nominative. As for the genitive, it is the reading of Asim, Hamza, and the rest of the seven in the accusative. As for the nominative, it is the reading of al-A'raj, Qatadah, Ibn Hurmuz, and Muslim ibn Jundub. Whoever reads it in the genitive case takes it to mean: And with Him is knowledge of the Hour and knowledge of his qaylah. Whoever reads it in the accusative case takes it to mean: And with Him is knowledge of the Hour and He knows his qaylah. This is the preferred choice of al-Zajaj. Al-Farra' and al-Akhfash said: It is possible that **wa qaylah** is an exaggeration in His statement: **We do not hear their secrets and their private conversations Az-Zukhruf 43:80.** Ibn al-Anbari said: I asked Abu al-Abbas Muhammad ibn Yazid al-Mubarrad: How do you put qaylah in the accusative case? So he said: He put it in the accusative case on **And with Him is knowledge of the Hour and He knows what is said,** so from this perspective it is not appropriate to stop at **you will return** nor at **they know,** and it is appropriate to stop at **they write.** Al-Farra' and Al-Akhfash permitted putting the word *qay* in the accusative case with the meaning: We do not hear their secrets, their whispers, and their words, as we mentioned from them. So from this perspective it is not appropriate to stop at **they write.** Al-Farra' and Al-Akhfash also permitted putting it in the accusative case on the source, as if he said: And he said his words, and he complained his complaint to God Almighty as Ka'b bin Zuhair said:

The informers walked by her side and said, **O son of Abi Salma, you will be killed.**

He wanted: And they say their saying: And whoever raises **his saying,** then the estimation is: And with him is his saying, or his saying is heard, or his saying. This saying: Al-Zamakhshari: And what they said is not strong in meaning with the occurrence of a separation between the conjoined and the conjoined to it with what does not make an objection good and with the dissonance of the system, and stronger than that and more appropriate is that the accusative and genitive are based on the omission of the letter of the oath and its deletion, and the nominative is based on their saying: The oath of God and the trust of God and the oath of God and by your life, and his saying: **Indeed, these are a people who do not believe** is the answer to the oath, as if he said: And I swear by his saying, **O Lord,** or his saying, **O Lord, my oath,** that these are a people who do not believe, and Ibn Al-Anbari said: And it is permissible in Arabic **and his saying** in the nominative case, on the condition that you raise it with the fact that these are a people who do not believe, Al-Mahdawi: Or it is based on the estimation of his saying, his saying, **O Lord,** so the second saying, which is the predicate, was deleted, and the position of **O Lord** is accusative with the implied predicate, and

And his saying, "O my Lord, indeed these are a people who do not believe."

that is not impossible because the deletion of some of the relative pronoun was impossible and some of it remained, because the deletion of the saying It has been used so often that it has become like the one mentioned, and the ha' in *qaylah* refers to Jesus, and it was said to Muhammad, may God bless him and grant him peace, and it was mentioned when he said: **Say, 'If the Most Gracious had a son'** (al-Zukhruf 43:81), and Abu Qilabah read **O Lord** with the opening of the ba', and qayl is a source like qawl, and from it is al-Naba 78: **He forbade qayl and qall**, and it is said: I said a saying and qayl and qalan, and in An-Nisa': **And who is more truthful than God in statement?** (An-Nisa': 122).

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him**. That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships**. Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years**. He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it**? This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the

statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him**, meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him**, meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him**, and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *if* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe**. Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing**. This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know**. This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit

him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** So how are they deluded? meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him**, Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him**, read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, meaning the polytheists, and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know**, this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

88- The majority read **and his saying** in the accusative case in apposition to the place of the hour, as if it was said: He knows the hour and knows what is said, or in apposition to their secret and their private conversations: meaning He knows their secret and

their private conversations and knows what is said, or in apposition to the deleted object of they write: meaning they write that and they write what is said, or in apposition to the deleted object of they know: meaning they know that and they know what is said, or it is a verbal noun: meaning He said what is said, or in the accusative case with an implied verb: meaning God knows what His Messenger said, or it is in apposition to the place of the truth: meaning He bore witness to the truth and to what is said, or in the accusative case with the omission of the letter of the oath. Among those who permit the first interpretation are Al-Mubarrad and Ibn Al-Anbari, and among those who permit the second are Al-Farra' and Al-Akhfash, and among those who permit the accusative case as a verbal noun are Al-Farra' and Al-Akhfash as well. Hamzah and Asim read **and his saying** in the accusative case in apposition to the word **the Hour**: meaning, with him is the knowledge of the Hour and the knowledge of its saying. The saying, the saying, and the saying have the same meaning, or on the basis that the *and* is for an oath. Qatadah, Mujahid, Al-Hasan, Abu Qilabah, Al-A'raj, Ibn Hurmuz, Muslim ibn Jundub, and his saying in the nominative case in apposition to the knowledge of the Hour: meaning, with him is the knowledge of the Hour and with him is his saying. Or on the basis of the subject, and its predicate is the sentence mentioned after it, or its predicate is omitted, its estimated meaning is **and his saying is such and such**, or his saying is heard. Abu Ubaid said: It is said, **I said a saying and a saying and a saying**, and the pronoun in **his saying** refers to the Prophet, peace and blessings of God be upon him. Qatadah said: This is your Prophet complaining to his Lord about his people. It was also said that the pronoun refers to the Messiah. In both versions, the meaning is that he said, calling out to his Lord, **O Lord, these to whom You sent me are a people who do not believe.**

Tafsir al-Baghawi

88. **And his saying, O Lord**, meaning the saying of Muhammad, may God bless him and grant him peace, complaining to his Lord: **O Lord, these are a people who do not believe.** Asim and Hamza read **and his saying** with the genitive of the lam and the ha', based on: And with Him is knowledge of the Hour and knowledge of his saying, O Lord. The others read it with the accusative, and it has two meanings: One of them means: Or do they think that We do not hear their secrets and their private conversations and their saying, O Lord? And the second: And his saying.

Tafsir al-Baidawi

88- **And his saying** and the saying of the Messenger, and its being in the accusative case is in apposition to their secret, or to the location of the Hour, or to imply its action, i.e., he said, **his saying**. Asim and Hamzah made it in the genitive case in apposition to **the Hour**, and it was read in the nominative case as a subject and predicate. **O Lord, these are a people who do not**

Surat al-Zukhruf 43:88

And his saying, "O my Lord, indeed these are a people who do not believe."

believe, or in apposition to **the knowledge of the Hour**, with the estimation of an added word. It was said that it is an oath in the accusative case by deleting the preposition or the genitive case by implying it, or in the nominative case by estimating **and his saying, O Lord**, my oath, and **these are** its answer.

Surat al-Zukhruf 43:89

So pardon them and say, "Peace." But they are going to know.

Tafsir al-Jalalayn

89 - **So pardon** turn away (from them and say, "Peace" from you) and this was before he was ordered to fight them **for they are going to know** with the letter ya and the letter ta' as a threat to them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, in response to his supplication to Him when he said: <O Lord, these are a people who do not believe>**so pardon them** O Muhammad, and turn away from their harm **and say** to them "Peace" upon you, and the word "peace" is raised with the pronoun **upon you** or **for you**.

The reciters differed in their reading of His statement: **Then they will know**. The majority of the reciters of Medina read it **Then they will know** with a ta' as a direct address, meaning: God Almighty commanded His Prophet, may God bless him and grant him peace, to say that to the polytheists, along with His saying: "Peace." The majority of the reciters of Kufa and some of the reciters of Mecca read it **Then they will know** with a ya' as a statement, and that it is a warning from God to the polytheists. The interpretation of this reading is: **So pardon them**, O Muhammad, "and say, 'Peace.'" Then God Almighty began His warning to them, saying: **Then they will know**, what they will encounter of affliction, punishment, and torment for their disbelief. Then God, may He be glorified, abrogated this verse and commanded His Prophet, may God bless him and grant him peace, to fight them.

Muhammad bin Abdul-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "So pardon them and say, 'Peace.'" He said: Pardon them, then he ordered him to fight them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God Almighty said, consoling His Prophet, may God bless him and grant him peace: "So pardon them and say, 'Peace.'" They are going to know."

Tafsir al-Qurtubi

God Almighty says: "So pardon them and say, 'Peace.' And they are going to know."

Qatada said: He ordered him to forgive them, then he ordered him to fight them, so forgiveness was abrogated by the sword. And similarly, on the authority of Ibn Abbas, he said: **So pardon them** turn away from them, "and say, 'Peace,'" meaning, kindly, meaning he

said to the polytheists of Mecca **'You will soon know.'** Then this was abrogated in Surat Bara'ah by the words of God Almighty: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). It was said: It is a decisive verse that was not abrogated. The reading of the common people is **'They will soon know'** (with the letter 'ya') as if it is a message from God Almighty to His Prophet threatening him. Nafi' and Ibn 'Amir read **'You will know'** (with the letter 'ta') as if it is from the Prophet's address to the polytheists threatening him. ('Peace') is raised with the omission of 'upon you,' as Al-Farra' said. Its meaning is the command to bid them farewell with peace, and he did not make it a greeting to them, as Al-Naqqash related. Shu'ayb ibn Al-Habhab narrated that he informed him of that, how to greet them, and God knows best.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, **If the Most Gracious had a son, then I would be the first of those who worship Him**. That is, if this were imposed, I would worship Him in that way, because I am one of His servants, obedient to all that He commands me to do. I have no arrogance or refusal to worship Him. If this were imposed, then this would be the case. However, this is impossible for Him, the Most High, and the condition does not necessarily lead to its occurrence or permissibility, as God Almighty said: "If God had willed to take a son, He would have chosen from what He creates whatever He wills. Glory be to Him! He is God, the One, the Prevailing." Some of the commentators said about God Almighty's statement: **Then I would be the first of those who worship**, meaning the first, and among them are Sufyan al-Thawri and al-Bukhari, who narrated it and said: **It is said that the first of the ungrateful worshippers is from a servant who worships**. Ibn Jarir mentioned for this statement evidence what he narrated on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, Ibn Abi Dhi'b told me on the authority of Abu Qusayt on the authority of Ba'jah ibn Zayd al-Juhani that a woman from among them entered upon her husband, who was also a man from among them, and she gave birth to him in six months, so her husband mentioned that. To Uthman ibn Affan, may God be pleased with him, so he ordered that she be stoned. Then Ali ibn Abi Talib, may God be pleased with him, entered upon him and said: God Almighty says in His Book, **And his gestation and weaning is thirty months**, and He, the Almighty, the Majestic, said, **And his weaning is in two years**. He said: By God, Uthman, may God be pleased with him, did not worship her until he sent for her to return. Yunus said: Ibn Wahb said: A slave who refused. And the poet said:

Whenever a friend wants, he can sever ties with his friend and inevitably oppress him.

This statement is questionable because how does it reconcile with the condition, so that its interpretation is **If this is the case, then I am abstaining from it?** This is questionable, so let it be considered, unless it is said that *if* is not a condition, but rather a negation, as Ali ibn Abi Talha said, on the authority of Ibn Abbas, may God be pleased with them both, regarding the

So pardon them and say, "Peace." But they are going to know.

statement of God Almighty: **Say, 'If the Most Gracious had a son,'** meaning: The Most Gracious did not have a son, so I am the first of the witnesses. Qatada said: It is a phrase from the speech of the Arabs: **If the Most Gracious had a son, then I am the first of those who worship Him,** meaning that if that does not happen, then it is not appropriate. Abu Sakhr said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning I am the first to worship Him, as if He had no son, and the first to make Him One. Abdur-Rahman bin Zaid bin Aslam said the same. Mujahid said: **Then I am the first of those who worship Him,** meaning the first to worship Him, make Him One, and deny you. Al-Bukhari said: **Then I am the first of those who worship Him,** and both of them are words for a worshipper and a slave. The first is more likely to be a condition and a consequence, but it is impossible. Al-Suddi said: "Say: If the Most Gracious had a son, then I am the first of those who worship Him," meaning if He had a son, I would have been the first to worship Him, as if He had a son, but He has no son. This is the preferred opinion of Ibn Jarir and he rejected the statement of those who claimed that *in* is a negative. That is why God the Almighty said: **Glory be to the Lord of the heavens and the earth, Lord of the Throne, above what they describe.** Meaning: Exalted and sanctified is the Creator of all things from having a son, for He is One, One, Eternal, without peer or equal, so He has no son.

And the Almighty's saying: **So leave them to plunge** meaning in their ignorance and misguidance **and play** in their world **until they meet their Day which they are promised** which is the Day of Resurrection. That is, they will know what their fate, their outcome, and their state will be on that day. The Almighty's saying: **And He is God in the heaven and God on the earth** meaning He is the God of whoever is in the heaven and the God of whoever is on the earth, whose people worship Him and all of them are submissive to Him, humbled before Him. **And He is the Wise, the Knowing.** This verse is like His saying: "And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn" meaning He is the one called God in the heavens and the earth. **And blessed is He to whom belongs the dominion of the heavens and the earth and what is between them** meaning He is their Creator and Owner, and He disposes of them without resistance or opposition. So glory and exaltation be to Him above having children, and blessed is He, meaning He is free from faults and shortcomings, because He is the Most High, the Great Lord, Owner of all things, in whose hand is the reins of all matters, whether they are to destroy or confirm. **And with Him is the knowledge of the Hour** meaning, none can reveal its time except Him. **And to Him you will be returned** meaning, He will reward each person according to his deeds, whether good or evil. Then God the Almighty said: **And those they invoke besides Him** meaning, idols and statues **do not possess intercession** meaning, they are not able to intercede for them, **except for one who bears witness to the truth while they know.** This is an isolated exception. That is, but whoever bears witness to the truth with insight and knowledge, then his intercession with Him will benefit

him, with His permission. Then God the Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** So how are they deluded? meaning, if you ask these polytheists who worship other than Him along with Him, **Who created them?' they will surely say, 'God.'** That is, they acknowledge that He is the Creator of all things alone, with no partner or associate, yet they worship other than Him along with Him, who do not own anything and are not able to do anything. In this, they are at the height of ignorance, foolishness, and mental absurdity. For this reason God the Almighty said: **So how are they deluded?**

And the saying of God the Almighty: **And his saying, 'O my Lord, indeed these are a people who do not believe,'** meaning, Muhammad (peace and blessings of God be upon him) said, his saying, meaning, he complained to his Lord about his people who denied him, so he said, **O my Lord, indeed these are a people who do not believe,** as God the Almighty informed us in another verse: **And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.'** What we have mentioned is the saying of Ibn Mas'ud **may God be pleased with him,** Mujahid and Qatadah, and Ibn Jarir interpreted it based on this. Al-Bukhari said: Abdullah, meaning Ibn Mas'ud **may God be pleased with him,** read, **And the Messenger said, 'O my Lord, indeed these are a people who do not believe.'** Mujahid said regarding His saying, **And his saying, 'O my Lord, indeed these are a people who do not believe,'** he said, God the Almighty prefers the saying of Muhammad (peace and blessings of God be upon him). Qatadah said: It is the saying of your Prophet (peace and blessings of God be upon him), complaining about his people to his Lord the Almighty. Then Ibn Jarir narrated about the saying of God the Almighty: **And his saying, O my Lord,"** two readings, one of them is the accusative, and it has two interpretations: One of them is that it is in apposition to the saying of God the Almighty: "We hear their secrets and their private conversations," and the second is to estimate the action and said his saying, and the second is the genitive and his saying is in apposition to his saying: "And with Him is knowledge of the Hour," and its estimation is the knowledge of his saying. And the saying of God the Almighty: "So pardon them, **meaning the polytheists,** and say, "Peace," meaning do not respond to them with the same bad words they address you with, but be kind to them and pardon them in action and word, **for they are going to know,** this is a threat from God the Almighty to them, and for this reason He unleashed upon them His punishment that cannot be repelled and made His religion and word supreme, and after that He prescribed jihad and fighting until people entered the religion of God in multitudes, and Islam spread in the East and the West, and God knows best. The end of the interpretation of Surat Az-Zukhruf.

Fath al-Qadir

Then when he called upon his Lord with this, He answered him by saying: 89- **So pardon them** meaning turn away from their call "and say, "Peace"" meaning

My command is submission from you and I leave you alone. Ata' said: He means to be lenient until My judgment is revealed, and its meaning is to leave alone, like His saying: "Peace be upon you. We do not seek the ignorant." Qatada said: He ordered him to pardon them, then he ordered him to fight them, so the pardon was abrogated by the sword. It was said that it is a decisive statement that was not abrogated. **You will soon know** contains a severe threat and a great warning from God, the Almighty. The majority read **they know** with a lower vowel, while Nafi' and Ibn 'Amir read it with a higher vowel. Al-Farra' said: Indeed, "Peace" is raised by the omission of **upon you**.

Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th wa al-Nushur narrated on the authority of Ibn Abbas, regarding the verse, **And they will call, 'O Malik!'** He said, **He will remain away from them for a thousand years, then He will answer them, 'Indeed, you will remain.'** Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi, who said, "While three were between the Ka'bah and its curtains, two from Quraysh and one from Thaqafi, or two from Thaqafi and one from Quraysh, one of them said, 'Do you think that God hears our speech?' One of them said, 'If you speak aloud, He hears, but if you speak in secret, He does not hear.' So the verse, "Or do they think that We do not hear their secrets and their private conversations?" was revealed. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, "If the Most Gracious had a son, **he said**, If the Most Gracious had a son, then I would be the first of the worshippers, **he said**, The witnesses. **Ibn Jarir narrated on the authority of Zayd ibn Aslam, regarding the verse**, If the Most Gracious had a son, **he said**, This is well-known from the speech of the Arabs: 'If this matter ever happened,'" meaning, it never happened. Ibn Jarir narrated something similar on the authority of Qatada.

fear concerning you Today, nor shall you grieve."

Tafsir al-Baghawi

89. **So pardon them**, turn away from them, "and say, 'Peace,'" meaning: leave them alone, as God Almighty says: "Peace be upon you. We do not seek the ignorant" (al-Qasas 28:55), **and they will know**, the people of Medina and Ash-Sham read it with a ta', and the rest with a ya'. Muqatil said: It was abrogated by the verse of the sword.

Tafsir al-Baidawi

89- "So pardon them," so he turned away from their call, despairing of their faith. "And say, 'Peace,'" meaning he was safe from you and abandoned you. "They are going to know," as a consolation to the Messenger, may God bless him and grant him peace, and a threat to them. Nafi' and Ibn 'Amir read it with the letter ta' as if it was from the one commanded to say it. On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Az-Zukhruf will be among those to whom it will be said on the Day of Resurrection, 'O My servants, there is no

Surat al-Dukhan 44:1
Ha Mim

Surat al-Dukhan 44:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

Its meaning has already been explained in his saying:
“Ha Meem. By the clear Book.”

Tafsir al-Qurtubi

It is Meccan by consensus, except for the saying of God Almighty: **Indeed, We will remove the punishment for a little** (al-Dukhan 44:15), and it is fifty-seven verses, and it was said: nine. In Musnad Ad-Darami, on the authority of Abu Rafi', he said: Whoever recites Ad-Dukhan on Friday night will wake up forgiven and will be married to the houris. Al-Tha'labi narrated it on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **Whoever recites Ad-Dukhan on Friday night will wake up forgiven.** In another wording, on the authority of Abu Hurayrah, the Prophet, may God bless him and grant him peace, said: **Whoever recites Ad-Dukhan at night will wake up forgiven by seventy thousand angels.** And on the authority of Abu Umamah, he said: I heard the Prophet, may God bless him and grant him peace, say: Whoever recites Ha Mim Ad-Dukhan on Friday night or on Friday, God will build for him a house in Paradise."

father-in-law

Tafsir Ibn Kathir

Interpretation of Surat Ad-Dukhan

It is Meccan

Al-Tirmidhi said: Sufyan ibn Wakee' told us, Zaid ibn Al-Habbab told us, on the authority of Umar ibn Abi Khatham, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Ha Mim Ad-Dukhan at night, seventy thousand angels will ask forgiveness for him in the morning.** Then he said: It is strange. We do not know it except from this source, and Umar ibn Abi Khatham is considered weak. Al-Bukhari said: His hadith is objectionable.

Then he said: Nasr bin Abdul Rahman Al-Kufi told us, Zaid bin Al-Habbab told us, on the authority of Hisham

Abu Al-Miqdam, on the authority of Al-Hasan, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Ha-Mim Ad-Dukhan on the night of Friday will be forgiven.** Then he said: It is strange, we do not know it except from this source, and Hisham Abu Al-Miqdam is considered weak, and Al-Hasan did not hear it from Abu Hurairah, may God be pleased with him. This is what Ayoub, Yunus bin Ubaid, and Ali bin Zaid, may God have mercy on them all, said. In Musnad Al-Bazzar, on the authority of Abu Al-Tufail Amir bin Wathilah, on the authority of Zaid bin Haritha, that the Messenger of God, may God bless him and grant him peace, said to Ibn Sayyad: **I have hidden something, what is it?** The Messenger of God, may God bless him and grant him peace, hid Surat Ad-Dukhan for him, and he said: It is smoke. So he said: **Be gone, what God wills will be,** then he left.

In the name of God, the Most Gracious, the Most Merciful

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree.** And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an.** We have already mentioned in the hadiths that were reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated from Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith that Abdullah ibn Salih narrated from Al-Layth from Aqeel from Al-Zuhri, 'Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns told me that the Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the extent that a man marries and has a child born to him while his name has been brought out among the dead.** This is a mural hadith, and similar hadiths do not contradict the texts. God the Almighty said: **Indeed, We were to warn,** meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed,** meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what

is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death'" 10:17.

Tafsir al-Baidawi

1-*Ha Mim*.

Fath al-Qadir

It is fifty-nine, and it was said fifty-seven verses.

Al-Qurtubi said: It is unanimously agreed that it was revealed in Mecca, except for the saying: **Indeed, We will remove the punishment.** Ibn Mardawayh narrated on the authority of Ibn Abbas and Abdullah ibn al-Zubayr that Surat Ad-Dukhan was revealed in Mecca. At-Tirmidhi and Al-Bayhaqi narrated in Al-Shu'ab on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings be upon him) said: **Whoever recites Ha-Mim Ad-Dukhan at night, seventy thousand angels will seek forgiveness for him in the morning.** At-Tirmidhi said after narrating it: It is strange; we do not know it except from this source. Amr ibn Abi Khath'am is weak. Al-Bukhari said: His hadith is rejected. At-Tirmidhi, Muhammad ibn Nasr, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings be upon him) said: **Whoever recites Ha-Mim Ad-Dukhan on a Friday night, will wake up forgiven.** At-Tirmidhi said after narrating it: It is strange and we do not know it except from this source. Hisham bin Al-Miqdam is considered weak, and Al-Hasan did not hear it from Abu Hurayrah. This is what Ayoub, Yunus bin Ubaid and Ali bin Zaid said. What supports this is what Ibn Al-Durais and Al-Bayhaqi narrated on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said, and he mentioned it. And what Ibn Al-Durais narrated on the authority of Al-Hasan, with a similar chain of transmission, but it is mursal. And what Al-Darimi and Muhammad bin Nasr narrated on the authority of Abu Rafi', who said: **Whoever recites Surat Ad-Dukhan on the night of Friday will wake up forgiven and married to the houris.** And Ibn Mardawayh narrated on the authority of Abu Umamah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites Surat Ha Mim Ad-Dukhan on the night of Friday or on the day of Friday, God will build for him a house in Paradise because of it.**

His saying: 1- **Ha Mim**.

Tafsir al-Baghawi

1. Meccan, **Ha Mim**

Surat al-Dukhan 44:2
And by the clear Book

Surat al-Dukhan 44:2

And by the clear Book

Tafsir al-Jalalayn

2 - **And the Book** the Qur'an **which makes clear** the lawful from the unlawful

Tafsir al-Suyuti

Tafsir al-Tabari

And the clear Book.

Tafsir al-Qurtubi

God Almighty says: **And the clear Book.**

If you make **Ha Mim** the answer to the oath, the speech will be complete when he says: **the clear one.**

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree.** And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an.** We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead.** This is a mursial hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn,** meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed,** meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be

changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death'" 10: 17.

Fath al-Qadir

His saying: 2- **Ha Meem * By the clear Book.** The meaning and syntax of this had been discussed in the two surahs that preceded this surah.

Tafsir al-Baghawi

2. **And the clear Book**

Tafsir al-Baidawi

2- **And the clear Book** the Qur'an and the waw is for conjunction if **Ha Meem** is what is sworn by, otherwise it is for oath and the answer is his saying:

Surat al-Dukhan 44:3

Indeed, We sent it down during a blessed night.
Indeed, We were to warn.

Tafsir al-Jalalayn

3 - **Indeed, We sent it down during a blessed night** which is the Night of Decree or the night of the middle of Sha'ban, in which the Mother of the Book was sent down from the seventh heaven to the lowest heaven **Indeed, We were to warn** frighten with it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, We sent it down during a blessed night.** God Almighty swore by this book, that He sent it down during a blessed night.

The interpreters of the Qur'an differed regarding that night, which night of the year it was. Some of them said: It is the Night of Decree.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Indeed, We sent it down during a blessed night**, meaning the Night of Decree. The scrolls of Abraham were sent down on the first night of Ramadan, the Torah was sent down six nights before Ramadan, the Psalms were sent down sixteen nights before Ramadan, the Gospel was sent down eighteen nights before Ramadan, and the Criterion was sent down twenty-four nights before Ramadan.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **On a blessed night**, he said: It is the Night of Decree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the words of God Almighty: "Indeed, We sent it down during a blessed night. Indeed, We were to warn." He said: That night is the Night of Decree. God sent down this Qur'an from the Mother of the Book on the Night of Decree, then He sent it down to the prophets during the nights and days, and on other than the Night of Decree.

Others said: Rather, it is the night of the middle of Sha'ban.

The correct statement about this is the statement of those who said: It refers to the Night of Decree, because God Almighty has informed us that this is the case, as He, the Most High, said: **Indeed, We were to warn.** We created this Book that We sent down on the blessed night, so that Our punishment would befall those among them who disbelieved and did not turn to Our Oneness and the singularity of divinity for Us.

Tafsir al-Qurtubi

God Almighty says: "Indeed, We sent it down during a blessed night. Indeed, We were to warn."

Then you begin **Indeed, We sent it down.** And if you make **Indeed, We were warners** the answer to the oath which is **the Book**, you stop at **warners** and begin in **it is distinguished every matter of wisdom.** It was said: The answer is **Indeed, We sent it down**, and some grammarians denied it in terms of it being a description of the one sworn by, and the description of the one sworn by is not a response to the oath, and the ha' in **We sent it down** is for the Qur'an, and whoever says: He swore by all the books, then his saying: **Indeed, We sent it down** is a metaphor for other than the Qur'an, as was explained at the beginning of Az-Zukhruf, and the blessed night is the Night of Decree, and it is said: the night of the middle of Sha'ban, and it has four names: the blessed night, the Night of Bara'ah, the Night of the Deed, and the Night of Decree, and it was described as blessed because of what God sends down on His servants in it of blessings, goodness, and reward. Qatada narrated on the authority of Wathilah that the Prophet, may God bless him and grant him peace, said: The scrolls of Abraham were sent down on the first night of Ramadan, and the Torah was sent down six days before Ramadan, and the Psalms were sent down on the second of it. 10 of Ramadan, and the Gospel was sent down on the eighteenth of Ramadan, and the Qur'an was sent down on the twenty-fourth of Ramadan." Then it was said that the entire Qur'an was sent down to the lowest heaven on this night, then it was sent down star by star on the rest of the days according to the agreement of causes. And it was said that what was sent down on every Night of Decree was sent down on the rest of the year. And it was said that the beginning of the sending down was on this night. And Ikrimah said: The night here is the night of the middle of Sha'ban. And the first is more correct, because of the saying of God Almighty: **Indeed, We sent it down during the Night of Decree** [al-Qadr 97: Surah Al-Baqarah, verse two hundred]. Qatada and Ibn Zayd said: God sent down the entire Qur'an on the Night of Decree from the Mother of the Book to the House of Honour in the lowest heaven, then God sent it down to His Prophet, may God bless him and grant him peace, in the nights and days over twenty-three years. And this meaning has already been mentioned in Al-Baqarah when God Almighty said: **The month of Ramadan in which the Qur'an was sent down** (al-Baqarah 2:185), and it will come later, God willing.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree.** And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an.** We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the

Indeed, We sent it down during a blessed night. Indeed, We were to warn.

point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead.** This is a mursal hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn**, meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed**, meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death'" 10:17.

Fath al-Qadir

And his saying: 3- **Indeed, We sent it down during a blessed night** is the answer to the oath. If you make the answer Ha Mim, then this sentence would be a new sentence. Some grammarians have denied that this sentence is an answer to the oath because it is an adjective for the thing sworn by, and the adjective for the thing sworn by is not an answer to the oath. He said the answer is **Indeed, We were warners** and Ibn Atiyyah chose this. It was said that his saying: **Indeed, We were warners** is a second answer, or a new sentence confirming the sending down, and it is like the reason for it as if he said: We sent it down because it is Our business to warn. The pronoun in **We sent it down** refers to the clear book, which is the Qur'an. It was said that what is meant by the book is all the revealed books, and the pronoun in **We sent it down** refers to the Qur'an, meaning that He, the Most High,

swore by all the revealed books that He sent down the Qur'an, and the first is more appropriate. The blessed night is the Night of Decree, as stated in the verse:

Indeed, We sent it down during the Night of Decree. It has four names: the Blessed Night, the Night of Bara'ah, the Night of the Deed, and the Night of Decree. Ikrimah said: The blessed night here refers to the middle of Sha'ban. Qatada said: The entire Qur'an was revealed on the Night of Decree from the Mother of the Book, which is the Preserved Tablet, to the House of Honour in the lowest heaven. Then God, the Exalted, revealed it to His Prophet, may God bless him and grant him peace, during the nights and days over a period of twenty-three years. A detailed explanation of this has already been presented in Surah Al-Baqarah, when God, the Exalted, says: **The month of Ramadan in which the Qur'an was revealed.** Muqatil said: Every night, a portion of revelation would descend from the Tablet, equal to what Gabriel descends in a similar year. God, the Exalted, described this night as blessed because the Qur'an was revealed in it, encompassing religious and worldly interests, and because the angels and the Spirit descend in it, as will be mentioned in Surah Al-Qadr.

Tafsir al-Baghawi

3. **Indeed, We sent it down during a blessed night.**

Qatada and Ibn Zayd said: It is the Night of Decree. God sent down the Qur'an on the Night of Decree from the Mother of the Book to the lowest heaven, then Gabriel brought it down from the Prophet, may God bless him and grant him peace, in stages over twenty years. Others said: It is the night of the middle of Sha'ban.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Al-Asbagh bin Al-Faraj told us, Ibn Wahb told me, Amr bin Al-Harith told me that Abdul Malik bin Abdul Malik told him that Ibn Abi Dhi'b, whose name was Mus'ab, told him on the authority of Al-Qasim bin Muhammad, on the authority of his father, or his uncle, or his grandfather, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God, may His praise be exalted, descends on the night of the middle of Sha'ban to the lowest heaven and forgives every soul except for a person in whose heart is rancor or one who associates partners with God." **Indeed, We were to warn.**

Tafsir al-Baidawi

3- **Indeed, We sent it down during a blessed night** The Night of Decree, or the Night of Bara'ah, in which its revelation began, or it was sent down in its entirety to the lowest heaven from the Preserved Tablet, then stars were sent down to the Messenger, may God bless him and grant him peace, and their blessing is for that reason, for the revelation of the Qur'an is a cause of religious and worldly benefits, or because of what is in it of the descent of the angels and mercy and

the answering of supplications and the division of blessings and the separation of judgments. **Indeed, We were to warn** is a resumption that explains the reason for the revelation, and likewise His saying:

Surat al-Dukhan 44:4

In it every matter of wisdom is distinguished.

Surat al-Dukhan 44:4

In it every matter of wisdom is distinguished.

Tafsir al-Jalalayn

4 - **In it** meaning in the confusion of destiny or the night of the middle of Sha'ban **every wise matter is distinguished** is separated (from provisions, life spans, and other things that occur in the year until such a night.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **In it every wise matter is decided.** The people of interpretation differed regarding this night in which every wise matter is decided, similar to their difference regarding the blessed night. This is because the *ha* in His statement: **In it** refers back to the blessed night. Some of them said: It is the Night of Decree, in which the affairs of the entire year are decided: who dies, who is born, who is honored, who is humiliated, and all the other affairs of the year.

It was mentioned that he said that: Mujahid bin Musa told us, he said: Yazid told us, he said: Rabia bin Kulthum told us, he said: I was with Al-Hasan, and a man said to him: O Abu Saeed, is the Night of Decree in every Ramadan? He said: Yes, by God, it is in every Ramadan, and it is the night in which every wise matter is decided, in which God decrees every term, hope, and provision until its like.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Rabia bin Kulthum told us, he said: A man said to Al-Hasan while I was listening: Tell me about the Night of Decree, is it in every Ramadan? He said: Yes, by God, besides whom there is no god, it is in every Ramadan, and it is the night in which every wise matter is decreed, and God decrees every term, creation, and provision until its like.

Yunus told me, he said Ibn Wahb told us, he said: Abdul Hamid bin Salim said, on the authority of Umar, the freed slave of Ghafra, he said: It is said that the Angel of Death copies the death of whoever dies on the Night of Decree to the same night, and that is because God Almighty says: **Indeed, We sent it down during a blessed night** and He said: **Therein is decreed every precise matter.** He said: So you will find a man marrying women and planting crops while his name is among the dead.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Salamah, on the authority of Abu Malik, regarding his statement: **Therein is distinguished every wise matter,** he said: The matter of the year to the year is what it was of creation, sustenance, life span, calamity, or something like this.

He said: Sufyan told us, on the authority of Habib, on the authority of Hilal bin Yasaf, who said: It was said: Wait for the judgment in the month of Ramadan.

Al-Fadl bin Al-Sabah told us: Muhammad bin Fadil told us, on the authority of Hisin, on the authority of Saeed bin Ubaidah, on the authority of Abu Abd Al-Rahman, regarding his statement: **Therein every wise matter is decreed,** he said: The affairs of the year are managed on the Night of Decree.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Therein is decreed every matter of wisdom,** he said: On the Night of Decree every matter that will happen from year to year: life and death, all livelihoods and calamities are decreed on it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We sent it down during a blessed night** the Night of Decree in which every precise matter is distinguished. We used to say that in it the matter of one year is distinguished from the next.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It is the Night of Decree, in which whatever happens from one year to the next is decreed.

Ibn Humayd narrated: Jarir narrated from Mansur, who said: I asked Mujahid, saying: What do you think of the supplication of one of us, saying: O God, if my name is among the happy ones, then make it among them, and if it is among the wretched ones, then erase it from them and make him among the happy ones? He said: Good! Then I met him a year or more later and asked him about this supplication. He said: "Indeed, We sent it down during a blessed night. Indeed, We were to warn. * On that night is made distinct every matter of wisdom." He said: On the Night of Decree, He decrees whatever provision or calamity will occur in the year, then He advances what He wills and delays what He wills. As for the decree of happiness and wretchedness, it is fixed and cannot be changed.

Others said: Rather, it is the night of the middle of Sha'ban.

It was mentioned that he said that: Al-Fadl bin Al-Sabah and Al-Hasan bin Arafa told us: Al-Hasan bin Ismail Al-Bajali told us, on the authority of Muhammad bin Suqah, on the authority of Ikrimah, regarding the statement of God Almighty, **Therein is made distinct every matter of wisdom,** he said: On the night of the middle of Sha'ban, the matter of the year is decided, the living are copied from the dead, and the pilgrims are written down, and no one is added to them, and no one is subtracted from them.

Ubayd ibn Adam ibn Abi Iyas told me, he said: My father told us, he said: Al-Layth told us, on the authority of Aqil ibn Khalid, on the authority of Ibn Shihab, on the authority of Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns, he said: "The Messenger of

God, may God bless him and grant him peace, said: 'Deaths are cut off from Sha'ban to Sha'ban, to the point that a man marries and has a child born to him, and his name has already been recorded among the dead.'

Muhammad ibn Muammar told me, he said: Abu Hisham told us, he said: Abdul Wahid told us, he said: Uthman ibn Hakim told us, he said: Saeed ibn Jubayr told us, he said: Ibn Abbas said: A man walks among the people while he has been raised up among the dead. He said: Then he recited this verse: "Indeed, We sent it down during a blessed night. Indeed, We were to warn. * In it is distinguished every precise matter." He said: Then he said: In it, the matter of this world is distinguished from one year to another.

The more correct of the two opinions is the one that says: **That is the Night of Decree**, based on what we have previously explained about the meaning of His statement, **Indeed, We sent it down during a blessed night**, which is the Night of Decree, and the *ha* in His statement, *therein* is from the mention of the blessed night. What is meant by His statement, **therein is decreed every precise matter** is that on this blessed night every matter that God has decreed in that year is decided and determined for the next year. He put *wise* in place of *decisive*, as He said, "Alif, Lam, Meem. These are the verses of the Wise Book" (Luqman 1-2), meaning: decisive.

Tafsir al-Qurtubi

God Almighty says: **Therein is distinguished every wise matter.**

Ibn Abbas said: **God decides the affairs of this world for the next year on the Night of Decree, whether it be life, death, or provision.** Qatadah, Mujahid, Al-Hasan, and others said the same. It was also said: **Except for misery and happiness, for they do not change.** Ibn Umar said this. Al-Mahdawi said: **The meaning of this statement is that God, the Almighty, commands the angels regarding what will happen in that year, and that remains in His knowledge.** Ikrimah said: "It is the night of the middle of Sha'ban, in which the affairs of the year are decided, the living are copied from the dead, and the pilgrims are recorded, so no one is added to them or subtracted from them." Uthman bin Al-Mughira narrated that the Prophet, may God bless him and grant him peace, said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him, and his name has been recorded among the dead.** And the Prophet, may God bless him and grant him peace, said: "When it is the night of the middle of Sha'ban, then stand in prayer that night and fast that day, for God descends at sunset to the lowest heaven and says: 'Is there anyone seeking forgiveness, so forgive him? Is there anyone afflicted, so heal him? Is there anyone seeking provision, so provide him? Is there such and such? Is there anyone seeking provision, so provide him? Is there such and such?' until dawn comes." Al-Tha'labi mentioned this. Al-Tirmidhi narrated with the same meaning on the authority of Aisha, "On the authority of the Prophet, may God bless him and grant him peace,

who said: 'God Almighty descends on the night of the middle of Sha'ban to the lowest heaven and forgives more than the number of hairs on the sheep of Kalb.'" In this chapter, on the authority of Abu Bakr al-Siddiq, Abu 'Eesa said: We do not know of the hadith of Aisha as being traceable back to the Prophet except through the hadith of al-Hajjaj ibn Artah on the authority of Yahya ibn Abi Katheer on the authority of 'Urwah on the authority of Aisha. I heard Muhammad classify this hadith as weak, and he said: Yahya ibn Abi Katheer did not hear from 'Urwah, and al-Hajjaj ibn Artah did not hear from Yahya ibn Abi Katheer.

I said: The author of Kitab Al-Aroos mentioned the hadith of Aisha at length, and he chose that the night in which every wise matter is distinguished is the night of the middle of Sha'ban, and that it is called the Night of Bara'ah. We have mentioned his statement and the response to it in other places, and that the correct view is that it is the Night of Decree as we have explained. Hammad bin Salamah narrated that Rabia bin Kulthum told us that a man asked Al-Hasan while I was with him, saying: O Abu Sa'eed, tell me about the Night of Decree. Is it in every Ramadan? He said: Yes, by God, besides whom there is no god, it is in every Ramadan. It is the night in which every wise matter is distinguished. In it, God decrees every creation, life span, provision and action until its like. Ibn Abbas said: It is written from the Mother of the Book on the Night of Decree what will happen in the year of death, life, provision and rain, even Hajj. It is said: So-and-so will perform Hajj and so-and-so will perform Hajj. And he said about this verse: **Indeed, you see a man walking in the markets and his name has been included among the dead.** This clarification of the rulings of the Sunnah is only for the angels who are entrusted with the causes of creation, and we have mentioned this meaning previously. Judge Abu Bakr Ibn al-Arabi said: "The majority of scholars are of the opinion that it is the Night of Decree, and among them are those who said: It is the night of the middle of Sha'ban, and this is false because God Almighty said in the Book of the Truthful and Decisive: "The month of Ramadan in which the Qur'an was revealed" (al-Baqarah 2:185). So he concluded that the time of its revelation is Ramadan, then he specified the night of its time here by saying: **on a blessed night.** So whoever claims that it is on any other night has made a great slander against God, and there is no reliable hadith about the night of the middle of Sha'ban, neither in its virtue nor in the abrogation of life spans in it, so do not pay attention to it. Al-Zamakshari said: "And it was said that the copying of that from the Preserved Tablet begins on the Night of Bara'ah and the completion occurs on the Night of Decree, so the copy of provisions is given to Michael, and the copy of wars to Gabriel, and likewise earthquakes, lightning strikes, and landslides." And the copy of the deeds is to Ismail, the master of the lowest heaven, who is a great king, and the copy of the calamities is to the Angel of Death. And from some of them, he gives every worker the blessings of his deeds, so he casts his praise on the tongues of creation, and his awe on their hearts. And it was read *nafariq* with emphasis, and *yaqrq* each according to its construction for the agent and the accusative of *kull* and the differentiator is God Almighty, and Zaid bin Ali, may God be pleased with him, read *nafariq* with the

letter nun **every wise matter** every matter of wisdom, meaning it is done according to what wisdom requires.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree.** And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an.** We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead.** This is a mursal hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn,** meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed,** meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death'" 10:17.

Fath al-Qadir

Among its blessings is what God the Almighty mentioned here in His saying: 4- **Therein is ordained every wise matter.** The meaning of *distinguishes* is: separates and clarifies, from their saying: **I separated something** means I separated it into parts. The wise matter is the well-established, because God the Almighty writes in it what will happen in the year of life and death, expansion and contraction, good and evil, and other things. This is what Mujahid, Qatadah, Al-Hasan, and others said. This sentence is either another description of the night and what is between them is an interruption, or it is a new chapter to confirm what came before it. The majority read *yafreq* with a damma on the ya' and a fatha on the ra', and it was lightened. Al-Hasan, Al-A'mash, and Al-A'raj read it with a fatha on the ya' and a damma on the ra', and they put every matter in the accusative case and raised *Hakeem* as the subject. The truth is either the majority of scholars have stated, that this blessed night is the Night of Decree, not the fifteenth night of Sha'ban, because God Almighty has made it general here and explained it in Surat Al-Baqarah, saying: **The month of Ramadan in which the Qur'an was revealed,** and in Surat Al-Qadr, saying: **Indeed, We sent it down during the Night of Decree.** So after this clear explanation, there is nothing left that would require disagreement or confusion.

Tafsir al-Baghawi

4. **In it, meaning in the blessed night, every matter of wisdom is distinguished,** is detailed, **is established.** Ibn Abbas said: "It is written from the Mother of the Book on the Night of Decree what will happen in the year of good and evil, provisions and life spans, even the pilgrims. It is said: So-and-so performs the Hajj [and so-and-so performs the Hajj]." Al-Hasan, Mujahid, and Qatada said: **Every life span, deed, creation, and provision are decreed in the Night of Decree in the month of Ramadan, and what will happen in that year.**

Ikrimah said: It is the night of the middle of Sha'ban, in which the matter of the year is decided, and the living are replaced by the dead, so no one is added to them and no one is subtracted from them.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdullah bin Saleh told us, Al-Layth told me, Aqil told me, on the authority of Ibn Shihab, Uthman bin Muhammad bin Al-Mughirah bin Al-Akhns told me that the Messenger of God, may God bless him and grant him peace, said: **Deaths are cut off from Sha'ban to Sha'ban, to the point that a man marries and has a child, and his name is even brought out among the dead.**

Abu Al-Dhaha narrated on the authority of Ibn Abbas, may God be pleased with them both: God decrees matters on the night of the middle of Sha'ban, and hands them over to their owners on the Night of Decree.

Tafsir al-Baidawi

4- **In it is decreed every wise matter.** Because it is the decree of decreed matters or those that are confused with wisdom, it is necessary that the Qur'an, which is its great matters, be revealed in it. It is possible that it is an attribute of **a blessed night** and that what is between them is an objection. It indicates that the night is the Night of Decree because it is its attribute, as He says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** It was read with emphasis, and *decides* means that God divides it, and *decides* with a *nun*.

Surat al-Dukhan 44:5

A command from Us. Indeed, We were the messengers.

Surat al-Dukhan 44:5

A command from Us. Indeed, We were the messengers.

Tafsir al-Jalalayn

5 - **a command** a difference (from Us. Indeed, We were sending) the messengers Muhammad and those before him

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: "A command from Us. Indeed, We were sending messengers." God Almighty says: On this blessed night, every wise matter is decreed, a command from Us.

The Arab scholars differed about the reason for the accusative case of his statement: *Amrana*. Some of the grammarians of Kufa said: It is accusative because **We sent it down as a command and a mercy** in the state of **Alif Laa `anzal We have sent it down as a command and a mercy**." Some of the grammarians of Basra said: It means that He separates every command into a division and a command.

Tafsir al-Qurtubi

The Almighty said: **A command from Us**. Al-Naqqash said: The command is the Qur'an that God revealed from Him. Ibn Issa said: It is what God decreed on the blessed night regarding the affairs of His servants, and it is a source in the place of a state.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree**. And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an**. We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been**

brought out among the dead. This is a mursal hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn**, meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

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Fath al-Qadir

5- **A command from Us** Al-Zajaj and Al-Farraa said: The accusative of a command that separates means that it separates, because a command means separation. The meaning is: We command that this be made clear and copied from the Preserved Tablet, so on this basis it is accusative as a verbal noun like your saying **yadriba darban**. Al-Mubarrad said: A command is in the position of a verbal noun, and the meaning is that we sent it down. Al-Akhfash said: Its accusative is in the state of description: that is, commanding. It was said that it is accusative of specificity: that is, by this command I mean a command that has come from Us, and in it is the glorification and magnification of the Qur'an. Some scholars have mentioned twelve aspects for the accusative of a command, the most evident of which is what we have mentioned. Zayd ibn Ali read a command in the nominative case: that is, it is a command. **Indeed, We were messengers**. This sentence is either a replacement for his saying **Indeed, We were warners** or a third answer to the oath or a new sentence. Al-Razi said: The meaning is that we did that warning because we were sending prophets.

Tafsir al-Baghawi

5. **A command**, meaning We sent down a command, **from Us**. Al-Farra' said: It is in the accusative case, meaning: in it is every command, division and command, meaning We command that it be explained as a command. **Indeed, We were messengers**, Muhammad, may God bless him and grant him peace, and the prophets before him.

Tafsir al-Baidawi

5- **A command from Us** meaning by this command I mean a command that comes from Us according to Our wisdom, and it is an additional emphasis on the command. It is possible that it is a state of every command, or its pronoun is implied in *Wise* because it is described, and that what is meant by it is the opposite of the prohibition, and it was a source for *distinguishes* or for its verb implied in that the distinction is by it, or a state of one of the two pronouns of **We sent it down** meaning commanding or commanded **Indeed, We were messengers**.

Surat al-Dukhan 44:6

A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing.

Surat al-Dukhan 44:6

A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing.

Tafsir al-Jalalayn

6 - *Mercy* compassion for those to whom it is sent (from your Lord. Indeed, He is the Hearing) of their words **the Knowing** of their actions.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: And likewise his saying: **A mercy from your Lord**. He said: It is permissible for mercy to be made accusative by the occurrence of messengers upon it, so mercy was made for the Prophet, may God bless him and grant him peace.

And His statement: **Indeed, We were messengers** means, the Most High said: Indeed, We were sending Our Messenger Muhammad, may God bless him and grant him peace, to Our servants as a mercy from your Lord, O Muhammad. **Indeed, He is the All-Hearing, the All-Knowing** means: Indeed, God, Blessed and Exalted be He, is the All-Hearing of what these polytheists say regarding what We have sent down of Our Book, and what We have sent of Our Messengers to them, and other than that of their speech and the speech of others. He is the All-Knowing of what their hearts contain, and other than that of their affairs and the affairs of others.

Tafsir al-Qurtubi

God Almighty says: "A mercy from your Lord. Indeed, He is the Hearing, the Knowing."

And also **a mercy from your Lord** and according to Al-Akhfash they are two states, their meaning is, We sent it down commanding it and being merciful. Al-Mubarrad: **a command** is in the place of the verbal noun, and the meaning is: We sent it down sending down. Al-Farra' and Al-Zajaj: **a command** is accusative with *yufreeq* like your saying *yufreeq farqan* so command means separation so it is a verbal noun, like your saying: he strikes a strike. And it was said: *yufreeq* indicates that he is commanded, so it is a verbal noun that what precedes it works on it. **Indeed, We were messengers, a mercy from your Lord** Al-Farra' said: *mercy* is the object of *messengers*, and mercy is the Prophet, may God bless him and grant him peace. Al-Zajaj said: *mercy* is an object for it, meaning We sent him for mercy. And it was said: it is a substitute for his saying **a command** and it was said: it is a verbal noun. Al-Zamakhshari: **a command** is accusative for specificity. He made every command abundant by describing it as wise, then he increased

its abundance and earned it grandeur by saying: I mean by this command a command. Obtained from Us, being from Us, and as Our knowledge and management require. In the reading of Zayd bin Ali **a matter from Us** it is a matter, and it supports its being in the accusative case for specificity. Al-Hasan read *mercy* on that it is mercy, and it supports its being in the accusative case as it is an object for it.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree**. And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an**. We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead**. This is a mursal hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn**, meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed**, meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the

Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death” 10:17.

Fath al-Qadir

6- **A mercy from your Lord** The word *mercy* is in the accusative case as a reason: meaning, We sent it down as mercy, as stated by Al-Zajjaj. Al-Mubarrad said: It is in the accusative case as an object of *messengers*: meaning, We were messengers of mercy. It was also said that it is a verbal noun in the position of a circumstantial noun: meaning, merciful, as stated by Al-Akhfash. Al-Hasan read *mercy* in the nominative case, assuming it is mercy, **Indeed, He is the All-Hearing, the All-Knowing** for whoever calls upon Him, **the All-Knowing** of everything.

Tafsir al-Baghawi

6. **A mercy from your Lord**, Ibn Abbas said: **It is My compassion for My creation and My blessings upon them by sending them messengers.** Al-Zajjaj said: “We revealed it on a blessed night of mercy. Indeed, He is the All-Hearing, the All-Knowing.”

Tafsir al-Baidawi

6- **A mercy from your Lord** instead of **Indeed, We were to warn** meaning We sent down the Qur'an because it is Our custom to send messengers with books to the servants in order to show mercy to them. The Lord was placed in the place of the pronoun to indicate that the Lordship required that, as it is the greatest type of nurturing or the cause of *distinguishing* or **a matter**, and *mercy* is the direct object, meaning that every matter is decided in it or commands are issued **from Us** because it is Our way to send Our mercy, as deciding every matter of the distribution of provisions and other things and issuing divine commands is from the chapter of mercy, and *mercy* was read on that mercy. **Indeed, He is the All-Hearing, All-Knowing** He hears the words of the servants and knows their conditions, and what follows it is a confirmation of His Lordship, as it is only right for the one who has these attributes.

Surat al-Dukhan 44:7

Lord of the heavens and the earth and whatever is between them, if you should be certain.

Surat al-Dukhan 44:7

Lord of the heavens and the earth and whatever is between them, if you should be certain.

Tafsir al-Jalalayn

7 - **Lord of the heavens and the earth and what is between them** by raising *Lord* as a third predicate and **His sea** as a substitute for **Your Lord if you** O people of Mecca **are certain** that He, the Most High, is Lord of the heavens and the earth, then be certain that Muhammad is His Messenger.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement, **Lord of the heavens and the earth**. The majority of the reciters of Medina and Basra read it as <Lord of the heavens>in the nominative case, following the i'rab of al-Samee' al-Aleem. The majority of the reciters of Kufa and some of the reciters of Mecca read it as

Lord of the heavens is a lowering in response to the Lord in His Almighty's saying, **A mercy from your Lord**.

The correct thing to say about this is that they are two well-known readings with correct meanings, so whoever recites them is correct.

What is meant by his saying: **Lord of the heavens and the earth and what is between them** is that God Almighty says, **He who sent down this book, O Muhammad, to you, and sent you to these polytheists as a mercy from your Lord, the Owner of the seven heavens and the earth and what is between them of all things**.

And His statement: **If you are certain** means: If you are certain of the truth of what I have told you, that your Lord is the Lord of the heavens and the earth, then what I have told you is that God is the One who has these attributes, and that this Qur'an is His revelation, and that Muhammad, may God bless him and grant him peace, is His Messenger, is the absolute truth, so be certain of it as you are certain of what you are certain of of the truths of things other than Him.

Tafsir al-Qurtubi

The Almighty's saying: **Lord of the heavens and the earth**. The Kufians read *Lord* in the accusative case, while the rest read it in the nominative case, in response to His saying: **Indeed, He is the All-Hearing, the All-Knowing**. If you wish, it is in the nominative case, and the predicate is **There is no god but Him**. Or it is the predicate of a deleted subject, meaning: He is the Lord of the heavens and the earth, and the accusative case is in apposition to **your Lord**. Likewise,

your Lord and the Lord of your forefathers of old in the accusative case in both of them. Al-Shayzari narrated it from Al-Kisa'i. The rest read it in the nominative case as a resumption. Then it is possible that this address is to the one who acknowledges that God created the heavens and the earth, meaning if you are certain of Him, then know that He has the power to send messengers and send down books. It is permissible for the address to be to the one who does not acknowledge that He is the Creator, meaning they should know that He is the Creator and that He is the One who gives life and causes death. It was said: The one who is certain here is the one who wants certainty and seeks it, as you say: So-and-so seeks help, meaning he wants help, and he accuses, meaning he wants... Tihama

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree**. And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an**. We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead**. This is a mursal hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn**, meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

His saying: **In it every wise matter is decreed**, meaning on the Night of Decree, from the Preserved Tablet to the scribes, the matter of the year is decreed, and what will be in it of terms and provisions and what will be in it until its end. Thus it was narrated on the authority of Ibn Umar, Mujahid, Abu Malik, Al-Dahhak and more than one of the early Muslims. The words of God, the Most High, *Wise* mean well-established that cannot be changed or altered. That is why the Most High said, **A command from Us** meaning everything that happens and is decreed by God, the Most High, and that which He reveals is by His command, permission and knowledge. **Indeed, We were sending** meaning to the people a Messenger who would recite to them the clear verses of God, for there was a dire need for him. That is why God, the Most High, said, "A mercy from your Lord. Indeed, it is He who is the Hearing, the Knowing. Lord of the heavens and the earth and what

is between them" meaning the One who sent down the Qur'an is the Lord of the heavens and the earth, their Creator, their Owner and what is in them. **If you should be certain** meaning if you were certain. Then God, the Most High, said, "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old." This verse is like the words of God, the Most High, "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death'" 10:17.

Fath al-Qadir

Then He, the Almighty, described Himself with what indicates His great and dazzling power, saying: **Lord of the heavens and the earth and what is between them.** The majority of scholars read *Lord* in the nominative case, in apposition to **The All-Hearing, All-Knowing**, or as a subject and predicate, **There is no god but He**, or as a predicate of a deleted subject: that is, He is Lord. The Kufians read *Lord* in the accusative case, as a substitute for **your Lord**, or as a clarification of it, or as a description of **if you are certain** that He is the Lord of the heavens and the earth and what is between them, and they acknowledged that, as God related from them in more than one place.

Tafsir al-Baghawi

7. **Lord of the heavens and the earth and what is between them.** The people of Kufa read: (*Lord*) in the accusative case, in response to his statement: (**Who is your Lord**), and others raised it in response to his statement: **He is the All-Hearing, the All-Knowing.** It was said: in the nominative case, **if you are certain**, that God is Lord of the heavens and the earth.

Tafsir al-Baidawi

7- **Lord of the heavens and the earth and whatever is between them** is another piece of report or a new chapter. The Kufians read it with the accusative instead of **of your Lord**. "If you are certain" meaning if you are among the people of certainty in the sciences, or if you are certain in your statement if you are asked who created it? Then you would say God, knowing that the matter is as we said, or if you want certainty then know that.

Surat al-Dukhan 44:8

There is no god but He. He gives life and causes death. Your Lord and the Lord of your forefathers of old.

Surat al-Dukhan 44:8

There is no god but He. He gives life and causes death. Your Lord and the Lord of your forefathers of old.

Tafsir al-Jalalayn

8 - (There is no god but He. He gives life and causes death. He is your Lord and the Lord of your forefathers of old.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **There is no god but Him** means: You people have no god but the Lord of the heavens and the earth and what is between them, so do not worship other than Him, for worship is not appropriate for anyone other than Him, nor is it appropriate for anything other than Him. **He gives life and causes death**, meaning: He is the One who gives life to whomever He wills, and causes death to whatever He wills of what was alive.

And His statement: **Your Lord and the Lord of your forefathers of old** means: He is your Master and the Master of those of your forefathers who came before you. He says: So this one whose description is like this is the Lord, so worship Him instead of your gods who are unable to harm or benefit.

Tafsir al-Qurtubi

The Almighty says: **There is no god but He; He gives life and causes death**. That is, He is the Creator of the world, so it is not permissible to associate anyone with Him who is not able to create anything. **He gives life and causes death**. That is, He gives life to the dead and causes the living to die. **Your Lord and the Lord of your forefathers of old**. That is, your Master and the Master of those who came before you. Beware of denying Muhammad, lest the punishment befall you.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Noble Qur'an, that He revealed it on a blessed night, which is the Night of Decree, as He the Almighty said: **Indeed, We sent it down during the Night of Decree**. And that was in the month of Ramadan, as He the Almighty said: **The month of Ramadan in which was revealed the Qur'an**. We have already mentioned in the hadiths reported in Surat Al-Baqarah what suffices not to repeat. Whoever says that it is the night of the middle of Sha'ban, as narrated by Ikrimah, has missed the point, because the text of the Qur'an states that it is in

Ramadan. The hadith narrated by Abdullah ibn Salih on the authority of Al-Layth on the authority of Aqeel on the authority of Al-Zuhri, who told me that Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhns said: The Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the point that a man marries and has a child born to him while his name has been brought out among the dead**. This is a mural hadith, and similar hadiths do not contradict the texts. God the Almighty says: **Indeed, We were to warn**, meaning, We were to teach them what would benefit and harm them according to the Shari'ah, so that God's proof would be established against His servants.

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Fath al-Qadir

And the sentence 8- **There is no god but He** is a new sentence confirming what came before it, or the predicate of the Lord of the heavens as mentioned, and likewise the sentence **He gives life and causes death** is a new sentence confirming what came before it **Your Lord and the Lord of your forefathers of old**. The majority of scholars read it in the nominative case as a new sentence with an assumed subject: that is, He is your Lord, or as a substitute for the Lord of the heavens, or a clarification or description of it. Al-Kisa'i, in the narration of Al-Shirazi from him, and Ibn Muhaysin, Ibn Abi Ishaq, Abu Haywah, and Al-Hasan read it in the genitive case, and the reason for the genitive case is what we mentioned in the reading of those who read in the genitive case in the Lord of the heavens.

Tafsir al-Baghawi

8. "There is no god but He. He gives life and causes death. He is your Lord and the Lord of your forefathers of old."

Tafsir al-Baidawi

8- **There is no god but Him** except there is no creator but Him. **He gives life and causes death** as you can see. **Your Lord and the Lord of your forefathers of old** and it was read in the accusative case instead of **of your Lord**.

Surat al-Dukhan 44:9

Rather, they are in doubt, playing.

Surat al-Dukhan 44:9

Rather, they are in doubt, playing.

Tafsir al-Jalalayn

9 - **Rather, they are in doubt** about the resurrection *playing* mocking you, O Muhammad. So he said, O God, help me against them with seven like the seven of Joseph.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Rather, they are in doubt, playing.** God Almighty says that they are not certain of the truth of what is said to them and what they are told of this report. He is rebuking the polytheists of Quraysh with that, but they are in doubt about it, so they are playing with their doubt about what they are told of it.

Tafsir al-Qurtubi

The Almighty says: **Rather, they are in doubt, playing.** That is, they are not certain about what they show of faith and acknowledgment in their saying that God is their Creator. Rather, they say it in imitation of their fathers without knowledge, so they are in doubt. Even if they think that they are believers, they are playing with their religion as they see fit without any proof. It was said: **They are playing**, they attribute slander to the Prophet, may God bless him and grant him peace, in mockery. And it is said of someone who turns away from admonitions: **He is not playing.** He is like a child who plays and does what he does not know the consequences of.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said:

God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihs and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke**, he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the

people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me,** or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdani ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and

the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, may God be pleased with him, as an interrupted chain of transmission. Saeed bin Awf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke,** meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people,** meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people.**

Rather, they are in doubt, playing.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial,** as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** The second that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said:

Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it. Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

9- **Rather, they are in doubt, playing.** I am striking out at their being certain, at their being in doubt about monotheism and resurrection, and at their acknowledgment that God is their Creator and the Creator of all creation, and that this is from them in the manner of playing and joking. The place of *playing* is the nominative case as a second predicate or the accusative case as a state.

Tafsir al-Baghawi

9. **Rather, they are in doubt,** about this Qur'an, *playing*, mocking it, heedless of it.

Tafsir al-Baidawi

9- **Rather, they are in doubt, playing.** A response to their being certain.

Surat al-Dukhan 44:10

So await the Day when the sky will bring forth a visible smoke.

Tafsir al-Jalalayn

10 - **Then await the Day when the sky will bring forth a visible smoke.** Then the land became barren and they were severely famine-stricken until they saw from its thickness something like smoke between the sky and the earth.

Tafsir al-Suyuti

Al-Bukhari narrated on the authority of Ibn Mas'ud, who said: When the Quraysh resisted the Prophet, may God bless him and grant him peace, he invoked against them years like the years of Joseph, and they were afflicted with a drought until they ate their bones. A man would look at the sky and see what was between him and it was like smoke from the effort. Then God revealed: **Wait for the day when the sky will bring forth a visible smoke.** Then the Messenger of God, may God bless him and grant him peace, came and it was said: **O Messenger of God, ask God to send rain for Mudar, for they have perished.** So he asked for rain and they were given rain. Then this was revealed.

Tafsir al-Tabari

God Almighty means by His saying: **Then wait**, so wait, O Muhammad, for these polytheists from your people who are in doubt and playing. It is an active verb, from the root word raqabah, meaning if you wait for him and guard him.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So wait**: meaning, wait.

And His statement: **On the Day the sky will bring forth a visible smoke.** The people of interpretation differed about this which God Almighty commanded His Prophet, may God bless him and grant him peace, to await, and informed him that the sky would bring forth a visible al-Dukhan 44: what day it would be, and when it would be, and about the meaning of the smoke that was mentioned in this place. Some of them said: That was when the Messenger of God, may God bless him and grant him peace, called upon his Lord, the Blessed and Exalted, against the Quraysh to take them with years like the years of Joseph, so they were afflicted with famine. They said: What was meant by the smoke was what would afflict them at that time in their eyes from the intensity of the hunger and the darkness like the appearance of smoke.

It was mentioned that he said that: Isa bin Uthman bin Isa Al-Ramli told me, he said: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, he said: We entered the mosque, and there was a man telling his companions stories, and he said: **The Day the sky will bring forth a**

visible smoke. Do you know what that smoke is? That is a smoke that will come on the Day of Resurrection, and it will take away the hearing and sight of the hypocrites, and it will cause the believers to suffer from something similar to a cold. He said: So we went to Ibn Mas'ud and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God, the Almighty, said to His Prophet, may God bless him and grant him peace: "Say: I do not ask of you any reward for it, nor am I of the pretenders." [p. 86] It is part of knowledge for a man to say, when he does not know, "God knows best. I will tell you about that. When the Quraysh delayed converting to Islam and resisted the Messenger of God, may God bless him and grant him peace, he called upon them to have years like the years of Joseph. They were afflicted with hardship and hunger until they ate bones and dead meat, and they raised their eyes to the sky but saw nothing but smoke. God, the Blessed and Exalted, said: "The Day the sky will bring forth a visible smoke, * Enveloping the people. This is a painful punishment." They said: "Our Lord, remove the punishment from us. Indeed, we are believers." God, the Most High, said: "Indeed, We will remove the punishment for a little. Indeed, you will return. * The Day We will strike with the greatest strike. Indeed, We will take revenge." (al-Dukhan 44:15-16) He said: So they returned on the day of Badr, and He took revenge. God is from them.

Abdullah bin Muhammad Al-Zuhri told me, he said: Malik bin Sa'ir told us, he said: Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, he said: There was a man in the mosque reminding the people, so he mentioned something similar to the hadith of Isa, on the authority of Yahya bin Isa, except that he said: So he took revenge on the day of Badr, so it was the greatest blow.

Ibn Humayd and Amr ibn al-Humayd narrated: Jarir narrated to us, on the authority of Mansur, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: We were sitting with Abdullah ibn Mas'ud and he was lying down among us. A man came to him and said: O Abu Abd al-Rahman, there is a storyteller at the gates of Kindah, who tells stories and claims that the Sign of the Smoke will come and take the breath away of the disbelievers, and that it will affect the believers like a cold. Abdullah got up and sat down, angry, and said: O people, fear God. Whoever knows something, let him say what he knows, and whoever does not know, let him say: God knows best. Amr said: It is more beneficial for one of you to say about what he does not know: **God knows best.** And it does not matter to one of you to say about what he does not know: **I do not know.** God the Almighty says to His Prophet, may God bless him and grant him peace: "Say: 'I do not ask of you for this any reward, nor am I of the pretenders.'" When the Prophet, may God bless him and grant him peace, saw the people turning away, he said: **O God, seven days like the seven days of Joseph.** Then a famine seized them that consumed everything, until they ate skins, dead bodies, and carcasses. One of them looked at the sky and saw smoke from hunger. Abu Sufyan ibn Harb came to him and said: **O Muhammad, you have come to command obedience and to maintain kinship ties, and your people have perished, so pray to God for them.** God the Almighty said: **Then await the Day**

Surat The Smoke: 10

So await the Day when the sky will bring forth a visible smoke.

when the sky will bring forth a visible smoke.... until His saying: **Indeed, you will return.** He said: Then He removed from them "the Day We shall strike with the greatest strike. Indeed, We will take revenge." So the strike was the Day of Badr, and the verse of the Romans and the verse of the smoke, and the strike and the binding had passed.

Abu Al-Sa'ib told me, he said: Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, he said: Abdullah said: Five have passed: Smoke, Al-Lizam, Al-Batsha, Al-Qamar, and Al-Rum.

Abu Kurayb narrated to us, saying: Abu Bakr bin Ayyash narrated to us, on the authority of Asim, who said: I witnessed a funeral in which Zayd bin Ali was present, and he began to narrate on that day, and he said: The smoke will come before the Day of Resurrection, and it will cause a cold in the nose of the believer, and it will cause the ears of the unbeliever. I said: May God have mercy on you, our companion Abdullah had said something other than this. He said: The smoke has already passed, and he recited this verse: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." He said: The people were afflicted with such hardship that a man could see smoke between him and the sky. That is what he said: **Then await.** And Abdullah recited it like this until he said: *Believers.* He said: **Indeed, We will remove the punishment for a little.** (17:8) I said to Zayd: So they returned, and God brought Badr back to them. That is what he said: **And if you return, We will return.** (17:8) So that was the day of Badr. He said: So he accepted, by God. Asim said: A man responded to him, and Zaid, may God have mercy on him, said: "The Messenger of God, may God bless him and grant him peace, said: 'There will come to you narrators, so whatever agrees with the Qur'an, take it, and whatever is not like that, leave it.'"

Ibn Al-Muthanna told us, he said: Ibn Abd Al-A'la told us, he said: Dawud told us, on the authority of Amer, on the authority of Ibn Masoud, that he said: The great blow was on the day of Badr, and the smoke had passed.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Awf, who said: I heard Abu Al-Aaliyah say: The smoke has passed.

Ibn Hamid told us: Salamah told us, on the authority of Amr, on the authority of Mughirah, on the authority of Ibrahim, who said: The smoke continued for years and affected them.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ayoub told us, on the authority of Muhammad, he said: I was told that Ibn Masoud used to say: The smoke has passed, there were years like the years of Joseph.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of

Mujahid, **On the Day the sky will bring forth a visible smoke**, he said: drought and the withholding of rain from the infidels of Quraysh, until His saying: **Indeed, we are believers.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day the sky will bring forth a visible smoke.** He said: Ibn Masoud used to say: The smoke has passed, and there were years like the years of Joseph. "It will cover the people. This is a painful torment."

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **The Day the sky will bring forth a visible smoke**, the matter of the smoke has already passed.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **On the day when we will strike with the greatest strike**, he said: On the day of Badr.

Others said: The smoke is a sign of God's signs, sent to His servants before the Hour comes. It enters the ears of the disbelievers and affects the believers like a cold. They said: It has not yet come, but it will come.

It was mentioned that he said that: Wasil bin Abdul A'la told me, he said: Ibn Fadil told us, on the authority of Al-Walid bin Jami', on the authority of Abdul Malik bin Al-Mughirah, on the authority of Abdul Rahman bin Al-Baylaman, on the authority of Ibn Umar, he said: Smoke comes out and affects the believer like a cold, and it enters the ears of the disbeliever and the hypocrite, until it becomes like a roasted head.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah ibn Abi Malekah, who said: I went to Ibn Abbas one day and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that smoke might have come down, so I did not sleep until morning.

Muhammad bin Buzae' told us: Bishr bin al-Mufaddal told us, on the authority of Awf, who said: Al-Hasan said: The smoke remains as one of the signs. When the smoke comes, the unbeliever will blow until it comes out of every one of his ears, and the believer will be seized with a cold.

Ibn Bashar told us: Uthman told us, meaning Ibn Al-Haytham, who said: Aouf told us, on the authority of Al-Hasan, in a similar manner.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Saeed, he said: Smoke will stir up the people. As for the believer, it will take hold of him like a cold. As for the disbeliever, it will stir up the smoke until it comes out of every nook and cranny of his. He said: Some of the people of knowledge used to say: The similitude of the earth on that Day will be like that of a house in which a fire has been lit and in which there is no shortage.

Issam bin Rawad bin Al Jarrah narrated to me, he said:

My father narrated to me, he said: Sufyan bin Saeed Ath-Thawri narrated to us, he said: Mansour bin Al Mu'tamir narrated to us, on the authority of Rib'i bin Harash, he said: I heard Hudhayfah bin Al Yaman say: The Messenger of God (peace and blessings of God be upon him) said: The first signs are the Antichrist, the descent of Jesus son of Mary, and a fire that will emerge from the depths of Aden Abyan, driving the people to the place of assembly, taking a rest with them when they say it, and smoke. Hudhayfah said: O Messenger of God, what is smoke? So the Messenger of God (peace and blessings of God be upon him) recited the verse: "The Day the sky will bring forth a visible smoke, engulfing the people. This is a painful torment." It will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will afflict him like a cold. As for the disbeliever, he will be like a drunkard, coming out of his nostrils, ears, and anus.

Muhammad ibn Awf told me, he said: Muhammad ibn Ismail ibn Ayyash told us, he said: My father told me, he said: Damdam ibn Zur'ah told me, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, he said: "The Messenger of God, may God bless him and grant him peace, said: Your Lord has warned you of three things: the smoke that will take hold of the believer like a cold, and it will take hold of the disbeliever and make him swell until it comes out of every nostril in his body. The second is the beast, and the third is the Antichrist."

The more correct of the two opinions is what was narrated on the authority of Ibn Mas'ud, that the smoke which God ordered His Prophet (peace and blessings of God be upon him) to await was the hardship that befell his people because of his supplication against them, as Ibn Mas'ud described it, if the report of Hudhayfah that we mentioned from the Messenger of God (peace and blessings of God be upon him) that we mentioned is not authentic. Even if it is authentic, the Messenger of God (peace and blessings of God be upon him) knows best what God revealed to him, and no one has a statement that is authentically attributed to him. I did not testify to its authenticity because Muhammad ibn Khalaf al-'Asqalani told me that he asked Rawad about this hadith, **Did you hear it from Sufyan?** He said to him, *No*. I said to him, **Did you read it to him?** He said, *No*. I said to him, **Was it read to him while you were present and he acknowledged it?** He said, *No*. I said, **Then where did you get it from?** He said: Some people brought it to me and showed it to me and said to me: Hear it from us. So they read it to me, then they went and narrated it from me, or something like that. So when I mentioned that, I did not testify to its authenticity. Rather, I said that the statement made by Abdullah ibn Mas'ud is more deserving of the interpretation of the verse, because God, the Most High, threatened the polytheists of Quraysh with smoke, and His statement to His Prophet Muhammad, may God bless him and grant him peace: **Then await the Day when the sky will bring forth a visible smoke** is in the context of God addressing the polytheists of Quraysh and rebuking them, giving them glad tidings with His statement: "There is no god but He; He gives life and causes death. Your Lord and the Lord of your forefathers of old. * Rather, they are in doubt, playing."

(al-Dukhan 44:8-9) Then He followed that with His statement to His Prophet, may God bless him and grant him peace: **Then await the Day when the sky will bring forth a visible smoke**, as an order from Him to him to be patient until His punishment comes to them and a threat to the polytheists. So since it was a threat to them that He had brought it upon them, it was more likely that He had delayed it from them for others. And then, it is not denied that what he threatened the infidels with this threat was made permissible for them, and that it would be permissible for what is renewed later with others to be smoke, according to what the reports from the Messenger of God, may God bless him and grant him peace, have come to us as well, because the reports from the Messenger of God, may God bless him and grant him peace, have shown that this will happen, since what was narrated from him by Abdullah bin Masoud happened, so both reports that were narrated from the Messenger of God, may God bless him and grant him peace, are correct.

If the interpretation of the verse in this place is what we have said, then since what we have said in that is the more appropriate of the two interpretations, then it is clear that its meaning is: So wait, O Muhammad, for the polytheists of your people on the day when the sky will bring them the calamity that will befall them because of their disbelief, like smoke, which will be clear to whoever contemplates it that it is smoke.

Tafsir al-Qurtubi

The Almighty said: **Then await the Day when the sky will bring forth a visible smoke**. Await means, O Muhammad, await these disbelievers on the Day when the sky will bring forth a visible smoke. This was said by Qatada. It was also said that its meaning is to memorize their statement so that you may bear witness against them on the Day when the sky will bring forth a visible smoke. That is why the Haaf is called a watcher. I say three things about al-Dukhan 44: The first is that it is one of the signs of the Hour that has not yet come, and that it will remain on earth for forty days, filling the space between heaven and earth. As for the believer, it will be afflicted with something like a cold. As for the disbeliever and the wicked, it will enter their noses, piercing their ears and constricting their breathing. It is one of the effects of Hell on the Day of Resurrection. Among those who said that the smoke has not yet come are Ali, Ibn Abbas, Ibn Umar, Abu Hurairah, Zayd ibn Ali, al-Hasan, Ibn Abi Malekah, and others. Abu Saeed al-Khudri narrated with a chain of transmission traceable to the Prophet that it is smoke that will stir up the people on the Day of Resurrection. The believer will be afflicted with something like a cold, and the disbeliever will puff until it comes out of every ear. Al-Mawardi mentioned it, and in Sahih Muslim, on the authority of Abu al-Tufayl, "On the authority of Hudhayfah ibn Asid al-Ghifari, he said: The Prophet, may God bless him and grant him peace, looked out while we were talking and said: What are you talking about? They said: We are talking about the Hour. He said: It will not come until you see ten signs before it. So he mentioned the smoke, the Antichrist, the Beast, the rising of the sun from the

Surat The Smoke: 10

So await the Day when the sky will bring forth a visible smoke.

west, the descent of Jesus, son of Mary, the emergence of Gog and Magog, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula. The last of these will be a fire that will emerge from Yemen and drive the people to their place of assembly." In a narration on the authority of Hudhayfah: "The Hour will not come until there are ten signs: an landslide in the east, one in the west, one in the Arabian Peninsula, the smoke, the Antichrist, the Beast of the earth, Gog and Magog, the rising of the sun from the west, and a fire that will emerge from the depths of Aden and drive the people to the place of assembly." Al-Tha'labi also narrated it on the authority of Hudhayfah, who said: "The Messenger of God, may God bless him and grant him peace, said: The first of the signs will be the emergence of the Antichrist, the descent of Jesus, son of Mary, and a fire that will emerge from the depths of Aden, driving the people to the place of assembly and spending the night with them wherever they spend the night." And you take a nap with them when they say, and you wake up with them when they wake up, and you spend the evening with them when they spend the evening. I said, O Prophet of God, what is smoke? He said about this verse: **Then await the Day when the sky will bring forth a visible smoke** that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, he will be afflicted by it as if he had a cold, and as for the disbeliever, he will be like a drunkard, with smoke coming out of his mouth, nostrils, eyes, ears, and anus." This is one opinion. The second opinion is that the smoke is what struck the Quraysh of hunger due to the supplication of the Prophet, may God bless him and grant him peace, until a man would see smoke between the sky and the earth. Ibn Mas'ud said: God removed it from them, and if it were the Day of Resurrection, He would not remove it from them. The hadith about him with this is in Sahih al-Bukhari, Muslim, and al-Tirmidhi. Al-Bukhari said: Yahya told me, he said: Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Muslim, on the authority of Masruq, he said: Abdullah said: This only happened because when the Quraysh resisted the Prophet, may God bless him and grant him peace, he supplicated against them for years like the years of Joseph, and they were afflicted with drought and hardship until they ate bones. A man would look at the sky and see what was between him and it like smoke from the hardship, so God Almighty revealed: He said: So the Messenger of God (peace and blessings of God be upon him) was approached and it was said: O Messenger of God, ask God for rain for Mudar, for they have been destroyed. He said: For Mudar! You are indeed bold. Ask for rain and they were given rain. Then this verse was revealed: **Indeed, you will return.** Then when they were in prosperity, God, the Exalted, revealed: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." He said: It means the Day of Badr. Abu Ubaidah said: And the smoke and the drought. Al-Qatabi: It was called smoke because of the dryness of the earth when it rose from it like smoke. The third opinion is that it was on the day of the conquest of Mecca when the sky covered the dust, said Abd al-Rahman al-A'raj.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihs and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the

smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke**, he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you**. He said: **It is smoke**. He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit**. He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke**. This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke**, meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit**.

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me

that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No*. I said: **Did you read it to him?** He said: *No*. I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No*. I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me**, or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, may God be pleased with him, as an interrupted chain of transmission. Saeed bin Awf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah

Surat The Smoke: 10

So await the Day when the sky will bring forth a visible smoke.

bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke**, meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people**, meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people**.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby *** And they say, **"We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial**, as in His statement: **And if We had mercy on them and removed**

the harm that was upon them, they would persist in their transgression, wandering blindly. And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** The second that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it.** Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

10- **Then await the Day when the sky will bring forth a visible smoke.** The *fa* is for arranging what comes after it based on what came before it, because their being in doubt and play requires that. The meaning is: So await for them, O Muhammad, the Day when the sky will bring forth a visible smoke. It was also said that the meaning is: Memorize their statement so that you may bear witness against them on the Day when the sky will bring forth a visible smoke.

There is a difference of opinion about this smoke mentioned in the verse: When will it come? Some say

it is one of the signs of the Hour, and that it will remain on earth for forty days. It has been proven in Sahih that it is one of the ten signs that will occur before the Hour begins. Others say it is something that had already been decreed, and it is what happened to the Quraysh because of the supplication of the Prophet (peace and blessings of God be upon him), until a man would see smoke between the sky and the earth. This is proven in Sahih al-Bukhari and Muslim and others. This was when the Prophet (peace and blessings of God be upon him) supplicated against them for years like the years of Joseph, and they were afflicted with drought and famine until they ate their bones. A man would look at the sky and see what was between him and it like smoke from the effort. It has also been said that it was on the day of the conquest of Mecca. A statement of what indicates these opinions will come at the end of this research.

Tafsir al-Baghawi

10. **Then await the Day when the sky will bring forth a visible smoke.** They differed about this smoke:

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Katheer told us, on the authority of Sufyan, Mansur and Al-A'mash told us, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: "While a man was speaking in Kindah, he said: Smoke will come on the Day of Resurrection and will seize the hearing and sight of the hypocrites, and it will seize the believer [like a] cold. We were startled, so I came to Ibn Mas'ud, who was reclining, and he became angry and sat up. He said: Whoever knows, let him speak, and whoever does not know, let him say: God knows best. For it is part of knowledge to say when one does not know: I do not know. For God said to His Prophet, may God bless him and grant him peace: 'Say: I do not ask of you any reward for it, and I am not of the pretenders' (p. 86). And the Quraysh were slow to convert to Islam, so the Prophet, may God bless him and grant him peace, supplicated against them, saying: O God, help me against them with seven like the seven of Joseph. So a year overtook them until they perished in it and ate dead meat and bones, and a man would see what was between the sky and the earth like smoke. Then it came..." Abu Sufyan said: O Muhammad, you have come to command us to maintain kinship ties, and your people have perished, so pray to God for them. Then he recited: **Then await the Day when the sky will bring forth a visible smoke** to His saying: **Indeed, you will return.** Will the punishment of the Hereafter be removed from them when it comes? Then they returned to their disbelief, so that is His saying: **The Day We will strike with the greatest strike**, the day of Badr, and *inevitably* the day of Badr. "Alif, Lam, Meem. The Romans have been defeated" to **They will be defeated ar-Rum 30:3**, and the Romans have already passed.

Tafsir al-Baidawi

10- **So watch so wait for them. The Day the sky will bring forth a visible smoke** is a day of hardship and famine, for the hungry person will see between himself and the sky something like smoke due to his weak eyesight, or because the air becomes dark in a year of drought due to little rain and much dust, or because the Arabs call the prevailing evil smoke, and they were so drought-stricken that they ate the carcasses and bones of dogs. The coming is attributed to the sky because that will prevent it from receiving rain, or the Day the smoke will appear, which is counted among the signs of the Hour, as narrated by the Prophet (peace and blessings be upon him) when he said: "The first of the signs will be the smoke and the descent of Jesus (peace be upon him), and a fire will emerge from the depths of Aden, Abyan, driving people to the place of assembly. It was said, "What is the smoke?" So the Messenger of God (peace and blessings be upon him) recited the verse and said: It will fill what is between the east and the west and will remain for forty days and nights. As for the believer, it will be affected by something like a cold, and as for the disbeliever, it will be like a drunkard coming out of his nostrils, ears, and anus." Or the Day of Resurrection, and the smoke has both meanings.

Surat Smoke: 11

It will overwhelm the people. This is a painful torment.

Surat al-Dukhan 44:11

It will overwhelm the people. This is a painful torment.

Tafsir al-Jalalayn

11 - **It covers the people** and they said **This is a painful torment**

Tafsir al-Suyuti

Tafsir al-Tabari

People are overwhelmed: He says: Their sight is overwhelmed by the effort that has befallen them. **This is a painful torment.** Meaning that they say because of the distress and effort that has befallen them: **This is a painful torment.** It means that the word **they say** has been omitted from the statement, so that the listeners can know its meaning without mentioning it.

Tafsir al-Qurtubi

The Almighty's saying: **It covers the people** is in the position of an attribute of the smoke. If it has happened as Ibn Mas'ud said, then it is specific to the polytheists of Mecca. If it is one of the signs of the Hour, then it is general based on what was mentioned previously. **This is a painful torment** means that God says to them: **This is a painful torment.** So whoever says that the smoke is a coming state, and it is said: **This means painful** is a narration of a past state, and whoever makes it future, then it is a narration of a coming state, and it is said: *This* means that, and it is said: that is, the people say to that al-Dukhan 44: **This is a painful torment**, and it is said: it is report of the approach of the matter, as you say: This is winter, so prepare for it.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said:

God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihs and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke**, he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the

people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me,** or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdani ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and

the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, may God be pleased with him, as an interrupted chain of transmission. Saeed bin Awf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke,** meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people,** meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people.**

It will overwhelm the people. This is a painful torment.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial,** as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** The second that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said:

Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it. Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr.

This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

And His saying: 11- **It covers the people** is a second description of al-Dukhan 44: that is, it encompasses them and surrounds them. **This is a painful torment** means they say, **This is a painful torment**, or they say that, or God says that to them.

Tafsir al-Baghawi

11. **This is a painful torment that will overwhelm the people.**

Tafsir al-Baidawi

11- **It covers people** is an attribute of smoke. And His saying: **This is a painful torment.**

Surat al-Dukhan 44:12

Our Lord, remove the punishment from us. Indeed, we are believers.

Tafsir al-Jalalayn

12 - **Our Lord, remove the punishment from us, for we are believers** believing in your Prophet

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Our Lord, remove the punishment from us** means that the unbelievers who are afflicted with that hardship supplicate to their Lord by asking Him to remove that hardship from them, and they say: If You remove it, we will believe in You and worship You without any other deity besides You, as He, the Most High, said about them: "Our Lord, remove the punishment from us. Indeed, we are believers."

Tafsir al-Qurtubi

God Almighty says: "Our Lord, remove the punishment from us. Indeed, we are believers."

That is, they say: **Remove the torment from us we are believers**, that is, we believe in You if You remove it from us. It was said that the Quraysh came to the Prophet, may God bless him and grant him peace, and said: **If God removes this torment from us, we will submit**. Then they preferred this statement. Qatada said: **The torment** here is smoke. It was also said: hunger, as narrated by al-Naqqash. She said: There is no contradiction, because the smoke was only from the hunger that afflicted them, as mentioned above. Hunger and famine may be called smoke, due to the dryness of the earth in a year of drought and the rise of dust due to the lack of rain. This is why a year of drought is called *al-Ghubra'*. It was also said that the torment here is snow. Al-Mawardi said: This has no basis, because this only happens in the Hereafter or among the people of Mecca, and Mecca was not from the lands of snow. However, it is said, so we narrated it.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing**. That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke**. Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his

companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best**. I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished**. So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return**. Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr**. Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahih and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-A'liyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

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the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih's, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

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Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await**

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According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people**, meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people**.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial**, as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** The *second* that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly

affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it.** Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

12- Our Lord, remove the punishment from us, indeed we are believers. That is, they say that. It has been narrated that they came to the Prophet, peace and blessings be upon him, and said: If God removes this punishment from us, we will submit. What is meant by the punishment is the hunger that caused what they saw of the smoke, or what they say when they see the smoke, which is one of the signs of the Hour, or when they see it on the day of the conquest of Mecca, according to the different opinions. The most correct of them is that it is the smoke that they imagined because of the hardship and severe hunger that befell them. This preference does not contradict what was reported that the smoke is one of the signs of the Hour, as that is another smoke. It also does not contradict what was said that it was what happened on the day of the conquest of Mecca, as it was another smoke, assuming that it happened.

Tafsir al-Baghawi

12. And it was narrated by Muhammad bin Ismail on the authority of Yahya on the authority of Wakee' on the authority of Al-A'mash, who said: They said: **Our Lord, remove the punishment from us, for we are believers.** So it was said to him: If We remove the

Surat al-Dukhan 44:12

Our Lord, remove the punishment from us. Indeed, we are believers.

punishment from them, they will return to their disbelief. So he called upon his Lord, and He removed it from them, and they returned, and God took revenge on them on the Day of Badr. That is what He said: **Then await the Day when the sky will bring forth a visible smoke**, until His saying: **Indeed, We will take revenge.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya told us, Waki' told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Abdullah, who said: Five have passed: Al-Lazam, the Romans, Al-Batsha, the Moon, and Al-Dukhan.

Some people said: It is smoke that will come before the Hour of Resurrection and has not yet come, so it will enter the ears of the infidels and hypocrites until it becomes like a roasted head, and the believer will be afflicted by it like a cold, and the whole earth will be like a house in which a fire has been lit. This is the opinion of Ibn Abbas, Ibn Omar, and Al-Hasan.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Aqil bin Muhammad Al-Jurjani told us, Abu Al-Faraj Al-Mu'afa bin Zakariya Al-Baghdadi told us, Muhammad bin Jarir Al-Tabari told us, Issam bin Rawad bin Al-Jarrah told us, my father told us, Abu Sufyan bin Saeed told us, Mansur bin Al-Mu'tamir told us, on the authority of Rib'i bin Kharash, who said: I heard Hudhayfah bin Al-Yaman say: The Messenger of God, may God bless him and grant him peace, said: The first of the signs will be the smoke, the descent of Jesus, son of Mary, and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, taking a rest with them when they say. Hudhayfah said: O Messenger of God, what is the smoke? He recited this verse: **The Day the sky will bring forth a visible smoke**, which will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, but as for the disbeliever, it will be like that of a drunkard, coming out of his nostrils, ears, and anus.

Tafsir al-Baidawi

12- **Our Lord, remove the punishment from us, for we are believers.** It is understood by saying that it is a state, and **for we are believers** is a promise of faith if He removes the punishment from them.

Surat al-Dukhan 44:13

How can they receive the reminder when there has come to them a clear Messenger?

Tafsir al-Jalalayn

13 - **How can they be reminded?** That is, faith will not benefit them when the punishment descends **and there has come to them a clear Messenger** who explained the message

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: How can these polytheists remember after the calamity has befallen them, when they have turned away from Our Messenger when he came to them, not remembering what is recited to them from Our Book, nor taking heed from what he admonishes them with from Our arguments, and saying: He is only a madman who learned this speech.

And similar to what we said in the interpretation of His statement: **How will they be reminded?** the people of interpretation said.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **How will they be reminded?** He said: How will they be reminded?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **How can they be reminded?** after this calamity has occurred.

Tafsir al-Qurtubi

God Almighty says: **How can they be reminded?** That is, how can they be reminded and admonished when the punishment comes, **and there has come to them a clear Messenger**, explaining to them the truth, and the reminder and the remembrance are one and the same, as Al-Bukhari said.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of

Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihis and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke**, he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The

How can they receive the reminder when there has come to them a clear Messenger?

Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me,** or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning

al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awwf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, **may God be pleased with him**, as an interrupted chain of transmission. Saeed bin Awwf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, **may God be pleased with him**, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, **may God be pleased with them both**, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, **may God be pleased with them both**, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, **may God be pleased with them both**, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, **may God be pleased with them both**, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, **may God be pleased with them all**, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is

apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke**, meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people**, meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people**.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby *** **And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial**, as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** The second that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them

enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it.** Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

13- **How can they be reminded?** That is, how can they remember and learn from what happened to them, *when* the situation is that **a clear Messenger has come to them**, explaining to them everything they need regarding religious and worldly matters.

Tafsir al-Baghawi

13. **How can they be reminded?** How can they be reminded and admonished? He says: How can they remember and be admonished? **And there has come to them a clear Messenger**, apparently truthful, meaning Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

13- **How can they remember?** How can they remember in this state? **And there has come to them a clear Messenger** He explained to them what is greater than it in requiring remembrance from the signs and miracles.

Surat al-Dukhan 44:14

Then they turned away from him and said, "A mad teacher."

Surat al-Dukhan 44:14

Then they turned away from him and said, **A mad teacher.**

Tafsir al-Jalalayn

14 - **Then they turned away from him and said, A madman is teaching him the Qur'an.** That is, a human being is teaching him the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

And similar to what we also said in his statement: **Then they turned away from him and said, 'A madman's teacher,'** the people of interpretation said.

Mention of those who said that: Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then they turned away from him and said, 'A madman's teacher.'** He said: They turned away from Muhammad, peace and blessings be upon him, and said, **A madman's teacher.**

Tafsir al-Qurtubi

The Almighty said: **Then they turned away from him** meaning they turned away. Ibn Abbas said: That is, when will they learn a lesson, while God has kept them far from learning a lesson and remembering after they turned away from Muhammad, may God bless him and grant him peace, and denied him. It was also said: That is, how will their saying, **We are believers** benefit them after the punishment appears tomorrow or after the signs of the Hour appear? Knowledge has become necessary, and this is if you make the smoke an expected sign. **And they said, 'A madman taught him'** meaning, a human taught him or the priests and devils taught him, then he is mad and not a messenger.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That

is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihs and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke,** he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The Hour will not come until you see ten signs: the rising of

the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.'** So they read it to me and then went and narrated it from me, or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father

told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, may God be pleased with him, as an interrupted chain of transmission. Saeed bin Awf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke,** meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they

Then they turned away from him and said, "A mad teacher."

saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people**, meaning it covers them and encompasses them. If it were an imaginary matter specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people**.

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher**. This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial**, as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly**. And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars. The second** that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not

necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion**. He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it**. Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God**.

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

14- **Then they turned away from him** meaning they turned away from the Messenger who came to them and they were not satisfied with merely turning away from him, but they went beyond him **and said, 'A madman is being taught'** meaning they said: Only a human being is teaching him the Qur'an and they said he is mad. So how can these people remember and how can they be reminded?

Tafsir al-Baghawi

14. **Then they turned away from him**, they turned away from him, **and said, 'A teacher,'** meaning a human being is teaching him, **a madman**.

Tafsir al-Baidawi

14- **Then they turned away from him and said, 'A mad teacher.'** That is, some of them said to some Thaqif, **A foreign boy is teaching him, and others said, 'He is mad.'**

Surat al-Dukhan 44:15

Indeed, We will remove the punishment for a little while. Indeed, you will return.

Tafsir al-Jalalayn

15 - **Indeed, We will remove the punishment** meaning hunger from you for a short time **for a short time**, so We removed it from them **indeed, you will return** to your disbelief, so they returned to it.

Tafsir al-Suyuti

You will return. But when they were granted prosperity, they returned to their state. Then God revealed, **On the Day We will strike with the greatest strike, We will take revenge**. That is, on the Day of Badr.

Tafsir al-Tabari

And His statement: "Indeed, We will remove the punishment for a little while. Indeed, you will return." God Almighty says to these polytheists about whom He informed that they seek help from Him from the descending smoke and the torment that befell them due to hardship, and He informed that they pledged to Him that if He removed the punishment from them, they would believe. **Indeed, We will remove the punishment** means the harm that befell them due to the fertility that We create for them. "For a little while. Indeed, you will return." He says: You polytheists, if I remove from you the harm that is upon you, you will not fulfill what you promise and pledge to your Lord of faith, but you will return to your misguidance and error, and you were not before He removed from you.

Qatada said: It means: You will return to God's punishment.

Ibn Abd al-A'la told us this, saying: Ibn Thawr told us, on the authority of Muammar, on his authority. As for those who said that what is meant by His statement, **On the Day the sky will bring forth a visible smoke**, is the smoke itself, then they said in this passage: What is meant by the torment of which He said, **Indeed, We will remove the punishment**, is the smoke.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We will remove the punishment for a little**, meaning the smoke.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, We will remove the punishment for a little**, he said: He did, He removed the smoke when it was.

His saying: **You will return**. He said: He uncovered them and they returned.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **You will return** to the punishment of God.

Tafsir al-Qurtubi

The Almighty said: **Indeed, We will remove the punishment for a little while**. That is, for a short time. He promised to remove that punishment from them for a little while, that is, in a short time, so that it would be known that they would not fulfill their word, but would return to disbelief after it was removed. Ibn Mas'ud said this. So when it was removed from them by the Prophet (peace and blessings of God be upon him) praying for rain for them, they returned to denying it. And whoever said: The smoke is awaited, he said: By this he indicated what will be of the gap between one sign and another of the signs of the Hour, then whoever was decreed to be a disbeliever will continue in his disbelief. And whoever said this about the Day of Resurrection, he said: That is, if We removed the punishment from you, you would return to disbelief. And it was said: The meaning of **Indeed, you will return** is to Us, that is, you will be resurrected after death. And it was said: The meaning of **Indeed, you will return** is to the fire of Hell if you do not believe.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing**. That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke**. Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be pleased with him** and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best**. I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished**. So the Messenger of God (peace and blessings of God be upon him)

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me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me,** or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

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And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there

would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: **One** that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial,** as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars. The second** that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you, Shu'ayb, and those who have believed with you from our city, or you must return to our religion.** He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it.** Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him,** and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud

Surat al-Dukhan 44:15

Indeed, We will remove the punishment for a little while. Indeed, you will return.

may God be pleased with him said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

Then when they called upon God to remove the punishment from them and that if He removed it from them they would believe, He, the Most High, answered them by saying: 15- **Indeed, We will remove the punishment for a little while**, meaning that We will remove it from them for a little while or for a little while. Then God, the Most High, informed about them that they would not desist from what they were doing of polytheism, and they would not fulfill what they promised Him of faith, so He said: **Indeed, you will return**, meaning to what you were doing of polytheism. And the matter was thus, for when God, the Most High, removed that punishment from them, they returned to what they were doing of disbelief and obstinacy. It was said that the meaning is: You will return to Us with the resurrection and the revival, and the first is more appropriate.

Tafsir al-Baghawi

15. God Almighty said: **Indeed, We will remove the punishment**, meaning the punishment of hunger, **for a little**, meaning a short time. Muqatil said: until the day of Badr. **Indeed, you will return**, to your disbelief.

Tafsir al-Baidawi

15- **Indeed, We will remove the punishment** through the supplication of the Prophet, peace and blessings be upon him, for when he supplicated to lift the drought **for a little**, they meant a little removal or a little time, which is what remained of their lives. **Indeed, you will return** to disbelief after the removal. And whoever interpreted the smoke as one of the signs said that when the smoke comes, it will help the disbelievers through supplication, and God will remove it from them after forty days, and until He removes it from them, they will turn back. And whoever interpreted it as what is on the Day of Resurrection began it with the condition and the estimate.

Surat al-Dukhan 44:16

The Day We will strike with the greatest strike. Indeed, We will take revenge.

Tafsir al-Jalalayn

16 - Mention **the day when We will strike with the greatest strike** which is the day of Badr **We will take revenge** on them, and striking means taking by force.

Tafsir al-Suyuti

You will return. But when they were granted prosperity, they returned to their state. Then God revealed, **On the Day We will strike with the greatest strike, We will take revenge.** That is, on the Day of Badr.

Tafsir al-Tabari

God the Most High says: "O polytheists, if I remove from you the torment that has descended upon you and the harm that has befallen you, and then you return to your disbelief and break the covenant that you made with your Lord, I will take revenge on you on the Day when I will strike you with My greatest punishment in this world and destroy you." And God removed the punishment from them, and they returned, so He, the Most High, struck them with His greatest punishment in this world and destroyed them by killing them with the sword.

The interpreters differed about the great punishment. Some of them said: It is God's punishment of the polytheists of Quraysh on the day of Badr.

Mention of those who said that: Ibn Al-Muthanna told us, he said: Ibn Abd Al-A'la told us, he said: Dawud told us, on the authority of Amer, on the authority of Ibn Masoud, that he said: The great blow: the day of Badr.

Abdullah bin Muhammad Al-Zuhri told me, he said: Malik bin Sa'ir told us, he said: Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, he said: He said on the day of Badr, the great strike.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ayoub told us, on the authority of Muhammad, he said: I was told that Ibn Mas'ud used to say: **The day we strike with the greatest strike** is the day of Badr.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, **On the day when we strike with the greatest strike**, he said: On the day of Badr.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **The Day We shall strike with the greatest strike**, he said: The Day of Badr.

Ibn Bashar told us, he said: Ibn Abi Uday told us, on the authority of Awf, he said: I heard Abu Al-Aaliyah regarding this verse, **The Day We strike with the greatest strike**, he said: The Day of Badr.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **The Day We strike with the greatest strike, indeed, We will take retribution.** He said: He means the Day of Badr.

Abu Kurayb told us: Uthman bin Ali told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: I said: What is the Greatest Blow? He said: The Day of Resurrection. I said: Abdullah used to say: The Day of Badr. He said: It reached me that he was asked after that and he said: The Day of Badr.

Abu Kurayb and Abu Al-Sa'ib told us: Ibn Idris told us, on the authority of Al-A'mash, on the authority of Ibrahim, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Al-Khalil, on the authority of Mujahid, on the authority of Ubayy ibn Ka'b, he said: On the day of Badr.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **The Day We strike with the greatest strike**: the Day of Badr.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **The Day We strike with the greatest strike**, he said: This is the Day of Badr.

Others said: Rather, it is God's punishment of His enemies on the Day of Resurrection.

It was mentioned that he said that: Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Khalid Al-Hadha' told us, on the authority of Ikrimah, he said: Ibn Abbas said: Ibn Masoud said: The great blow was on the Day of Badr, and I say: It is on the Day of Resurrection.

Abu Kuraib and Abu al-Sa'ib told us: Ibn Idris told us: Al-A'mash told us, on the authority of Ibrahim, who said: Ikrimah passed by me, so I asked him about the great slap. He said: The Day of Resurrection. I said: Abdullah ibn Mas'ud used to say: The Day of Badr. Someone who asked him after that informed me, and he said: The Day of Badr.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **The Day We strike with the greatest strike**, Qatada said on the authority of Al-Hasan: It is the Day of Resurrection.

We have previously explained the correctness of this, and the reason for which we chose to say what we chose to say about it.

Tafsir al-Qurtubi

The Almighty's saying: **On the Day** is based on what is indicated by *Muntaqimoon*, meaning We will take revenge on them on the Day We strike. Some grammarians have rejected this because what comes

The Day We will strike with the greatest strike. Indeed, We will take revenge.

after *in* does not explain what comes before it. It has also been said that the one who acts on it is *Muntaqimoon*, which is also far-fetched, because what comes after *in* does not act on what comes before it, and it is not appropriate for it to be connected to His saying: *Returning* or His saying: **Indeed, We will remove the punishment**, since the meaning is not based on it. It is permissible to put it in the accusative case by implying a verb, as if he said: remind them or remember. It is also permissible for the meaning to be that you will return, so if you return, I will take revenge on you on the Day We strike with the greatest strike. For this reason, this was connected to the story of Pharaoh, for they promised Moses faith if He removed the punishment from them, then they did not believe until they drowned. It has been said: "Indeed, We will remove the punishment for a little while. Indeed, you will return." This is a complete statement. Then He began: "On the Day We strike with the greatest strike. Indeed, We will remove the punishment for a little while. Indeed, you will return." *Muntaqimun* meaning We take revenge on all the disbelievers. It was also said that the meaning is: Await the smoke and await the day We strike. So the conjunction *waw* was deleted, just as you say: Beware of the punishment. **The great strike** in the statement of Ibn Mas'ud means the day of Badr. This is the statement of Ibn 'Abbas, Abu Ka'b, Mujahid, and Ad-Dahhak. It was also said that it means the punishment of Hell on the Day of Resurrection. This was stated by Al-Hasan, 'Ikrimah, and Ibn 'Abbas as well. Az-Zajaj chose it. It was also said that it means smoke that falls in this world, or hunger or famine that falls, it was said, on the Day of Resurrection. Al-Mawardi said: It is possible that it means the Hour of Resurrection, because it is the end of his strikes in this world. It was also said that God took revenge on him, meaning He punished him. The noun for this is *naqmah*, and the plural is *naqamaat*. It was also said that there is a difference between *naqmah* and punishment. Punishment comes after the sin because it is part of the consequence, and *naqmah* may come before it. This was stated by Ibn 'Abbas. It was also said that punishment is what is predetermined, and vengeance is not predetermined.

Tafsir Ibn Kathir

God the Almighty says: **Rather, these polytheists are in doubt, playing.** That is, the certain truth has come to them, and they are doubting it and are not believing in it. Then the Almighty said, threatening and warning them: **Then await the Day when the sky will bring forth a visible smoke.** Sulayman ibn Mihran al-A'mash said, on the authority of Abu al-Dhaha Muslim ibn Subayh, on the authority of Masruq, who said: "We entered the mosque, meaning the mosque of Kufa at the gates of Kinda, and there was a man narrating to his companions: "The Day when the sky will bring forth a visible smoke." Do you know what that smoke is? That is smoke that will come on the Day of Resurrection and will take over the hearing and sight of the hypocrites, and it will take over the believers like a cold. He said: So we went to Ibn Mas'ud **may God be**

pleased with him and mentioned that to him, and he was lying down. He was startled, so he sat up and said: God the Almighty said to your Prophet (peace and blessings of God be upon him): "Say: I do not ask of you for it any reward, nor am I of the pretenders." It is part of knowledge for a man to say about something he does not know, **God knows best.** I will tell you about that. When the Quraysh delayed embracing Islam and resisted the Messenger of God (peace and blessings of God be upon him), he invoked upon them years like the years of Joseph, and they were afflicted with hardship and hunger until they ate bones and dead meat. They would raise their eyes to the sky but would see nothing but smoke. In another narration, a man would look to the sky and see what was between him and it like smoke because of the hardship.

God the Almighty said: "Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful torment." So the Messenger of God (peace and blessings of God be upon him) came and it was said: **O Messenger of God, ask God for rain for Mudar, for they have perished.** So the Messenger of God (peace and blessings of God be upon him) asked for rain for them, but they were given rain. Then the verse was revealed: **Indeed, We will remove the punishment for a little; indeed, you will return.** Ibn Mas'ud **may God be pleased with him** said: "The punishment will be removed from them on the Day of Resurrection, and when they were granted prosperity, they returned to their state. Then God the Almighty revealed: "The Day We will strike with the greatest strike. Indeed, We will take retribution." He said: **He meant the Day of Badr.** Ibn Mas'ud **may God be pleased with him** said: "Five have already passed: the smoke, the Romans, the moon, the strike, and the binding." This hadith is included in the two Sahihs and Imam Ahmad narrated it in his Musnad. It is also found in at-Tirmidhi and an-Nasa'i in their commentaries, and in Ibn Jarir and Ibn Abi Hatim through various chains of narration on the authority of al-A'mash. A group of the Salaf, such as Mujahid, Abu al-Aliyah, Ibrahim an-Nakha'i, ad-Dahhak, and Atiyah al-Awfi, agreed with Ibn Mas'ud **may God be pleased with him** on interpreting the verse in this way, and that the smoke has passed." This is the choice of Ibn Jarir.

Ibn Abi Hatim said: My father told us, Ja'far ibn Musafir told us, Yahya ibn Hassan told us, Ibn Lahi'ah told us, Abd al-Rahman al-A'raj told us regarding the words of God Almighty: **The Day the sky will bring forth a visible smoke**, he said: It was the day of the conquest of Mecca. This statement is very strange, indeed reprehensible. Others said that the smoke has not yet passed, rather it is one of the signs of the Hour, as mentioned previously in the hadith of Abu Sarihah Hudhayfah ibn Asid al-Ghifari **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) looked down upon us from Arafah while we were discussing the Hour. He (peace and blessings of God be upon him) said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the Antichrist, and three landslides: one in the east, one in the west, and one in the

Arabian Peninsula, and a fire that will emerge from the depths of Aden and drive the people - or gather the people - and spend the night with them wherever they spend the night, and rest with them wherever they rest." Muslim is the only one to report it in his Sahih. In the two Sahih, it is reported that the Messenger of God (peace and blessings of God be upon him) said to Ibn Sayyad: **I have hidden something for you.** He said: **It is smoke.** He (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.** He said: And the Messenger of God (peace and blessings of God be upon him) hid for him: **Then await the Day when the sky will bring forth a visible smoke.** This indicates that he is one of the awaited ones. Ibn Sayyad is a fortune-teller in the manner of soothsayers using the tongue of the jinn, and they confuse the phrase. That is why he said: **It is smoke,** meaning smoke. Then the Messenger of God (peace and blessings of God be upon him) knew its substance and that it was Satanic, so he (peace and blessings of God be upon him) said: **Be gone, for you will not exceed your limit.**

Then Ibn Jarir said: Issam bin Rawad bin Al Jarrah told me, my father told us, Sufyan bin Abi Saeed Al Thawri told us, Mansur bin Al Mu'tamir told us, on the authority of Rib'i bin Harash, who said: I heard Hudhayfah bin Al Yaman **may God be pleased with him** say: The Messenger of God (peace and blessings be upon him) said: "The first of the signs will be the Antichrist and the descent of Jesus, son of Mary (peace be upon them both), and a fire that will emerge from the depths of Aden, Abyan, driving the people to the place of assembly, resting with them when they say, and the smoke - Hudhayfah **may God be pleased with him** said: O Messenger of God, what is the smoke? So the Messenger of God (peace and blessings be upon him) recited this verse: 'Then await the Day when the sky will bring forth a visible smoke, enveloping the people. This is a painful punishment' - that will fill the space between the east and the west and will remain for forty days and nights. As for the believer, it will affect him like a cold, and as for the disbeliever, it will be like a drunkard, coming out of his nostrils, ears, and anus." Ibn Jarir said: If this hadith was authentic, it would have been decisive. I did not attest to its authenticity because Muhammad ibn Khalaf al-Asqalani told me that he asked some scholars about this hadith, **Did he hear it from Sufyan?** He said: *No.* I said: **Did you read it to him?** He said: *No.* I said: **Should I read it to him while you are present and he will acknowledge it?** He said: *No.* I said: **Then where did you get it from?** He said: **Some people brought it to me and presented it to me and said, 'Listen to it from us.' So they read it to me and then went and narrated it from me,** or something to that effect. Ibn Jarir did well with this hadith here, as it is fabricated with this chain of transmission. Ibn Jarir cited it frequently in many places in this commentary, and it contains many objectionable matters, especially at the beginning of Surah Bani Isra'il when mentioning al-Masjid al-Aqsa. And God knows best.

Ibn Jarir also said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Dammad ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon

him) said: "Your Lord has warned you of three things: the smoke will overtake the believer like a cold, and the disbeliever will be swollen until it comes out of every ear. The second is the beast, and the third is the Antichrist." At-Tabarani narrated it on the authority of Hashim ibn Yazid, on the authority of Muhammad ibn Ismail ibn Ayyash, and this is a good chain of transmission. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalil told us, on the authority of Al-Hasan, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, that the Messenger of God (peace and blessings be upon him) said: "The smoke will stir up the people. As for the believer, it will overtake him like a cold, and as for the disbeliever, it will swell until it comes out of every ear." It was narrated by Saeed bin Abi Aruba on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Saeed Al-Khudri, may God be pleased with him, as an interrupted chain of transmission. Saeed bin Awf narrated the same on the authority of Al-Hasan.

Ibn Abi Hatim said: Abdullah bin Saleh bin Muslim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The verse of the smoke has not yet happened. It will affect the believer like a cold, and it will make the unbeliever sneeze until he is exhausted. Ibn Jarir narrated from the hadith of Al-Walid bin Juma', on the authority of Abdul-Malik bin Al-Mughira, on the authority of Abdul-Rahman bin Al-Baylamani, on the authority of Ibn Umar, may God be pleased with them both, who said: The smoke will come out and affect the believer like a cold, and it will enter the ears of the unbeliever and the hypocrite until he is like a roasted head, that is, roasted on embers. Then Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, who said: I went to Ibn Abbas, may God be pleased with them both, one day, and he said: I did not sleep last night until morning. I said: Why? He said: They said the comet appeared, and I was afraid that the smoke had come, so I did not sleep until morning. Thus, Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ibn Abi Omar, on the authority of Sufyan, on the authority of Abdullah bin Abi Yazid, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. This is a sound chain of transmission going back to Ibn Abbas, may God be pleased with them both, the scholar of this nation and the interpreter of the Qur'an. This is also the statement of those who agreed with him from the Companions and Followers, may God be pleased with them all, along with the authentic and hasan hadiths and others that they mentioned, which contain convincing evidence and clear proof that the smoke is one of the awaited signs, even though it is apparent in the Qur'an. God Almighty said: **Then await the Day when the sky will bring forth a visible smoke,** meaning clear and obvious, visible to everyone. According to what Ibn Mas'ud, may God be pleased with him, interpreted it, it is only an image that they saw in their eyes due to the intensity of hunger and effort. This is also the statement of God Almighty: **It covers the people,** meaning it covers them and encompasses them. If it were an imaginary matter

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specific to the polytheist people of Mecca, then it would not have been said in it: **It covers the people.**

And the Almighty's saying: **This is a painful torment** means that it will be said to them as a rebuke and a rebuke, like His saying: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Or some of them will say that to each other. And His saying, the Most High: "Our Lord, remove from us the punishment. Indeed, we are believers," meaning that the disbelievers will say when they see the torment and punishment of God, asking Him to lift it and remove it from them, like His saying, the Most Great: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** And likewise His saying, the Most High: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.' Did you not swear before that there would be no removal for you?" And thus the Almighty said here: **How can they be reminded when there has come to them a clear Messenger? Then they turned away from him and said, 'A madman taught.'** He says: How can they remember when We sent to them a Messenger between the message and the warning, and despite this they turned away from him and did not agree with him, but rather they denied him and said, **He is a madman's teacher.** This is like the words of God Almighty: **On that Day man will remember, but how can he be reminded?** *verse* and like the words of God Almighty: **And if you could but see when they are terrified and there is no escape and they are seized from a place nearby * And they say, "We believe in him, but how can they seize him from a place far away?"** *verse* to the end of the surah.

The Almighty's statement: "Indeed, We will remove the punishment for a little. Indeed, you will return." has two possible meanings: *One* that the Almighty is saying, **And if We removed the punishment from you and returned you to the worldly home, you would return to the state you were in of disbelief and denial,** as in His statement: **And if We had mercy on them and removed the harm that was upon them, they would persist in their transgression, wandering blindly.** And as in His statement, the Most High: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars. The second** that what is meant is that We will delay the punishment for you for a little after its causes have been established and it has reached you, and you will continue in your state of transgression and misguidance. It is not necessary for the punishment to be directly directed at them, as in His statement: "Except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." The punishment did not directly affect them or reach them, but rather its cause had already been established upon them. It is also not necessary that they had abandoned their disbelief and then returned to it. God the Most High said, informing us about Shu'ayb, peace be upon him, that he said to his people when they said: **We will surely expel you,**

Shu'ayb, and those who have believed with you from our city, or you must return to our religion. He said: **Even if we were averse, we would have fabricated a lie against God if we returned to your religion after God has saved us from it.** Shu'ayb, peace be upon him, was never of their religion or way. Qatada said: **You will return to the punishment of God.**

And the saying of God the Almighty: "The Day We shall strike with the greatest strike. Indeed, We will take retribution." Ibn Mas'ud **may God be pleased with him** interpreted this as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Mas'ud **may God be pleased with him** on his interpretation of **the smoke** as mentioned above. It was also narrated on the authority of Ibn Abbas **may God be pleased with them both** on the authority of Al-Awfi on his authority and on the authority of Ubayy ibn Ka'b **may God be pleased with him**, and it is possible. What appears to be that is the Day of Resurrection, even though the Day of Badr was also a Day of Strike. Ibn Jarir said: Ibn Ulayyah told me, Khalid Al-Hadha' told us on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** said: Ibn Mas'ud **may God be pleased with him** said: The greatest strike is the Day of Badr, and I say that it is the Day of Resurrection. This is a sound chain of transmission on his authority, and Al-Hasan Al-Basri and Ikrimah say the same in the two most authentic narrations on his authority, and God knows best.

Fath al-Qadir

16- The Day We strike with the Greater Bash The adverbial phrase is in the accusative case due to the omission of *remember*, and it is said that it is a substitute for **The Day the sky comes**, and it is said that it is related to *Muntaqimun*, and it is said that it is indicated by *Muntaqimun* which is *Muntaqim*. The Greater Bash is the Day of Badr, as stated by most. The meaning is that when they returned to denial and disbelief after the punishment was lifted from them, God took revenge on them with the Battle of Badr. Al-Hasan and Ikrimah said: What is meant by it is the punishment of the Fire. Al-Zajaj chose this opinion: The first is more appropriate. The majority read *Nabtash* with a fatha on the noon and a kasra on the ta', meaning We strike them. Al-Hasan and Abu Ja'far read it with a damma on the ta', which is a dialect. Abu Raja' and Talhah read it with a damma on the noon and a kasra on the ta'.

Ibn Mardawayh narrated on the authority of Ibn Abbas, **On a blessed night**, he said: The Qur'an was revealed on the Night of Decree, and Gabriel brought it down to the Messenger of God, may God bless him and grant him peace, in stars to answer the people. Muhammad ibn Nasr, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority, regarding his statement, **Therein is distinguished every precise matter**, he said: It is written from the Mother of the Book on the Night of Decree what will happen in the year of livelihood and death, life and rain, until it is written for the pilgrim: So-and-so will perform Hajj, and so-and-so will perform Hajj. Ibn Abi Hatim narrated on the authority of Ibn Umar,

Therein is distinguished every precise matter, he said: The matter of one year is next to the next except misery and happiness, for that is in the Book of God and cannot be changed or altered. Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Shu'ab narrated that he said: You will see a man walking in the markets and his name has been included among the dead, then he recites: **Indeed, We sent it down during a blessed night**, meaning the Night of Decree. He said: On that night, worldly affairs are divided into a similar one for the next, whether death, life, or provision. Every worldly affair is divided into a similar one for the next. Ibn Zanjawayh and Al-Daylami narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **Deaths are cut off from one Sha'ban to the next, to the extent that a man marries and has a child born to him while his name has been included among the dead**. Ibn Abi Al-Dunya and Ibn Jarir narrated it on the authority of Uthman ibn Muhammad ibn Al-Mughirah ibn Al-Akhnas. This is a mursil hadith and it cannot be used as evidence, nor does it contradict the clear verses of the Qur'an. What has been narrated concerning this is either mursil or not authentic. The author of Al-Durr Al-Manthur mentioned this, as well as what was narrated about the virtue of the night of the fifteenth of Sha'ban, but that does not necessarily mean that it is meant by **on a blessed night**. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud that when the Quraysh resisted the Messenger of God (peace and blessings of God be upon him) and were slow to convert to Islam, he said, **O God, help them against seven days like the seven days of Joseph**. Then a drought and famine struck them until they ate their bones. A man looked at the sky and saw what was between him and it like smoke because of hunger. Then God revealed, **Then await the Day when the sky will bring forth a visible smoke**. Then the Prophet (peace and blessings of God be upon him) was approached and it was said, **O Messenger of God, ask God to send down rain for Mudar**. So he asked God to send down rain for them and they were given rain. Then God revealed, **Indeed, We will remove the punishment for a little; indeed, you will return**. When they were granted ease, they returned to their previous state. Then God revealed, **On the Day We will strike with the greatest strike; indeed, We will take retribution**. So God took retribution from them on the Day of Badr. The strike, smoke and oppression had passed. Something similar to this has been narrated on the authority of Ibn Mas'ud from more than one source, and something similar to it has been narrated on the authority of a group of the Successors. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated on the authority of Ibn Abi Malekah who said: I entered upon Ibn Abbas and he said: I did not sleep last night. I said: Why? He said: The star rose and I was afraid that smoke would come down. Ibn Kathir said: This is a saheeh isnad. As-Suyuti authenticated it as well, but it does not state that it is the reason for the revelation of the verse. We have already told you that there is no contradiction between this verse being revealed about the smoke that appeared to the Quraysh due to hunger, and the smoke being one of the signs, portents and portents of the Hour. There are authentic, good, and weak hadiths that speak of this, but they do not

mention the reason for the revelation of the verse, so there is no need for us to elaborate on it. What is obligatory is to adhere to what is proven in the two Sahihs and others, that the smoke of the Quraysh at times of hardship and hunger was the reason for the revelation. This refutes the view of those who preferred that the smoke is one of the signs of the Hour, such as Ibn Kathir in his Tafsir and others. Similarly, the view of those who said that it was the smoke that occurred on the day of the conquest of Mecca is refuted, adhering to what Ibn Sa'd narrated on the authority of Abu Hurayrah, who said: **On the day of the conquest of Mecca there was smoke, and this is the saying of God, the Most High, 'Then await the Day when the sky will bring forth a visible smoke.'** This does not contradict what is in the two Sahihs, assuming its chain of transmission is sound, although it is possible that Abu Hurayrah **may God be pleased with him** thought that the occurrence of that smoke on the day of the conquest was what was meant by the verse, and that is why he did not state it explicitly as the reason for its revelation. Ibn Jarir narrated on the authority of Ikrimah, who said: Ibn Abbas said: Ibn Mas'ud said: **The great strike was on the Day of Badr, and I say that it is on the Day of Resurrection**. Ibn Kathir said: This chain of transmission is sound. Ibn Kathir said before this: Ibn Masoud interpreted it as referring to the Day of Badr. This is the opinion of a group of those who agreed with Ibn Masoud on his interpretation of smoke as mentioned above. It was also narrated on the authority of Ibn Abbas, on the authority of Al-Awfi, on his authority, and on the authority of Ubayy ibn Ka'b and a group, and this is possible. What appears to be the case is that it refers to the Day of Resurrection, even though the Day of Badr was also a day of great destruction.

I said: Rather, it appears that it is the Day of Badr, even though the Day of Resurrection is a day of greater affliction than any other affliction. The context is with the Quraysh, so interpreting it as their specific affliction is more appropriate than interpreting it as the affliction that will be on the Day of Resurrection for every sinner among mankind and jinn.

Tafsir al-Baghawi

16. **The day when We will strike with the greatest strike**, which is the day of Badr, **We will take revenge**. This is the opinion of Ibn Masoud and most scholars. Al-Hasan said: The Day of Resurrection. Ikrimah narrated this on the authority of Ibn Abbas.

Tafsir al-Baidawi

16- **The Day We shall strike with the greatest strike** The Day of Resurrection or the Day of Badr is an adverbial phrase for a verb it indicates. **Indeed, We will be the avengers** not for the avengers, for *in* prevents him from it, or in place of **the Day it comes**. And it was read **We will strike** meaning We will make the greatest strike strike them, or We will cause the angels to strike them, which is to reach with its might.

Surat al-Dukhan 44:16

The Day We will strike with the greatest strike. Indeed, We will take revenge.

Surat al-Dukhan 44:17

And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger.

Tafsir al-Jalalayn

17 - **And We had certainly tried** with a trial **before them** the people of Pharaoh with him **and there came to them a Messenger** he is Moses, peace be upon him *honorable* to God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We certainly tried before them the people of Pharaoh** means, God Almighty said: And We certainly tested and tried, O Muhammad, before the polytheists of your people, an example of these being the people of Pharaoh from among the Copts. **And there came to them a noble messenger** means: And there came to them a messenger from Us whom We sent to them, and he is Moses, son of Imran, may God's prayers be upon him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger**, meaning Moses.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **A noble Messenger**, he said: Moses, peace be upon him. God Almighty described him as being noble because he was noble to Him and held a high position with Him. It is possible that He described him thus because he was noble and central among his people.

Tafsir al-Qurtubi

God Almighty says: **And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger.**

That is, We tested them: The meaning of this trial and test is the command to obey, and the meaning is: We treated them as if they were being tested by sending Moses to them, but they denied and were destroyed. So this is what I will do to your enemies, O Muhammad, if they do not believe. It was also said: We tested them, that is, We tormented them by drowning. There is an inversion in the speech, and the meaning is: Indeed, a noble messenger came to the people of Pharaoh, and We tested them, that is, We drowned them, because the trial was after the coming of the messengers. The waw does not indicate order, and the meaning of *noble* is noble among his people. It was also said: noble in character by overlooking and forgiving. Al-Farra' said: noble to his Lord, since He chose him for prophethood and to make him hear speech.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from your reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast**. And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host**. This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave

And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger.

him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And

His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his

sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wounded, and none of that happened. And Omar bin

Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

His saying: 17- **And We had certainly tried before them the people of Pharaoh** meaning We tried them. The meaning of the trial here is that God, the Exalted, sent His messengers to them and they commanded them with what He had prescribed for them, but they denied them, or He gave them abundant provisions, but they transgressed and rebelled. Al-Zajaj said: We tried them, and the meaning is: We treated them as someone who is being tested by sending messengers to them. It was read *fitna* with the emphasis. **And there came to them a noble Messenger** meaning noble to God, noble among his people. Muqatil said: Good character through forgiveness and pardon. Al-Farra'

Surat al-Dukhan 44:17

And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger.

said: Noble to his Lord if He chose him for prophethood.

Tafsir al-Baghawi

17. **And We had certainly tried, We tested, before them, before these, the people of Pharaoh, and there came to them a noble Messenger,** from God, and he was Moses, son of Imran.

Tafsir al-Baidawi

17- **And We had certainly tried before them the people of Pharaoh** We tested them by sending Moses, peace be upon him, to them, or We caused them to fall into temptation by giving them respite and expanding their provisions. It is read with emphasis for emphasis or because of the large number of people. **And there came to them a noble Messenger** from God or from the believers or in himself because of the nobility of his lineage and the excellence of his family.

Surat al-Dukhan 44:18

That you deliver to me, O servants of God. Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

18 - *that* meaning that **deliver to me** what I call you to of faith, meaning show your faith to me, O **servants of God**, I am to you a **trustworthy messenger** for what I was sent with.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **That you deliver to me the servants of God**, God Almighty says: And there came to the people of Pharaoh a messenger from God, who was honored by him, saying: **Delivere me**. The meaning of *deliver* is: **Delivere me, so send with me and follow me**. It is similar to His statement: **Send with us the Children of Israel**. (Ash-Shu'ara': 17) So in His statement: **That you deliver to me**, there is an accusative, and **the servants of God** is an accusative with His statement: *Delivere*. Some people interpreted it as: **Delivere me the servants of God**. So, according to this interpretation, **the servants of God** is an accusative as a vocative.

And in a similar manner to what we said in the interpretation of **that they should be brought to me**, the people of interpretation said.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger, saying, 'Give me the servants of God. Indeed, I am to you a trustworthy messenger.'" He said: He says: Follow me to what I call you to of the truth.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That you bring to me the servants of God**, he said: Send the Children of Israel with me.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **That you bring to me the servants of God**. He said: The Children of Israel.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **That you deliver to me the servants of God**, meaning the Children of Israel. He said to Pharaoh: Why are you holding back these people, a free people whom you have taken as slaves? Let them go.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **That you deliver to me the servants of God**, he said: He says: Send the servants of God with me, meaning the Children of Israel, and he recited: **Then send with us the Children of Israel and do not torment them** (Ta-Ha: 47). He said: That is His statement: **That you deliver to me the servants of God**, he said: Return them to us.

And His saying: **Indeed, I am to you a trustworthy messenger** means: I am to you, O people, a messenger from God who has sent me to you. His punishment will not overtake you because of your disbelief in Him. *Trustworthy* means: Trustworthy in His revelation and His message that He promised me to you.

Tafsir al-Qurtubi

The Almighty said: **That you deliver to me the servants of God**. Ibn Abbas said: The meaning is that he came to them and said: Follow me. **The servants of God** is a vocative. Mujahid said: The meaning is send with me the servants of God and release them from the punishment. **The servants of God** in this case is the object. It was said: The meaning is that you listen to me so that I may deliver to you the message of my Lord: **Indeed, I am to you a trustworthy messenger**. That is, trustworthy with regard to the revelation, so accept my advice. It was said: Trustworthy with regard to what I demand from you, so I will not betray it.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas may God be pleased with him and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us.

That you deliver to me, O servants of God. Indeed, I am to you a trustworthy messenger.

When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of

Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for

him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever**.

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved**. Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved**. Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like

oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn bin Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds**. Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed**

Surat al-Dukhan 44:18

That you deliver to me, O servants of God. Indeed, I am to you a trustworthy messenger.

I have chosen you over mankind} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

18- **That you deliver to me the servants of God** This is the explanation for what came before what is in the sense of saying, and it is permissible for it to be the lightened form of the heavy form, and the meaning is: that the matter and the conversation were delivered to the servants of God, and it is permissible for it to be a source: that they delivered, and the meaning is: that he asked them to hand over the Children of Israel to him. Mujahid said: The meaning is send with me the servants of God and release them from the punishment, so the servants of God according to this is the object. It was said that the meaning is: deliver to me the servants of God what is required of you of the rights of God, so it is accusative as a vocative with an addition. It was said: lend me your hearing so that I may convey to you the message of your Lord **Indeed, I am to you a trustworthy messenger** is an explanation of what came before: that is, a messenger from God to you who is trustworthy with regard to the message and is not accused.

Tafsir al-Baghawi

18. **Bring to me the servants of God**, meaning the Children of Israel, "set them free and do not torture them. I am to you a trustworthy messenger," according to the revelation.

Tafsir al-Baidawi

18- **That you deliver to me, O servants of God** by bringing them to me and sending with me, or by delivering to me the right of God in faith and acceptance of the call, O servants of God. It is possible that *that* is lightened and explained because the coming of the Messenger is with a message and a call. **Indeed, I am to you a trustworthy messenger** who is not accused because the miracles indicate his truthfulness, or because God has entrusted him with His revelation, which is the reason for the matter.

Surat al-Dukhan 44:19

And that you do not exalt yourselves above God. Indeed, I have brought you clear authority.

Tafsir al-Jalalayn

19 - **And that you do not be arrogant** be tyrannical over God by abandoning His obedience **I have brought you clear authority** proof of My message so they threatened him with stoning

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And there came to them a noble Messenger, [saying], **Come to me, servants of God, and do not exalt yourselves above God.**

What he meant by his saying: **That you do not exalt yourselves above God** is that you do not transgress and rebel against your Lord, so that you disbelieve in Him and disobey Him, and thus go against His command. **Indeed, I come to you with clear authority.** He says: I come to you with proof of the truth of what I am calling you to, and evidence of its correctness, clear to whoever contemplates and ponders it that it is my proof of the correctness of what I am saying to you.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And do not exalt yourselves over God:** meaning do not seek to transgress against God. **Indeed, I come to you with clear authority:** meaning with a clear excuse.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, in a similar manner.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And do not exalt yourselves over God** means: Do not fabricate lies about God.

Tafsir al-Qurtubi

The Almighty said: **And do not exalt yourselves above God** meaning do not be arrogant towards Him and do not rise above His obedience. Qatada said: Do not transgress against God. Ibn Abbas said: Do not fabricate lies against God. The difference between transgression and fabrication is that transgression is in action and fabrication is in words. Ibn Jurayj said: Do not magnify God. Yahya ibn Salam said: Do not be arrogant to the worship of God. The difference between glorification and arrogance is that glorification is the superiority of the powerful, and arrogance is the

haughtiness of the despised. Al-Mawardi mentioned it: **I come to you with clear authority.** Qatada said: With an excuse of mine. Yahya ibn Salam said: With a clear argument, and the meaning is the same, meaning clear proof.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is

And that you do not exalt yourselves above God. Indeed, I have brought you clear authority.

because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been

constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth

weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and

none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

19- And that you do not exalt yourselves over God meaning do not act arrogantly and haughtily towards Him by refusing to obey Him and follow His messengers. It was also said that you should not transgress against God, and it was also said that you should not fabricate lies against Him. The first is better, and this is what Ibn Jurayj and Yahya ibn Salam said. The phrase **Indeed, I bring you clear authority** is an explanation for the prohibition before it: meaning, with a clear argument that cannot be denied. Qatada said:

Surat al-Dukhan 44:19

And that you do not exalt yourselves above God. Indeed, I have brought you clear authority.

with a clear excuse. The first is better, and this is what Yahya ibn Salam said. The majority of scholars read it with a kasra on the hamza of *inna*, and it was also read with a fatha, estimating the lam.

Tafsir al-Baghawi

19. **And do not exalt yourselves over God**, do not act arrogantly towards Him by abandoning His obedience, **Indeed, I bring you clear authority**, with clear proof of the truth of my words. So when he said that, they threatened to kill him, so he said:

Tafsir al-Baidawi

19-**And that you do not exalt yourselves over God** and do not be arrogant towards Him by belittling His revelation and His Messenger, and *that* is like the first in both its aspects. **Indeed, I bring you clear authority** is the reason for the prohibition and the mention of **the trustworthy** with the performance, and authority with exaltation is a matter that is not hidden.

Surat al-Dukhan 44:20

And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.

Tafsir al-Jalalayn

20 - He said, **And I have sought refuge in my Lord and your Lord from being stoned by you.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And I have sought refuge in my Lord and your Lord, lest you stone me.** He says: And I have taken refuge in my Lord and your Lord, and I have sought protection in Him from you, lest you stone me.

The interpreters differed about the meaning of the stoning from which the Prophet Moses, peace be upon him, sought refuge with his Lord. Some of them said: It is verbal abuse.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And I have sought refuge in my Lord and your Lord from being stoned by you,** he said: He means stoning the speech.

Ibn Al-Muthanna told me, he said: Uthman bin Omar bin Faris told us, he said: Shu'bah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **And I have sought refuge in my Lord and your Lord from being stoned by you,** he said: Stoning means by word.

Abu Hisham Al-Rafa'i told us: Yahya bin Yaman told us: Sufyan told us, on the authority of Ismail, on the authority of Abu Salih: **And I have sought refuge in my Lord and your Lord lest you stone me.** He said: That you say he is a magician.

Others said: Rather, it is stoning.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I have sought refuge in my Lord and your Lord from being stoned:** meaning that you are stoned.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **That you stone me.** He said: That you stone me with stones.

Others said: Rather, what he meant by his saying **that you stone** is that you kill me.

The first of the opinions on this matter is what is indicated by the apparent meaning of the words, which is that Moses, peace be upon him, sought refuge with God from being stoned by Pharaoh and his people. Stoning may be a verbal statement or an action with

the hand. The correct view is: Moses sought refuge with his Lord from every meaning of their stoning, which would cause harm and distress to the one being stoned, whether it be verbal abuse or stoning with the hand.

Tafsir al-Qurtubi

God Almighty said: **And I have sought refuge in my Lord and your Lord, lest you stone me.**

As if they threatened to kill him, so he sought refuge in God. Qatada said: **You stone** with stones. Ibn Abbas said: You curse, and say, **A lying magician.** Nafi', Ibn Kathir, Ibn Amir, Asim, and Ya'qub pronounced the dhal in *'idhta* and the rest assimilated it. The assimilating is for the sake of alleviation, and the pronunciation is according to the original. Then it was said: I sought refuge in God in what has passed, because God promised him and said: **So that they will not reach you both** (al-Qasas 28:35). It was said: I seek refuge, as you say I implore you by God, and I swear to you by God, meaning I swear.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas may God be pleased with him and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying],

And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.

“Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.” He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, ‘Indeed, these are a criminal people.’** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh’s command, consultation, or permission. For this reason, the Most High said: “So travel by night with My servants. Indeed, you will be pursued.” As the Almighty said: “And We had already inspired Moses, ‘Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.’”

And the Almighty’s saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi’ ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka’b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa’id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi’ah said on the authority of Wahb ibn Abdullah Al-Ma’afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhrin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: “And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing.”

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Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

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Surat al-Dukhan 44:20

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other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

20- **And I have sought refuge in my Lord and your Lord, lest you stone me.** He sought refuge in God Almighty when they threatened to kill him, meaning: from being stoned. Qatada said: Stone me with stones, and it was said: Curse me, and it was said: Kill me.

Tafsir al-Baghawi

20. **And I have sought refuge in my Lord and your Lord lest you stone me,** meaning, kill me. Ibn Abbas said: You curse me and say he is a magician. Qatada said: Stone me.

Tafsir al-Baidawi

20- **And I have sought refuge in my Lord and your Lord.** I have taken refuge in Him and put my trust in Him. **That you stone me** means that you harm me by beating or cursing me or that you kill me. It was read *'at* with assimilation into it.

Surat al-Dukhan 44:21

And if you do not believe in me, then leave me.

Tafsir al-Jalalayn

21 - **And if you do not believe me** believe me **then leave me** so leave harming me, but they did not leave it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And if you do not believe in me, then leave me.** God Almighty says, informing about what His Prophet Moses, peace be upon him, said to Pharaoh and his al-Nas 114: **And if you, O people, do not believe in what I have brought you from my Lord, then leave me.** He says: **Leave me alone, without being stoned by tongue or hand.**

Muhammad bin Abdul-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if you do not believe in me, then leave me alone:** meaning, leave me alone.

Tafsir al-Qurtubi

The Almighty's saying: **And if you do not believe in me** means if you do not believe me and do not believe in God for the sake of my proof, so the lam in // is a lam of ajal. It was also said: that is, if you do not believe in me, like His saying: **So Lot believed in him** (al-Ankabut 29:26), that is, in him. **Then keep away from me** means leave me alone, neither for me nor against me, as Muqatil said. It was also said: that is, be away from me and I will be away from you until God judges between us. It was also said: then leave me alone and refrain from harming me, and the meaning is close, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says:

Indeed, those who disdain My worship will enter Hell [rendered] humiliated. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted

And if you do not believe in me, then leave me.

the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsiili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to

the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the

heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zaniq told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And

the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

21- And if you do not believe in me, then leave me alone. That is, if you do not believe in me and acknowledge my prophethood, then leave me alone and do not harm me. Muqatil said: Leave me alone, neither against me nor for me. It was also said: Stay away from me and I will stay away from you until God judges between us. It was also said: Let me go, and the meanings are close. Then, when they did not believe him and did not answer his call.

Tafsir al-Baghawi

21. And if you do not believe me, then leave me alone, so leave me neither with me nor against me. Ibn Abbas said: **So avoid harming me with your hand and tongue,** but they did not believe.

Tafsir al-Baidawi

21-And if you do not believe in me, then leave me. So be isolated from me, neither against me nor for me, and do not expose me to harm, for there is no reward for the one who calls you to what he is in, so there is no judgment.

Surat al-Dukhan 44:22

Then he called upon his Lord, "Indeed, these are a criminal people."

Surat al-Dukhan 44:22

Then he called upon his Lord, **Indeed, these are a criminal people.**

Tafsir al-Jalalayn

22 - **So he called upon his Lord** that that is, that **these are a criminal people** polytheists

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses called upon his Lord when they denied him and did not believe in him, and did not bring the servants of God to him, and intended to kill him, because these, meaning Pharaoh and his people, **are a criminal people**, meaning: that they are polytheists and disbelievers in God.

Tafsir al-Qurtubi

The Almighty's saying: **So he called upon his Lord** is omitted, meaning they disbelieved, so he called upon his Lord, **that these** with the opening of *an* meaning that these, **are a criminal people** meaning polytheists, who refused to release the Children of Israel and to believe.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you

reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions,**

and comforts they were in Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdh. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a

strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said:

Surat al-Dukhan 44:22

Then he called upon his Lord, "Indeed, these are a criminal people."

Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over**

the worlds over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

He returned to his Lord with supplication as God related about him in His saying: 22- **So he called upon his Lord, 'These are a criminal people.'** The majority of scholars read it with a fat-ha on the hamza, implying the preposition: meaning he called upon Him, saying: These are the ones. Al-Hasan, Ibn Abi Ishaq, and Isa bin Umar read it with a kasra on it, implying the statement. There is an omission in the speech: meaning they disbelieved, so he called upon his Lord, and the criminals are the disbelievers. He called it a supplication even though he only mentioned that they were criminals, because they deserved to be supplicated against because of that.

Tafsir al-Baghawi

22. **So he called upon his Lord, 'Indeed, these are a criminal people,'** polytheists. So God answered him and commanded him to go, and he said:

Tafsir al-Baidawi

22- **So he called upon his Lord** after they had denied him. **That these** that these **are a criminal people** and it is an allusion to the supplication against them by mentioning what they deserved for it and that is why he called it a supplication, and it was read with the kasra to include the statement.

Surat al-Dukhan 44:23

So travel with My servants by night. Indeed, you will be pursued.

Tafsir al-Jalalayn

23 - Then God Almighty said, **So travel by night**, by cutting off the hamza and connecting it, **with My servants**, the Children of Israel, **for you will be pursued**, Pharaoh and his people will pursue you.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So travel by night with My servants**. There is an omission in the speech that is sufficient in its indication of what was mentioned, which is: So his Lord answered him by saying to him: So travel by night, since the matter is thus, with My servants, and they are the Children of Israel. The meaning of the speech is: So travel by night with My servants who believed in you and believed in you and followed you, not those among them who disbelieved in you and refused to accept the advice you brought them, and those who were of this nature on that day were the Children of Israel. And He said: **So travel by night with My servants**, because the meaning of that is: Travel with them at night before morning.

His saying: **You will be pursued** means: Pharaoh and his Copts will pursue you if you leave their country and their land in your footsteps.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **So travel by night with My servants**, meaning, We answered his supplication and inspired him to travel by night with My servants, meaning those who believed in God from the Children of Israel, **by night**, meaning before morning, **you will be pursued**. The people of Hijaz read *fasir* with the alif connected, and so did Ibn Kathir, from sara. The rest read *fasir* with the sukoon, from asra, and it has been mentioned before, and the departure of Pharaoh behind Moses in Al-Baqarah, Al-A'raf, Taha, Ash-Shu'ara, and Yunus, and his drowning and the rescue of Moses, so there is no point in repeating it.

Second: Moses, peace be upon him, was commanded to go out at night. Traveling at night is usually done out of fear, and fear can be of two types: either from the enemy, in which case the night is used as a curtain, so it is one of the curtains of God, the Most High; or out of fear of hardship for the animals and bodies, such as sea or drought, in which case travelling at night is an advantage. The Prophet, may God bless him and grant him peace, would travel at night, at night, and be gentle and hasten, according to need and what the advantage dictates. In the Sahih, it is narrated on the

authority of the Prophet, may God bless him and grant him peace: **If you travel in a time of fertility, then give the camels their share of the land, and if you travel during the year, then hasten to clean them**. This has already been mentioned at the beginning of An-Nahl. Praise be to God.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast**. And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in**

So travel with My servants by night. Indeed, you will be pursued.

tranquility, for they are a drowned host. This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his

people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdh. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they relieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them**,

nor were they reprieved. Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and

he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

23- **So take My servants by night.** God Almighty answered his prayer, and ordered that the Children of Israel be taken by night. It is said *traveled* and *traveled* are two dialects. The majority read **so traveled** with the disconnection, and the people of Hijaz read it with the connection, and Ibn Kathir agreed with them. The first reading is from *traveled* and the second is from *traveled*. The sentence is understood as saying: that is, God said to Moses, **Take My servants by night.** "You

Surat al-Dukhan 44:23

So travel with My servants by night. Indeed, you will be pursued.

will be pursued,” that is, Pharaoh and his soldiers will follow you. And it has been mentioned in more than one place that Pharaoh left after them.

Tafsir al-Baghawi

23- **So travel by night with My servants**, meaning Israel, **for you will be pursued**, Pharaoh and his people will pursue you.

Tafsir al-Baidawi

23- **So travel by night with My servants** meaning he said travel by night or he said if the matter is like that **so travel by night**, and Nafi', Abu Amr and Ibn Kathir read it by connecting the hamza except for **you are being pursued** Pharaoh and his soldiers will follow you if they know of your departure.

Surat al-Dukhan 44:24

And leave the sea at rest. Indeed, they are a drowned army.

Tafsir al-Jalalayn

24 - **And leave the sea** if you and your companions cross it **at rest** calm and open until the Copts enter it **they are a host to be drowned** so be reassured by that and they will be drowned.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And leave the sea at ease** means: If you and your companions cross the sea, leave it calm as it was when you entered it. It was said that God, the Exalted, said this to Moses after he crossed the sea with the Children of Israel. Since that was the case, then there is an omission in the statement, which is: So Moses traveled with My servants by night, and crossed the sea with them. So We said to him after he crossed it, and he wanted to return the sea to its condition before it split: Leave it at ease.

It was mentioned that God Almighty said to Moses, peace be upon him, this statement after he crossed the sea with his people:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **So he called upon his Lord, 'Indeed, these are a criminal people,' until he reached Indeed, they are a drowned army.** He said: When the last of the Children of Israel left, the Prophet of God, may God bless him and grant him peace, wanted to strike the sea with his staff so that it would return to what it was, for fear that the people of Pharaoh would overtake them, but it was said to him, **Leave the sea alone, for they are a drowned army.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: When he had crossed the sea, he turned to strike the sea with his staff so that it would reunite, and he was afraid that Pharaoh and his soldiers would follow him, so he was told: **Leave the sea alone** as it is, **for they are a drowned army.**

The interpreters differed about the meaning of *rahwa*. Some of them said: It means: Leave it as it was.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **And leave the sea at ease** means: in a straight line.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "And leave the sea in tranquility. Indeed, they are a drowned host." He

said: Temptation means that you leave it as it was, for they will not be saved from behind it.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Hamid told us, on the authority of Ishaq, on the authority of Abdullah bin Al-Harith, on the authority of his father, that Ibn Abbas asked Ka'b about the statement of God, "And leave the sea in peace," he said: A path.

Others said: Rather, it means: Leave it easy.

It was mentioned that he said that: Ibn Hamid told us, he said: Hakam told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', his saying: **And leave the sea at ease**, he said: Easy.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And leave the sea at ease**. He said: It is said: **At ease** means a plain.

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Ammarah told me on the authority of Ad-Dahhak bin Muzahim, regarding the statement of God Almighty, **And leave the sea at ease**, he said: Gentle.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **And leave the sea at ease**, he said: Easy and pleasant.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And leave the sea at ease**, he said: It is the plain.

Others said: Rather, its meaning is: Leave it dry and new.

Mention of those who said that: Muhammad bin Al-Muthanna told us, he said: Ubaidullah bin Muadh told me, he said: My father told me, on the authority of Shu'bah, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And leave the sea at ease**, he said: Fresh.

Muhammad ibn al-Muthanna told us: Ubayd God ibn Muadh told us: My father told us, on the authority of Shu'bah, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And leave the sea at rest**, he said: Dry, as it was after you struck it. He said: Do not order it to return, leave it until the last of them enters.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **a path of ease**, he said: a dry path.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And leave the sea as a path**, as it is, a dry road.

The most correct of the sayings about this is the one that says that its meaning is: Leave it as it was when you took it. This is because in the speech of the Arabs, *raho* means stillness, as the poet said:

As if the people of Hajar were watching when they saw me outside, a singing bird.

And leave the sea at rest. Indeed, they are a drowned army.

That is, at rest. If that is what it means, then there is no doubt that it was left easy and smooth, and a dry path, because the Children of Israel crossed it when they crossed it, and it was like that. So if the sea was left calm as it was when Moses crossed it, calm and not agitated, then there is no doubt that it was in the manner described.

Tafsir al-Qurtubi

Ibn Abbas said: *Rahwan* means a path. Ka'b and Al-Hasan said it, and from Ibn Abbas also: *Samatan*. Ad-Dahhak and Ar-Rabi' said: *Easy*. Ikrimah said: **Dry land**, because of his saying: **Then strike for them a dry path in the sea**. (Ta-Ha 20:77) It was said: *Parted*. Mujahid said: **Spread out**. From him: *Dry*. From him: *Staying*. And it is well-known in the language. Qatada and Al-Harawi said it, and others said: **Spread out**. Ibn Arafah said: They both go back to one meaning, even though their wording differs, because if its flow stops, it opens up. And likewise, the sea would stop and open up for Moses, peace be upon him. *Rahwan* among the Arabs means *still*. It is said: **The horses came Rahwan**, meaning still. He said:

Al-Jawhari: It is said: Do it at ease, meaning calmly, on your ease, and live comfortably, meaning calmly and at ease, and five raha, if it is easy, and the sea became calm, meaning it calmed down. Abu Ubaid said: He made the sea between his legs proud, meaning he opened it, and from this is the saying of the Most High: **And leave the sea at ease**. And pride is the easy walk. It is said: The camels came at ease, Ibn al-A'rabi said: He made the walk at ease, meaning he was gentle. Al-Qatami said in describing the riders:

Ar-Rahu and Ar-Rahwa: a high place, or a low place where water collects. They are opposites. Abu Ubaid said: Ar-Rahu is a hole in a straight area where rainwater and other water flows. And in a hadith that he ruled: **There is no preemption in a courtyard, nor a road, nor a pass, nor a place of rest, nor a place of security**, and all of them are *raha'*, and *rahu* is a woman with a wide waist, as narrated by Al-Nadr bin Shumayl, and *rahu* is a kind of bird and it is said: it is the crane, Al-Harawi said: It is possible that *rahu* is a description of Moses and Al-Qushayri said: meaning, walk quietly on your way, so *rahu* is a description of Moses and his people, not a description of the sea, and according to the first, it is a description of the sea.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas may God be pleased with him and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said

here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The

land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhī. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him:** Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not**

And leave the sea at rest. Indeed, they are a drowned army.

for them, nor were they reprieved. Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found

beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and none of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, Indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

24- **And leave the sea calm** meaning still. It is said **raha yarhu rahwan** if it is calm and does not move. Al-Jawhari said: It is said **do that calmly** meaning calmly as you are. And **aysh raha** means calm. And **raha al-bahr** means calm. Al-Harawi and others said the same, and it is well-known in the language. From this comes the saying of the poet:

And the horses frolic freely in their reins like birds
escaping from the hairy grove.

And the horses gait calmly in their reins. The meaning is: Leave the sea calm as it was after you struck it with your staff, and do not order it to return as it was, lest the people of Pharaoh enter it after you and the Children of Israel, and it close on them and they drown. Abu Ubaidah said: He opened between his legs, meaning he opened... He said: And from this is His statement: **And leave the sea calmly**, meaning: Leave it open as it was after you entered it. This is what Abu Ubaid said, and Mujahid and others said the same. Ibn Arafah said: They both go back to one meaning, even though their wording differs, because when the sea calms down, it opens up. Al-Harawi said: It is permissible for *rahwān* to be an adjective for Moses, meaning: Walk calmly as you were. Ka'b and Al-Hasan said: *rahwān* means a path. Ad-Dahhak and Ar-Rabi' said: Easy. Akrima said: Dryness is like his saying: **Then strike for them a dry path through the sea**. In any case, the meaning is leave it alone or leave it alone, as an exaggeration in the description with the source **Indeed, they are a drowned army**, meaning that Pharaoh and his people will be drowned. The Almighty informed Moses of that to calm his heart and reassure him. The majority read it with a kasra on *inna* as a resumption with the intention of informing him of that, and it was read with a fatha on the assumption that they are.

Tafsir al-Baghawi

24. **And leave the sea**, if you and your companions cross it, *still*, in its state and condition, after you have struck it and entered it. Its meaning is: Do not order it to return, leave it until the people of Pharaoh enter it. The root of *rahu* is stillness.

Muqatil said: Its meaning is: Leave the sea calm [*rahīn*], i.e. still, so it was named after the verbal noun, i.e. calm. Ka'b said: Leave it as a path. Qatadah said: A dry path. Qatadah said: When Moses crossed the sea, he turned to strike it with his staff so that it would heal, and he was afraid that Pharaoh [and his soldiers] would follow him, so he was told: Leave the sea calm as it is, **Indeed, they are a drowned army**. Moses was informed that he would drown them so that his heart would be reassured that he had left the sea as he had crossed it, then he mentioned what they had left behind in Egypt.

Tafsir al-Baidawi

24- **And leave the sea at ease** open with a wide gap or still in the form of after you have crossed it and do not strike it with your staff and do not change anything of it for the Copts to enter it **they are a drowned army** and it was read with the opening meaning because they.

Surat al-Dukhan 44:25

How many gardens and springs have they left behind!

Surat al-Dukhan 44:25

How many gardens and springs have they left behind!

Tafsir al-Jalalayn

25 - **How many gardens** orchards **and flowing springs** did they leave behind?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: How many gardens and trees did Pharaoh and his people leave behind among the Copts after their destruction and God drowning them, and springs, meaning: and sources of what used to gush forth in their gardens and crops standing in their farms.

Tafsir al-Qurtubi

God Almighty says: **How many gardens and springs did they leave behind?**

Kam is used to express abundance. The meaning of this verse has already been discussed in detail in Al-Shu'ara.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas may God be pleased with him and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do**

not believe me, then leave me alone. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were** in Fakhin said: The gardens

were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdh. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from

him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayr - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I

Surat al-Dukhan 44:25

How many gardens and springs have they left behind!

said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada

said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

25- **How much** is the informative particle that indicates abundance. We have already discussed the meaning of the verse in Surat Ash-Shu'ara'.

Tafsir al-Baghawi

25. He said: **How many gardens and springs did they leave behind**, [meaning after the drowning], **of gardens and springs?**

Tafsir al-Baidawi

25- **How many gardens and springs have they left behind.** How many have they left behind. **Of gardens and springs.**

Surat al-Dukhan 44:26

And crops and a noble position.

Tafsir al-Jalalayn

26 - **And crops and a noble position** a good council

Tafsir al-Suyuti

Tafsir al-Tabari

And a noble position He says: And a noble and noble position they used to occupy.

Then the people of interpretation differed about the meaning of God's description of that station as generous. Some of them said: He described it thus because of its honor, and that is because it is the station of kings and princes. They said: What is meant by it is the pulpits.

Mention of the one who said that: Jaafar Ibn Bint Ishaq Al-Azraq told me, he said: Saeed Ibn Muhammad Al-Thaqafi told us, he said: Ismail Ibn Ibrahim Ibn Muhajir told us, on the authority of his father, on the authority of Mujahid, regarding his statement: **And a noble station**, he said: The pulpits.

Zakariya bin Yahya bin Abi Zaida told me, he said: Abdullah bin Dawud Al-Wasiti told us, he said: Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, regarding his statement: **And a noble station**, he said: The pulpits.

Others said: He described that place as generous because of its beauty and splendor.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And a noble station** means: good.

Tafsir al-Qurtubi

God Almighty says: **And crops and a noble position**.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And

God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast**. And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host**. This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, **may God be pleased with him**, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, **may God be pleased**

with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsiili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the**

heaven nor the earth wept for them, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him:** Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens

and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the

Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

The majority read 26- **and a place** with a fat-ha on the meem as the name of a place to stand. Ibn Hurmuz, Qatadah, and al-Samifi' read it, and it was narrated on the authority of Nafi' with a damma as the name of a place of residence.

Tafsir al-Baghawi

26. **And crops and a noble position**, a noble gathering. Qatada said: the noble and the beautiful.

Tafsir al-Baidawi

26- **And crops and a noble position** Decorated gatherings and fine homes.

Surat al-Dukhan 44:27

And in pleasure they were enjoying

Surat al-Dukhan 44:27

And in pleasure they were enjoying

Tafsir al-Jalalayn

27 - **And a pleasure** in which they were enjoying themselves) in comfort

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they were brought out of a blessing in which they were enjoying themselves.** God Almighty says: And they were brought out of a blessing in which they were enjoying themselves, reveling in it, and enjoying it.

The reciters differed in their reading of the phrase *fakihin*. Most of the regions except Abu Ja'far al-Qari' read it *fakihin* with the meaning I described. Abu Raja' al-Attardi, al-Hasan, and Abu Ja'far al-Madani read it *fakihin* meaning: arrogant and haughty.

The correct reading in my opinion is the reading used by the readers of the regions, which is *fakihin* with an alif, meaning soft.

And the people of interpretation said something similar to what we said about that.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And they were enjoying pleasure in it:** comfortable. He said: Yes, by God, God expelled him from his gardens, his springs, and his crops until He threw him into the sea.

Tafsir al-Qurtubi

The Almighty said: **And a blessing in which they were reveling.** Blessing **with the fat-ha:** enjoyment. It is also said: God's blessing and His blessing, then you enjoy. A woman who is blessed and pampered has the same meaning. Blessing **with the kasra** is the hand, the favor, the favor, and what He bestowed upon you. Likewise, if you open the noon, you extend it and say: the blessings, and the blessings are the same. So-and-so is of abundant blessings, meaning abundant money. All of them are from al-Jawhari. Ibn Umar said: What is meant by blessing is the Nile of Egypt. Ibn Lahi'ah al-Fayyum: Ibn Ziyad: the land of Egypt due to its abundant goodness. It was said: what they were, so it is from spaciousness and ease. It is also said: blessing and blessing **with the fat-ha and kasra of the noon**, as narrated by al-Mawardi. He said: There are two aspects to the difference between them: One of them is that with the kasra of the noon it refers to kingship, and with the fat-ha it refers to the body and religion. Al-Nadri ibn Shumayl said. The second is that with the

kasra it is from favor, which is favor and gift, and with the fat-ha it is from comfort, which is spacious living. Ibn Ziyad said it.

I said: This is the difference that occurred in the Sahih, and we have mentioned it. Abu Raja', Al-Hasan, Abu Al-Ashhab, Al-A'raj, Abu Ja'far, and Shaiba read *fakihin* without an alif, and its meaning is ashreen batreen. Al-Jawhari said: A man fakaha **in the kasra**, so he is fakaha if he is in a good mood and jokes. Fakaha is also the arrogant one. It was read **and comfort they were in it fakahin**, meaning arrogant and ashreen, and *fakahin* means comfortable. Al-Qushayri: *fakahin* is carefree and joking. It is said: he is fakaha, meaning joking, and in it is jokes, meaning jokes. Al-Tha'labi: They are two dialects like al-hadir and al-qara, and al-fara and al-farah. It was said: a fakaha is one who enjoys various types of pleasure, just as an eater enjoys various types of fruit, and fruit is excess food that is indispensable.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their

hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and

power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhī. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had

no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also

mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments,

proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

27- **And they were enjoying comfort in it** Comfort with the first letter fatha: enjoyment: it is said that God has blessed him and made him happy, and with the kasra it is the favor, and what He has bestowed upon you, and someone is abundant in comfort: meaning abundant in wealth. Al-Jawhari mentioned the meaning of this: The majority read *fakihin* with an alif. Abu Raja', Al-Hasan, Abu Al-Ashhab, Al-A'raj, Abu Ja'far and Shaibah read *fakihin* without an alif, and the meaning according to the first reading: enjoying themselves in good health and in the second reading: arrogant and haughty. Al-Jawhari said: A man is fakaha with the kasra, so he is fakaha if he is in good health and joking, and fakaha is also: the arrogant and haughty. He said: Fakaheen: meaning comfortable. Al-Tha'labi said: They are two languages like al-haadhir and al-hadar and al-farah and al-farah. It was said that al-faka is the one who enjoys various types of pleasure as a man enjoys various types of fruit.

Tafsir al-Baghawi

27. **And comfort**, and enjoyment and a soft life, **they were in it enjoying themselves**, soft and joyful: arrogant and haughty.

Tafsir al-Baidawi

27- **And bliss** and enjoyment. **They were enjoying it** enjoying it, and it was read as *enjoying*.

Surat al-Dukhan 44:28

Likewise, We caused other people to inherit it.

Surat al-Dukhan 44:28

Likewise, We caused other people to inherit it.

Tafsir al-Jalalayn

28 - *Likewise* the predicate of the subject, meaning the matter, **And We caused it to be inherited** meaning their wealth **to another people** meaning the Children of Israel

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Likewise, We caused another people to inherit it.** God Almighty says: Thus, as I have described to you, O people, We did with those whose affair I have mentioned to you, who denied Our Messenger Moses, peace and blessings be upon him.

And His statement: **And We caused another people to inherit it,** God Almighty says: And We caused their gardens, springs, crops, dwellings, and whatever blessings they had enjoyed to be inherited from them to another people after their destruction. It was said that what is meant by the other people are the Children of Israel.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Likewise, and We caused another people to inherit it,** meaning the Children of Israel.

Tafsir al-Qurtubi

God Almighty says: **Likewise, We caused it to be inherited by another people.**

Al-Zajaj said: "That is, the matter is thus, so it stops at *thus*. It was said that the kaf is in the accusative case, on the assumption that we do an action thus with those we want to destroy. Al-Kalbi said: *thus* I do with those who disobey me. It was said: *thus* was their affair, so they were destroyed. "And We gave it as an inheritance to another people" meaning the Children of Israel. God Almighty gave them the land of Egypt after they had been enslaved in it, so they became its inheritors, because that reached them like the arrival of inheritance. Similar to it is: **And We gave inheritance to the people who had been oppressed the eastern and western parts of the earth** (al-A'raf 7:137).

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a**

noble Messenger, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order

him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq

Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhī. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this

from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed

because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

28- **Likewise, We gave it as an inheritance to another people.** The kaf is in the nominative case as predicate of a deleted subject. Al-Zajaj said: That is, the matter is thus, and it is permissible for it to be in the accusative case, and the reference is to the source of the verb indicated by *left*: that is, We took it from them in the same way as that plunder, and it was said that We expelled them from it in the same way as that expulsion, and it was said that We destroyed them in the same way as that destruction. So, according to the first interpretation, His statement **And We gave it as an inheritance to another people** is in apposition to *left* and according to the other interpretations, it is in apposition to the implied verb. What is meant by the other people are the Children of Israel, for God Almighty made them kings of the land of Egypt after they had been enslaved there, so they became its heirs: that is, it reached them as an inheritance reaches an heir. Similar to this is His statement: **And We gave inheritance to the people who had been oppressed the eastern and western parts of the earth.**

Tafsir al-Baghawi

28- *Likewise*, Al-Kalbi said: **Likewise I will do to those who disobey me**, "and We caused another people to inherit it," meaning the Children of Israel.

Tafsir al-Baidawi

28- *Likewise* We brought them out like that, or the matter is like that. **And We caused them to inherit** is in apposition to the fate or to **they left. Another people** who were not from them in any way, and they are the Children of Israel, and it was said other than them because they did not return to Egypt.

Surat al-Dukhan 44:29

So neither the heaven nor the earth wept for them, nor were they reprieved.

Surat al-Dukhan 44:29

So neither the heaven nor the earth wept for them, nor were they reprieved.

Tafsir al-Jalalayn

29 - **So neither the heaven nor the earth wept for them** unlike the believers, whose place of prayer is on earth and whose deeds ascend from heaven to heaven, and whose repentance they were not given.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So neither the heavens nor the earth wept for those whom God drowned in the sea, namely Pharaoh and his people. It has been said that the weeping of the heavens is the redness of its edges.

Mention of the one who said that: Muhammad bin Ismail Al-Ahmasi told me, he said: Abd Al-Rahman bin Abi Hammad told us, on the authority of Al-Hakam bin Zuhair, on the authority of Al-Suddi, he said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the sky wept for him, and its weeping was its redness.

Ali bin Sahl told me: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding his statement: **So neither the heaven nor the earth wept for them**, he said: Its weeping is the redness of its edges.

It was said: **The heavens and the earth did not weep for them** is because when a believer dies, the heavens and the earth weep for him for forty mornings, but they did not weep for Pharaoh and his people, because they had no good deeds that would ascend to God, so the heavens would weep for them, nor any mosque on earth, so the earth would weep for them.

And the people of interpretation said something similar to what we said about that.

Those who said that: Abu Kurayb narrated to us, saying: Talq bin Ghanam narrated to us, on the authority of Zaidah, on the authority of Mansur, on the authority of Al-Minhal, on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said: O Abu Abbas, tell me about the statement of God, the Most High: **And the heaven and the earth wept not for them, nor were they reprieved**. Do the heavens and the earth weep for anyone? He said: Yes, there is no one among creation but that he has a door in the heaven from which his provision descends and through which his deeds ascend. So when a believer dies and his door in the heaven through which his deeds ascended and his provision descended is closed, he is wept for. And when his place of prayer is lost in the land in which he used to pray and remember

God, he is wept for. The people of Pharaoh had no good traces on the earth, and no good ascended from them to the heaven. He said: So the heavens and the earth did not weep for them.

Ibn Bashar told us: Abd al-Rahman and Yahya told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: It was said: The earth weeps over the believer for forty mornings.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid, on the authority of Ibn Abbas, similarly.

Yahya bin Talha told me: Fadil bin Ayyad told us, on the authority of Mansour, on the authority of Mujahid, who said: I was told that when a believer dies, the earth weeps over him for forty mornings.

Ibn Bashar told us: Yaqub ibn Ishaq al-Hadrami told us: Bakir ibn Abi al-Sumait told us: Qatada told us, on the authority of Saeed ibn Jubayr, that he used to say: The regions of the earth from which his deeds ascend to the heavens weep for him after his death, meaning the believer.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And neither the heaven nor the earth wept for them**. He said: There is no one but that he has a door in the heaven through which his provision descends and through which his deeds ascend. Then, when he loses it, the places where he used to prostrate weep for him. And the people of Pharaoh did not have any righteous deeds on earth that would be accepted from them, so that they would ascend to God Almighty. So Mujahid said: The earth weeps for the believer for forty mornings.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, who said: It was said: When a believer dies, the earth weeps over him for forty mornings.

Yahya bin Talha narrated: Isa bin Yunus narrated to us, on the authority of Safwan bin Amr, on the authority of Shuraih bin Ubaid Al-Hadrami, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Islam began as something strange and will return to being strange. There is no strangeness for the believer. No believer dies in a foreign land in which his mourners are absent from him, but the heavens and the earth weep for him.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And neither the heavens nor the earth wept for them,' then he said: 'They do not weep for the disbeliever.'"

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas, regarding his statement: **And neither the heaven nor the earth wept for them...** the verse. He said: That is because there is no believer on earth who dies except that the mosques in which he used to pray weep for him when they lose him, and except that the place in heaven from which

his words were raised weeps for him. That is what He said to the people who disobeyed Him: **And neither the heaven nor the earth wept for them, nor were they reprieved.** Because they weep for the friends of God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **So neither the heaven nor the earth wept for them.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **So neither the heaven nor the earth wept for them,** meaning: The heaven and the earth do not weep for the disbeliever, but they weep for the righteous believer, whose landmarks are on the earth and whose place of work is in the heavens.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **So neither the heaven nor the earth wept for them,** he said: The parts of the earth on which the believer used to pray weep for him when he died, and the parts of the heavens in which his deeds were raised.

Ibn Hamid narrated to us: Jarir narrated to us, on the authority of Mansur, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, who said: Ibn Abbas was asked: Do the heavens and the earth weep for anyone? He said: Yes, there is no one among creation except that he has a door in the heaven through which his deeds ascend and from which his provision descends. So when he dies, his place on earth where he used to remember God and pray weeps for him, and his door through which his deeds ascended and from which his provision descended weeps for him. As for the people of Pharaoh, they had no good deeds, and no good thing ascended to the heavens from them, so the heavens and the earth did not weep for them.

His statement: **And they were not given respite** means: They were not delayed in the punishment that befell them, but they were hastened to it when they angered their Lord, the Almighty and Majestic, with them.

Tafsir al-Qurtubi

The Almighty said: **So neither the heaven nor the earth wept for them** meaning for their disbelief, **nor were they reprieved** meaning delayed from drowning. The Arabs used to say when a master died: **The heavens and the earth wept for him,** meaning his calamity spread throughout everything until the heavens and the earth wept for him, and the wind and lightning, and the winter nights wept for him. The poet said:

The wind cries its sorrow and lightning flashes in the clouds

Another said:

The sun is rising, not eclipsed. The stars and the moon are crying for you.

The Foreign Ministry said:

Oh tree of Khabur, why are you still leafy as if you did

not grieve for Ibn Tarif?

This is by way of example and imagination, exaggerating the necessity of grieving and crying over him. The meaning is that they perished, so their calamity was not considered great and they did not feel any loss. It was said that there is an implied meaning in the speech, meaning that the people of heaven and earth from the angels did not cry over them, like the saying of God Almighty: **And ask the town** (Yusuf 12:82). Rather, they were pleased with their death. Al-Hasan said this. Yazid al-Raqashi narrated on the authority of Anas ibn Malik, "The Messenger of God, may God bless him and grant him peace, said: 'There is no believer but that he has two doors in heaven from which his provision descends and a door from which his speech and deeds enter. When he dies, they miss him and cry over him.' Then he recited: 'And neither the heaven nor the earth wept for them,' meaning that they did not do any righteous deed on earth for which they would cry, nor did any righteous deed ascend to heaven for which they would cry over that loss. Mujahid said: The heaven and the earth weep over the believer for forty mornings and they weep. Abu Yahya said: I was amazed by his statement, so he said: 'Are you amazed! Why would the earth not weep over a servant who populates it with bowing and prostration?' And why would the heavens not weep for a servant whose glorification and magnification therein make a buzz like the buzzing of bees?! Ali and Ibn Abbas **may God be pleased with them** said that his place of prayer on earth and the place of ascent to heaven for his deeds weep for him. The meaning of the verse according to this is: So neither the places of ascent to heaven for his deeds nor the places of worship on earth wept for them. This is the meaning of the words of Sa'id ibn Jubayr: There are three aspects to the weeping of the heavens and the earth: First, it is like the well-known weeping of animals, and it is likely to be the words of Mujahid. Shuraih al-Hadrami said: "The Prophet (peace and blessings of God be upon him) said: 'Indeed, Islam began as something strange and will return to being strange as it began, so blessed are the strangers on the Day of Resurrection.' It was said: 'Who are they, O Messenger of God?' He said: 'They are those who, when people become corrupt, reform themselves.' Then he said: 'Beware, there is no estrangement for a believer. No believer dies in estrangement, absent from him, but the heavens and the earth weep for him.' Then the Messenger of God (peace and blessings of God be upon him) recited: 'So neither the heavens nor the earth wept for them.' Then he said: 'Beware, they do not weep for the disbeliever.'"

I said: Abu Naim Al-Hafiz said: Muhammad bin Muammar told us: Shuaib Al-Harrani told us: Yahya bin Abdullah told us: Al-Awza'i told us: Ata' Al-Khurasani told me: There is no servant who prostrates to God in any spot on earth except that it will bear witness for him on the Day of Resurrection and weep for him on the day he dies. It was said: Their weeping is the redness of their extremities. This was said by Ali bin Abi Talib **may God be pleased with him**, Ata', Al-Suddi, Al-Tirmidhi, and Muhammad bin Ali. He narrated it from Al-Hasan. Al-Suddi said: When Al-Hussein bin Ali **may God be pleased with them both** was killed, the sky wept for him, and its weeping is its

So neither the heaven nor the earth wept for them, nor were they reprieved.

redness. Jarir narrated from Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali bin Abi Talib **may God be pleased with them both** was killed, the horizons of the sky turned red for him for four months. Yazid said: And its redness is its weeping. Muhammad bin Sirin said: They told us that the redness that occurs with twilight did not occur until Al-Hussein bin Ali **may God be pleased with them both** was killed. Sulayman Al-Qadi said: We were rained with blood on the day Al-Hussein was killed.

I said: Al-Daraqutni narrated from the hadith of Malik bin Anas, from Nafi', from Ibn Umar, who said: "The Prophet, may God bless him and grant him peace, said: 'The twilight is the redness.' And from Ubadah bin al-Samit and Shaddad bin Aws, they said: The twilight is the redness and the whiteness. So when the redness disappears, the prayer is permissible. And from Abu Hurayrah, he said: The twilight is the redness. This refutes what Ibn Sirin narrated, and it was mentioned previously in *Subhan* from Qurrah bin Khalid, who said: The sky did not weep for anyone except for Yahya bin Zakariya and al-Husayn bin Ali, and its redness is its weeping. And Muhammad bin Ali al-Tirmidhi said: Weeping is the flow of something, so when the eye flows with its water, it is said that it wept. And when the sky flows with its redness, it is said that it wept. And when the earth flows with its dust, it is said that it wept, because the believer is light and with him is the light of God, so the earth is illuminated by His light even if it is absent from your eyes. And if you lose the light of the believer, it becomes dusty and is covered with its dust, because it was dusty because of the sins of the polytheists. And it only becomes illuminated by the light of the believer, so when the believer is taken from it, it is covered with its dust. Anas said: When the day came that the Prophet (peace and blessings of God be upon him) entered Medina, everything was illuminated. When the day came that he died, everything was darkened. We were burying him and we did not remove our hands from him until our hearts were filled with disbelief. As for the weeping of the sky, its redness is as Al-Hasan said. Nasr bin Asim said: The first signs are a redness that appears, and that is because of the nearness of the Hour, so it flows with weeping because of its emptiness of the lights of the believers. It was said: Its weeping is a sign that appears from it indicating grief and sorrow.

I said: The first statement is more apparent, as there is no impossibility in that, if the heavens and the earth glorify, hear, and speak as we explained in **Glory be to God, Mary, and Ha Mim Fussilat**, then likewise they cry with what came in the report about that. God knows best the correctness of these statements.

Tafsir Ibn Kathir

God the Almighty says: "And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger," meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that**

they should hand over to Me the servants of God, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast**. And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host**. This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak,

Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn

Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdh. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayr - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat

So neither the heaven nor the earth wept for them, nor were they reprieved.

from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led

them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

29- So neither the heaven nor the earth wept for them.

This is a statement of the lack of concern for their destruction. The commentators said: That is, they did not perform any righteous deeds on earth for which they would be wept over, and no good deed ascended for them to heaven for which they would be wept over. The meaning is that no one from the people of heaven or earth was afflicted by their loss and destruction. The Arabs used to say when a master among them died: The heavens and the earth wept for him, meaning his affliction was widespread. An example of this is the saying of Jarir:

When Al-Zubayr came, the city walls and the mountains were humbled.

And from it is the saying of Al-Nabigha:

Harith Al-Jolan cried for the loss of his Lord, and Hawran was humble and humbled before him.

Al-Hasan said: There is an omitted complement in the speech: that is, the people and angels of the heavens and the earth did not weep over them. Mujahid said:

The heavens and the earth weep over the believer for forty mornings. It was also said that the places of his prayers and the ascents of his deeds weep over the believer. **And they were not given respite** meaning, they were given respite until another time, but rather they were hastened to be punished due to the intensity of their disbelief and the severity of their stubbornness.

Tafsir al-Baghawi

29. **So neither the heavens nor the earth wept for them**, meaning that when a believer dies, peace and the earth weep for him for forty mornings. However, no deeds of theirs ascended for the heavens to weep over his loss, nor did they perform any righteous deeds on earth for the earth to weep over him.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah Al-Fanjawi told us, Abu Ali Al-Maqri told us, Abu Ya'la Al-Mawsili told us, Ahmad bin Ishaq Al-Basri told us, Makki bin Ibrahim told us, Musa bin Ubaidah Al-Rabdhi told us, Yazid Al-Raqashi told me, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that he said: "There is no servant but that he has two doors in the heaven, one from which his provision comes out, and one into which his deeds enter. So when he dies, they miss him and weep over him." And he recited: **And neither the heaven nor the earth wept over them.**

Ata' said: The sky's crying is the redness of its edges.

Al-Suddi said: When Al-Hussein bin Ali was killed, the sky wept for him, and its weeping turned red.

And they were not given respite, they were not given respite when the punishment seized them for repentance or anything else.

Tafsir al-Baidawi

29- **So neither the heavens nor the earth wept for them** is a metaphor for not caring about their destruction and not taking their existence into account, as in their saying: The heavens and the earth wept for them, and the sun was eclipsed for their destruction, in contrast to that. And from this is what was narrated in the hadiths: Indeed, the believer's place of prayer, his place of worship, the place of ascent to his work, and the place of descent of his provision weeps for him. And it was said that its meaning is: So neither the people of the heavens nor the earth wept for them. **And they were not given respite** is given respite until another time.

Surat al-Dukhan 44:30

And We had certainly saved the Children of Israel from the humiliating punishment.

Surat al-Dukhan 44:30

And We had certainly saved the Children of Israel from the humiliating punishment.

Tafsir al-Jalalayn

30 - **And We saved the Children of Israel from the humiliating punishment** killing children and exploiting women

Tafsir al-Suyuti

Tafsir al-Tabari

And We certainly saved the Children of Israel from the humiliating punishment: God Almighty says: And We certainly saved the Children of Israel from the punishment with which Pharaoh and his people were tormenting them. Humiliating means humiliating them.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We saved the Children of Israel from the humiliating punishment** by killing their sons and keeping their women alive.

Tafsir al-Qurtubi

God Almighty says: **And We saved the Children of Israel from the humiliating punishment.**

Meaning what the Copts were doing to them by order of Pharaoh, such as killing their sons, using their women, enslaving them, and making them do hard labor.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell**

[rendered] humiliated. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it

subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people**, and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them**, means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them**, and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be

wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdh. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them**, and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God

And We had certainly saved the Children of Israel from the humiliating punishment.

the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh.

Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

30- **And We saved the Children of Israel from the humiliating punishment.** That is, We delivered them by destroying their enemy from the slavery they were in, the killing of their children, the enslavement of their women, and the imposition of hard labor on them.

Tafsir al-Baghawi

30. **And We saved the Children of Israel from the humiliating punishment,** the killing of children, the enslavement of women, and the exhaustion of work.

Tafsir al-Baidawi

30- **And We saved the Children of Israel from the humiliating punishment** of Pharaoh's enslavement and his killing of their sons.

Surat al-Dukhan 44:31

From Pharaoh. Indeed, he was haughty and among the transgressors.

Tafsir al-Jalalayn

31 - **From Pharaoh** It was said that it is a substitute for the punishment, with the estimation of an added word, meaning punishment, and it was said that it is a condition of the punishment **Indeed, he was a transgressor**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "From Pharaoh. Indeed, he was haughty and among the transgressors." God the Almighty says: And We had certainly saved the Children of Israel from the punishment from Pharaoh. So His statement: **From Pharaoh** is a repetition of His statement: **From the humiliating punishment**, a substitution of the first. What is meant by His statement: **Indeed, he was haughty and among the transgressors** is that he was a tyrant, haughty and arrogant towards his Lord. **Of the transgressors** means: of those who transgressed beyond what they should not transgress. Rather, God the Almighty means that he was aggressive in his disbelief and arrogant towards his Lord the Almighty.

Tafsir al-Qurtubi

The Almighty's saying: **From Pharaoh** is a substitute for **the humiliating torment**. So *from* is not connected to His saying: **from the torment**, because it has been described, and it does not function after a description like a verb. It was said: That is, We saved them from the torment. And from Pharaoh: **Indeed, he was exalted among the transgressors**, that is, a tyrant among the polytheists. This is not a lofty position of praise, rather it is a lofty position in extravagance, like His saying: **Indeed, Pharaoh exalted himself in the land** (al-Qasas 28:4). It was said: This loftiness is the transgression of worshipping God.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning,

one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas may God be pleased with him and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so remain steadfast**. And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host**. This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the

authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and

weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhī. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid

also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he

was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

And His statement: 31- **From Pharaoh** is a substitute for the punishment, either by deleting an adjective: meaning from the punishment of Pharaoh, or by exaggeration as if it were the punishment itself, so it was substituted for it, or as a state of the punishment, meaning it came from Pharaoh. Ibn Abbas read **From Pharaoh** with a fat-ha on the meem as a question of contempt, as is said to someone who boasts about his lineage or ancestry: Who are you? Then the Almighty explained his state, saying: **Indeed, he was exalted among the transgressors** meaning exalted in arrogance and haughtiness among the transgressors in disbelief in God and committing His sins, as in His statement: **Indeed, Pharaoh exalted himself in the land.**

Tafsir al-Baghawi

31. "From Pharaoh. Indeed, he was haughty and among the transgressors."

Tafsir al-Baidawi

31- **From Pharaoh** instead of **the torment** by deleting the added word, or making it a torment due to his excessive torture, or a state of the humiliating meaning it happened from his side, and **From Pharaoh** was read as a question to make it indefinite to deny what

Surat al-Dukhan 44:31

From Pharaoh. Indeed, he was haughty and among the transgressors.

he was like of evil. **Indeed, he was high** arrogant. **From the extravagant** in insolence and evil, and it is a second piece of report, meaning he was arrogant and extravagant, or a state of the pronoun in *high* meaning he was of a high rank among them.

Surat al-Dukhan 44:32

And We have certainly chosen them, based on knowledge, over the worlds.

Tafsir al-Jalalayn

32 - **And We chose them** meaning the Children of Israel **with knowledge** from Us of their condition **over the worlds** meaning the worlds of their time, meaning the rational people.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We chose the Children of Israel, with knowledge from Us, over the people of their time at that time, and that was the time of Moses, may God's prayers and peace be upon him.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We chose them with knowledge over the worlds**: meaning they were chosen over the people of their time, and every time has a scholar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And We chose them with knowledge over the worlds**, he said: The world of that time.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We chose them with knowledge over the worlds**, he said: over those who were among them.

Tafsir al-Qurtubi

The Almighty says: **And We chose them** meaning the Children of Israel. **With knowledge** meaning with Our knowledge of them due to the large number of prophets among them, **over the worlds** meaning the worldly people of their time, as evidenced by His statement to this nation, **You are the best nation produced for mankind** (Al Imran 3:110). This is the statement of Qatadah and others. It was also said: Over all the worlds because of the prophets He placed among them, and this is specific to them and not to others. This was narrated by Ibn 'Isa, Al Zamakhshari and others. His statement: **You are the best nation** means after the Children of Israel, and God knows best. It was also said: This choice goes back to their deliverance from drowning and their inheritance of the land after Pharaoh.

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger,** meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God,** as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger,** meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God,** meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me.** Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from your reaching me with evil words or deeds. **And if you do not believe me, then leave me alone.** That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying], "Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, 'Indeed, these are a criminal people.'** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh's command, consultation, or permission. For this reason, the Most High said: "So travel by night with My servants. Indeed, you will be pursued." As the Almighty said: "And We had already inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.'"

And the Almighty's saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave

And We have certainly chosen them, based on knowledge, over the worlds.

him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi' ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka'b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa'id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lah'i'ah said on the authority of Wahb ibn Abdullah Al-Ma'afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: "And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing."

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no

righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya'la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: "There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him." He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhi. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: "Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked Ali **may God be pleased with him:** Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his

sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that

had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land and His saying, the Most Great: But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

And when He, the Most High, explained how He averted harm from the Children of Israel, He explained how He honored them, saying: 32- **And We chose them, with knowledge, over the worlds.** That is, God chose them over the worlds of their time, with knowledge of their deserving of that. It is not meant that He chose them over all the worlds, as evidenced by His statement about this nation, **You are the best nation produced for mankind.** And it was said over all the worlds because of the large number of prophets among them. The place of **with knowledge** is the accusative case of the subject of **We chose them**, meaning the case of Our choosing them with knowledge from Us, and **over the worlds** is related to **We chose them.**

Surat al-Dukhan 44:32

And We have certainly chosen them, based on knowledge, over the worlds.

Tafsir al-Baghawi

32. **And We chose them**, meaning the believers among the Children of Israel, **with knowledge**, of them, **over the worlds**, over the worlds of their time.

Tafsir al-Baidawi

32- **And We chose them** We chose the Children of Israel. **With knowledge** Knowing that they were worthy of that, or with knowledge from Us that they would deviate in some circumstances. **Over the worlds** because of the large number of prophets among them or over the worlds of their time.

Surat al-Dukhan 44:33

And We gave them signs in which was a clear trial.

Tafsir al-Jalalayn

33 - **And We gave them signs in which there was clear trial** a clear blessing from the splitting of the sea, the manna, the quails, and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **And We gave them signs in which there was a clear trial**. God Almighty says: And We gave them lessons and morals in which there was a test, which makes clear to whoever contemplates it that it was a test with which God tested them.

The interpreters differed regarding this affliction. Some of them said: He afflicted them with His blessings upon them.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We gave them signs in which there was clear trial** means that God saved them from their enemy, then He cut off the sea for them, shaded them with clouds, and sent down upon them manna and quails.

Others said: Rather, He tested them with ease and hardship.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We gave them of the signs that which was a clear trial**, and he recited: **And We test you with evil and with good as trial, and to Us you will be returned**. (Al-Anbiya': 35) and he said: A clear trial for whoever believed in it and disbelieved in it, a trial with which We test them, We purify them with a trial of testing, We test them with good and evil, We test them to see from what He gave them of the signs who will believe in it, benefit from it and waste it.

The most correct of the sayings on this matter is to say: God informed us that He gave the Children of Israel signs that would test and try them. The test and trial may be in ease or in hardship, and He did not provide us with evidence from the report or reason that He meant some of that and not others. God tested them with both meanings together. It is possible that He meant that He tested them with both of them. If the matter is as we have described, then the correct thing to say about it is as God, the Most High, said that He tested them.

Tafsir al-Qurtubi

The Almighty said: **And We gave them of the signs** meaning of the miracles of Moses, **that which was a**

clear trial. Qatada said: The signs were their rescue from Pharaoh and the splitting of the sea for them, and the clouds shading them and the sending down of manna and quails. This address is directed to the Children of Israel. It was said that it was the staff and the hand. It is similar to what Al-Farra' said: And the address is directed to the people of Pharaoh. A third statement is: It is the evil that he prevented them from and the good that he commanded them to do. This was said by Abd Al-Rahman bin Zaid. The address is directed to both groups together, the people of Pharaoh and the Children of Israel. In His statement **a clear trial** there are four aspects: an apparent blessing, said Al-Hasan and Qatada, as God Almighty said: **And that He may test the believers through Him with a good trial** (al-Anfal 8:17). Zuhair said:

So he gave them the best test that they could be given.

The second: severe torment, said Al-Farra'. The third: a test that distinguishes the believer from the disbeliever, said Abd Al-Rahman bin Zaid, and also from him: their trial with ease and hardship, then he recited: **And We test you with evil and with good as trial** (Al-Anbiya': 35).

Tafsir Ibn Kathir

God the Almighty says: **And We had already tested before these polytheists the people of Pharaoh, who were the Copts of Egypt, "And there came to them a noble Messenger**, meaning Moses, the one who spoke to Him, peace and blessings be upon him, **that they should hand over to Me the servants of God**, as God the Almighty says: "So send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord, and peace be upon him who follows the guidance." And God the Almighty says: **Indeed, I am to you a trustworthy messenger**, meaning, one who is trusted with what he conveys to you. And God the Almighty says: **And that you do not exalt yourselves above God**, meaning, do not be arrogant about following His signs, submitting to His proofs, and believing in His evidence, as God the Almighty says: **Indeed, those who disdain My worship will enter Hell [rendered] humiliated**. "Indeed, I have come to you with a clear authority," meaning, with an apparent and clear proof, which is what God the Almighty sent him with of clear signs and decisive evidence. **And I have sought refuge in my Lord and your Lord lest you stone me**. Ibn Abbas **may God be pleased with him** and Abu Saleh said: It means stoning with the tongue, which is cursing. Qatada said: Stoning with stones means I seek refuge in God who created me and you from you reaching me with evil words or deeds. **And if you do not believe me, then leave me alone**. That is, do not interfere with me and leave the matter between me and you peacefully until God judges between us. When his stay among them was prolonged and he established God's proofs against them, All of this only increased their disbelief and stubbornness. He called upon his Lord against them with a call that was implemented upon them, as the Blessed and Most High said: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment adornments and wealth in the life of this world, [saying],

And We gave them signs in which was a clear trial.

“Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.” He said, **Indeed, your prayer has been answered, so remain steadfast.** And thus He said here: **Then he called upon his Lord, ‘Indeed, these are a criminal people.’** At that point, God Almighty commanded him to leave with the Children of Israel from among them without Pharaoh’s command, consultation, or permission. For this reason, the Most High said: “So travel by night with My servants. Indeed, you will be pursued.” As the Almighty said: “And We had already inspired Moses, ‘Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you be afraid.’”

And the Almighty’s saying here: **And leave the sea in tranquility, for they are a drowned host.** This is because when Moses, peace be upon him, and the Children of Israel crossed the sea, Moses wanted to strike it with his staff so that it would return to how it was, to become a barrier between them and Pharaoh so that he would not reach them. So God Almighty commanded him to leave it as it was, calm, and gave him the good report that they are a drowned host in it and that he should not fear being overtaken nor be afraid. Ibn Abbas, may God be pleased with him, said, **And leave the sea in tranquility** as it is and flowing. Mujahid said: A dry path as it is. He said: Do not order him to return, leave him until the last of them returns. This is what Ikrimah, Ar-Rabi’ ibn Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka’b Al-Ahbar, Simak ibn Harb, and others said. Then God the Almighty said: **How many gardens have they left behind** meaning orchards, **and springs and crops** meaning rivers and wells, **and noble positions** meaning elegant dwellings and beautiful places. Mujahid and Sa’id ibn Jubayr said: **and noble positions** are pulpits. Ibn Lahi’ah said on the authority of Wahb ibn Abdullah Al-Ma’afiri on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Nile of Egypt is the master of rivers. God the Almighty subjected to it every river between the east and the west and made it subservient to it. So when God the Almighty wanted the Nile of Egypt to flow, He ordered every river to supply it, so the rivers supplied it with their water. God the Blessed and Exalted caused the earth to burst forth with springs for it. So when its flow reached what God the Almighty wanted, God the Almighty inspired every water to return to its origin. He said in the words of God the Almighty: **How many gardens and springs have they left behind, and crops and noble positions, and comforts they were in** Fakhrin said: The gardens were on both banks of the Nile River from its beginning to its end in both parts, between Aswan and Rashid, and it had nine gulfs: the Gulf of Alexandria, the Gulf of Damietta, the Gulf of Sardos, the Gulf of Memphis, the Gulf of Fayoum, and the Gulf of Al-Minha, connected so that nothing was cut off from anything else. The crops between the two mountains were all from the beginning of Egypt to the last point that the water could reach, and all of the land of Egypt was irrigated from sixteen cubits of what they estimated and planned of its bridges, bridges, and gulfs.

And a life of luxury in which they were enjoying themselves meaning a life in which they were enjoying themselves, eating whatever they wanted and wearing whatever they liked, along with money, prestige, and power in the country. But they were robbed of all of that in one morning, and they departed this world and went to Hell, and what an evil destination that is. The land of Egypt and those Pharaonic crops and the Coptic kingdoms were taken over by the Children of Israel, as God Almighty said: **Thus did We give them as an inheritance to the Children of Israel.** And He said in this other verse: “And We gave as an inheritance to the people who had been oppressed the eastern regions of the land and the western regions which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they patiently endured. And We destroyed what Pharaoh and his people had been making and what they had been constructing.”

And God the Almighty said here: **Likewise, and We gave it as an inheritance to another people,** and they are the Children of Israel, as mentioned above. And His statement, the Most High: **So the heaven and the earth did not weep for them,** means they had no righteous deeds that would ascend to the gates of heaven and weep over their loss, nor did they have places on earth where they worshipped God that were lost to them. For this reason, they deserved not to be looked at or delayed because of their disbelief, crimes, insolence, and stubbornness. Al-Hafiz Abu Ya’la Al-Mawsili said in his Musnad: Ahmad ibn Ishaq Al-Basri told us, Makki ibn Ibrahim told us, Musa ibn Ubaydah told us, Yazid Al-Raqashi told me, Anas ibn Malik **may God be pleased with him** told me that the Prophet (blessings and peace of God be upon him) said: “There is no servant of God but that he has two gates in the heaven: a gate from which his provision comes out, and a gate from which his deeds and words enter. So when he dies, they miss him and weep over him.” He recited this verse: **So neither the heaven nor the earth wept for them,** and mentioned that they had not done any righteous deeds on earth for which they would be wept for, and that no good words or deeds from their words or deeds ascended to the heavens for them to be visited and for them to be wept for. Ibn Abi Hatim narrated it from the hadith of Musa ibn Ubaydah, who is al-Rabdhī. Ibn Jarir said: Yahya ibn Talhah told me, Isa ibn Yunus told me, on the authority of Safwan ibn Amr, on the authority of Shuraih ibn Ubayd al-Hadrami, who said: The Messenger of God, may God bless him and grant him peace, said: “Islam began as something strange and will return to being strange as it began. Beware, there is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him.” Then the Messenger of God, may God bless him and grant him peace, recited: **So neither the heavens nor the earth wept for them,** and then he said: **They do not weep for the disbeliever.**

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad - meaning Al-Zubayri - told us, Al-Ala ibn Salih told us, on the authority of Al-Minhal ibn Amr, on the authority of Ibad ibn Abdullah, who said: A man asked

Ali **may God be pleased with him**: Do the heavens and the earth weep for anyone? He said to him: You have asked me about something that no one before you has asked me about. There is no servant of God but that he has a place of prayer on earth and an ascent for his deeds from the heavens. The people of Pharaoh had no righteous deeds on earth nor any deeds that ascend to the heavens. Then Ali **may God be pleased with him** recited: **So the heaven and the earth wept not for them, nor were they reprieved.** Ibn Jarir said: Abu Kurayb told us, Talq ibn Ghannam told us, on the authority of Zaydah, on the authority of Mansur, on the authority of Minhal, on the authority of Saeed ibn Jubayr, who said: A man came to Ibn Abbas **may God be pleased with them both** and said: O Abu Abbas, what do you think of the statement of God the Most High: **So the heaven and the earth wept not for them, nor were they reprieved.** Do the heavens and the earth weep for anyone? He, may God be pleased with him, said: Yes, there is no one among creation except that he has a door in the heavens from which his sustenance descends and through which his deeds ascend. So when a believer dies and his door in the heavens through which his deeds ascended and his sustenance descended is closed, and he loses him, the heavens weep for him. And when his place of prayer in the land in which he used to pray and remember God, the Almighty, the Majestic, loses him, the heavens and the earth weep for him. The people of Pharaoh had no good traces on the earth and no good from them ascended to God, the Almighty, the Majestic, so the heavens and the earth did not weep for them. Al-Awfi narrated something similar to this from Ibn Abbas, may God be pleased with them both.

Sufyan al-Thawri narrated from Abu Yahya al-Qattat from Mujahid from Ibn Abbas **may God be pleased with them both** who said: It was said that the earth weeps for the believer for forty mornings. Mujahid, Saeed bin Jubair and others said the same. Mujahid also said: No believer dies except that the heavens and the earth weep for him for forty mornings. I said to him: Does the earth weep? He said: Are you amazed? Why would the earth not weep for a servant who used to fill it with bowing and prostration? Why would the heavens not weep for a servant whose glorification and praise therein made a buzz like the buzzing of bees? Qatada said: They were too insignificant to God the Almighty for the heavens and the earth to weep for them. Ibn Abi Hatim said: Ali bin al-Husayn narrated to us, Abd al-Salam bin Asim narrated to us, Ishaq bin Ismail narrated to us, al-Mustawrid bin Sabeq narrated to us from Ubayd al-Maktab from Ibrahim who said: The heavens have only wept for two people since the beginning of the world. I said to Ubayd: Do not the heavens and the earth weep for the believer? He said: That is his station where his deeds ascend. He said: Do you know what the weeping of the heavens is? I said: No. He said: It turns red and becomes a rose like oil. When Yahya ibn Zakariya, peace be upon him, was killed, the sky turned red and dripped blood. When al-Husayn ibn Ali, may God be pleased with them both, was killed, the sky turned red.

And Ali bin Al-Hussein told us, Abu Ghassan Muhammad bin Amr Zanj told us, Jarir told us on the authority of Yazid bin Abi Ziyad, who said: When Al-Hussein bin Ali, may God be pleased with them

both, was killed, the horizons of the sky turned red for four months. Yazid said: Its redness is its weeping. Al-Suddi said the same in Al-Kabir. Ata Al-Khurasani said: Its weeping is that its edges turn red. They also mentioned regarding the killing of Al-Hussein, may God be pleased with him, that no stone was turned over that day except that fresh blood was found beneath it, and that the sun was eclipsed, the horizon turned red, and stones fell. There is consideration for each of that, and it appears that it is from the foolishness and lies of the Shiites to magnify the matter, and there is no doubt that it is great, but what they fabricated and lied about did not happen. Something greater than the killing of Al-Hussein, may God be pleased with him, did happen, and nothing of what they mentioned happened. His father, Ali bin Abi Talib, may God be pleased with him, was killed, and he was better than him according to consensus, and none of that happened. Uthman bin Affan, may God be pleased with him, was killed while besieged and wronged, and none of that happened. And Omar bin Al-Khattab **may God be pleased with him** was killed in the mihrab during the dawn prayer, as if no calamity had befallen the Muslims before that and none of that had happened. And this is the Messenger of God (peace and blessings of God be upon him), who is the master of mankind in this world and the hereafter. On the day he died, none of what they mentioned happened. And on the day Ibrahim, the son of the Prophet (peace and blessings of God be upon him), died, the sun eclipsed and the people said: It eclipsed because of the death of Ibrahim! So the Messenger of God (peace and blessings of God be upon him) led them in the eclipse prayer and delivered a sermon and explained to them that the sun and moon do not eclipse because of the death or life of anyone.

And the saying of God, the Blessed and Most High: "And We certainly saved the Children of Israel from the humiliating punishment * From Pharaoh. Indeed, he was haughty and among the transgressors." God, the Most High, is showing them His gratitude for this, as He saved them from what they were in of Pharaoh's humiliation and degradation of them, and his subjecting them to humiliating and difficult tasks. And the saying of God, the Most High: "From Pharaoh. Indeed, he was haughty" means arrogant, tyrannical, and stubborn, as God, the Almighty, says: **Indeed, Pharaoh exalted himself in the land** and His saying, the Most Great: **But they were arrogant and were a haughty people** among the transgressors, meaning extravagant in his affairs and foolish in his own opinion. And the saying of God, the Most High: **And We certainly chose them, with knowledge, over the worlds.** Mujahid said: **We chose them, with knowledge, over the worlds** over those who were among him. Qatada said: They were chosen over the people of their time. It was said that every time has a scholar. This is like the saying of God the Almighty: {He said, **O Moses, indeed I have chosen you over mankind**} meaning the people of his time. This is like His saying to Mary, peace be upon her: {And He chose you over the women of the worlds"} meaning in her time. Khadija, may God be pleased with her, was either better than her or equal to her in virtue, and so was Asiya bint Muzahim, the wife of Pharaoh. The virtue of Aisha, may God be pleased with her, over women is like the virtue of tharid over all

Surat al-Dukhan 44:33

And We gave them signs in which was a clear trial.

other foods. And the saying of God the Almighty: {And We gave them of the signs} meaning the arguments, proofs and miracles **in which was a clear trial** meaning a clear and obvious test for whoever follows its guidance.

Fath al-Qadir

33- **And We gave them of the signs** meaning the miracles of Moses **that which was a clear trial** meaning a clear test and examination to see how they would act. Qatada said: The signs were saving them from drowning, splitting the sea for them, shading them with clouds, and sending down manna and quails for them. Ibn Zayd said: The signs are the evil that He kept them from, and the good that He commanded them to do. Al-Hasan and Qatada said: The clear trial is the apparent blessing as in His statement: **And that He might test the believers through Him with a good trial** and from this is the saying of Zuhair:

So he gave them the best test that can be given.

Tafsir al-Baghawi

33. **And We gave them of the signs that which was a clear trial.** Qatada said: A clear blessing such as the splitting of the sea, the shading of the clouds, the sending down of manna and quails, and the blessings that He bestowed upon them. Ibn Zayd said: He tested them with ease and hardship, and he recited: **And We test you with evil and with good as trial** (Al-Anbiya': 35).

Tafsir al-Baidawi

33- **And We gave them signs** such as the splitting of the sea, the shading of the clouds, and the sending down of manna and quails. **in which was a clear trial** a clear blessing or an apparent test.

Surat al-Dukhan 44:34

Indeed, these people say:

Tafsir al-Jalalayn

34 - **Indeed, these** meaning the infidels of Mecca *say*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what the polytheists of Quraysh said to the Prophet of God, may God bless him and grant him peace: **These polytheists from your people, O Muhammad, say, 'It is only our first death,' which we will die, and it is the first death.**

Tafsir al-Qurtubi

God Almighty says: **These people say** meaning the infidels of Quraysh.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for their denial of resurrection and the afterlife, and that there is nothing but this worldly life and no life after death, no resurrection and no revival. They argue with their past fathers who passed away and did not return. If resurrection is true, **Then bring our fathers, if you should be truthful.** This is a false argument and a corrupt semblance, because the afterlife is only on the Day of Resurrection, not in this worldly abode, but after it has passed away and is empty. God will create the worlds anew, and will make the wrongdoers fuel for the fire of Hell, on the day you will be witnesses over the people and the Messenger will be a witness over you. Then God Almighty said, threatening them, warning them, and warning them of His punishment that cannot be repelled, as happened to those like them and their peers among the polytheists who denied the afterlife, such as the people of Tubba', who are Saba', when God Almighty destroyed them, ruined their land, scattered them throughout the lands, and dispersed them to scattered fragments, as was mentioned in Surat Saba', which begins with the denial of the polytheists. For the Resurrection, and likewise here He likened them to those, and they were Arabs from Qahtan, just as these are Arabs from Adnan, and the Himyar, who are Saba, whenever a man ruled among them, they named him Tubba, just as it is said Khosrau for the one who ruled Persia, and Caesar for the one who ruled Rome, and Pharaoh for the one who ruled Egypt as an infidel, and Negus for the one who ruled Abyssinia, and other prominent races.

But it happened that some of their followers left Yemen and traveled through the country until they reached Samarkand. His kingdom grew stronger, his authority

and army became great, his kingdom and country expanded, and his subjects increased. He was the one who conquered Al-Hirah. It happened that he passed by the Prophet's city during the days of ignorance. He wanted to fight its people, but they prevented him and fought him during the day, and they kept him waiting at night. He felt ashamed of them and refrained from them. He took with him two Jewish rabbis who had advised him and told him that he had no way to this city, as it was the migration of a prophet who would come at the end of time. So he returned from it and took them with him to the country of Yemen. When he passed by Mecca, he wanted to demolish the Kaaba, but they also forbade him from that and told him of the greatness of this house, and that it was built by Abraham, peace be upon him, and that he would have a great affair at the hands of that prophet sent at the end of time. So he glorified it and circumambulated it and covered it with robes, tapestries, and rabbis. Then he returned to Yemen and called its people to Judaism with him. At that time, the religion of Moses, peace be upon him, had those who would... From the guidance before the mission of Jesus, peace be upon him, so the majority of the people of Yemen converted to Judaism with him. The story was mentioned in full by Imam Muhammad bin Ishaq in his book, Al-Seerah, and Al-Hafiz Ibn Asakir gave a comprehensive biography of him in his history in which he included many things that we mentioned and what we did not mention. He mentioned that he was the king of Damascus and that whenever he reviewed the horses, they would appear before him from Damascus to Yemen. Then he cited from the path of Abd al-Razzaq from Muhammad bin Ibn Abi Dhi'b from Al-Maqburi from Abu Hurairah, may God be pleased with him, from the Prophet, peace be upon him, who said: **I do not know if the borders are pure for its people or not? I do not know if Tubba was cursed or not? I do not know if Dhul-Qamayn was a prophet or a king?** Another said, **Was Ezra a prophet or not?** Thus, Ibn Abi Hatim narrated it on the authority of Muhammad ibn Hammad al-Dhahrani on the authority of Abd al-Razzaq. Al-Daraqutni said: Abd al-Razzaq was the only one to narrate it. Then Ibn Asakir narrated on the authority of Muhammad ibn Kurayb on the authority of his father on the authority of Ibn Abbas **may God be pleased with them both** with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **I do not know whether Ezra was a prophet or not? I do not know whether the accursed one was Tubba' or not?** Then he mentioned what was narrated regarding the prohibition of insulting and cursing him, as will come later, God willing. And it seems that - and God knows best - he was a disbeliever, then he converted to Islam and followed the religion of Moses at the hands of one of the Jewish rabbis of that time, who was on the truth before the mission of Jesus (peace be upon him). He performed Hajj during the time of the Jurhumites, and he was clothed in silk and ink, and six thousand camels were slaughtered near him, and he was honored and respected. Then he returned to Yemen.

Al-Hafiz Ibn Asakir narrated his story in full, through various lengthy and detailed chains of transmission on the authority of Ubayy ibn Ka'b, Abdullah ibn Salam, and Abdullah ibn Abbas **may God be pleased with them**, and Ka'b al-Ahbar, to whom the reference is

Surat al-Dukhan 44:34

Indeed, these people say:

made in all of this, and also to Abdullah ibn Salam, who is more established, older, and more knowledgeable. His story was also narrated by Wahb ibn Munabbih and Muhammad ibn Ishaq in the Seerah, as is well-known therein. Al-Hafiz Ibn Asakir mixed up in some contexts the biography of this Tubba' with the biography of another who came after him by a long time. This Tubba' referred to in the Qur'an converted his people to Islam at his hands, then when he died, they returned after him to the worship of fire and idols, so God punished them as He mentioned in Surah Saba'. We have already explained their story there, praise and thanks be to God. Sa'id ibn Jubayr said: Tubba' covered the Ka'bah, and Sa'id used to forbid cursing him. This Tubba' is the middle Tubba', and his name is As'ad Abu Kurayb ibn Malikikarb al-Yamani. They mentioned that he ruled over his people for three hundred and twenty-six years, and there was no one in Himyar who ruled longer than him. He died about seven hundred years before the mission of the Messenger of God (peace and blessings of God be upon him). They mentioned that when the two rabbis from the Jews of Medina mentioned to him that this town was the place where a prophet named Ahmad would migrate at the end of time, he composed a poem about that and entrusted it to the people of Medina, who would pass it on and narrate it from generation to generation. Among those who memorized it was Abu Ayyub Khalid ibn Zayd, in whose house the Messenger of God (peace and blessings of God be upon him) stayed, and it is:

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If my life had been extended to his, I would have been his minister and cousin.

I fought his enemies with the sword and relieved his chest of all sorrow

Ibn Abi Al-Dunya mentioned that a grave was dug in Sana'a during Islam and two healthy women were found in it, and at their heads was a silver tablet written in gold: **This is the grave of Huyayy and Tamis**. It was narrated that Huyayy and Tamadur, the daughters of Tubba', died while bearing witness that there is no god but God and that they do not associate anything with Him. The righteous before them died on that basis. We have also mentioned poetry about this in Surah Saba'. Qatadah said: It was mentioned to us that Ka'b used to say about Tubba' a description of a righteous man: God, the Most High, blamed his people but did not blame him. He said: Aisha, may God be pleased with her, used to say: Do not revile Tubba', for he was a righteous man. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah ibn Lahi'ah told us on the authority of Abu Zur'ah - meaning Amr ibn Jabir Al-Hadrami - who said: I heard Sahl ibn Sa'd Al-Sa'idi, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **Do not revile Tubba', for he had embraced Islam**.

It was narrated by Imam Ahmad in his Musnad on the authority of Hasan ibn Musa on the authority of Ibn Lahi'ah. At-Tabarani said: Ahmad ibn Ali al-Abar told

us, Ahmad ibn Muhammad ibn Abi Barzah told us, Mu'ammil ibn Isma'il told us, Sufyan told us on the authority of Samak ibn Harb on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** on the authority of the Prophet (peace and blessings of God be upon him) who said: **Do not curse Tubba, for he has become Muslim**. Abd al-Razzaq also said: Mu'ammal told us on the authority of Ibn Abi Dhi'b on the authority of al-Maqburi on the authority of Abu Hurayrah **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) said: **I do not know whether Tubba was a prophet or not**. This chain of transmission was presented earlier on the authority of Ibn Abi Hatim, as Ibn Asakir included it: **I do not know whether Tubba was cursed or not**. And God knows best. Ibn Asakir narrated it on the authority of Zakariya ibn Yahya al-Badi on the authority of Ikrimah on the authority of Ibn Abbas, with a chain of transmission ending with him. Abdul Razzaq said: Imran Abu Al-Hudhayl told us, Tamim bin Abdul Rahman told me, he said: Ata bin Abi Rabah said: Do not insult Tubba', for the Messenger of God, may God bless him and grant him peace, forbade insulting him, and God Almighty knows best.

Fath al-Qadir

And the reference in his saying: 34- **Indeed, these** is to the infidels of Quraysh, because the speech is about them, and the story of Pharaoh is presented to indicate their equality in their insistence on disbelief.

Tafsir al-Baghawi

34. *These*, meaning the polytheists of Mecca, *say*

Tafsir al-Baidawi

34- *These* means the infidels of Quraysh, because the discussion is about them and the story of Pharaoh and his people is intended to indicate that they are like them in their insistence on misguidance, and to warn against what happened to them. **They say**.

Surat al-Dukhan 44:35

It is only our first death, and we will not be resurrected.

Tafsir al-Jalalayn

35 - **It is** what death is after which there is life **except our first death** that is, they are sperm **and we will not be resurrected** resurrected alive after the second

Tafsir al-Suyuti

Tafsir al-Tabari

And we will not be resurrected after our death, nor will we be sent forth, as a denial from them of resurrection, reward, and punishment.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Indeed, these people say: 'There is only our first death, and we will not be resurrected.'" He said: The polytheists of the Arabs said: **And we will not be resurrected**, meaning: they will not be resurrected.

Tafsir al-Qurtubi

God Almighty says: **It is only our first death, and we will not be resurrected.**

"It is nothing but our first death" is the beginning of a statement, such as: **It is nothing but your trial** (al-A'raf 7:155), **It is nothing but our worldly life** (al-Mu'minun 23:37), **And we will not be resurrected** meaning we will not be resurrected.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for their denial of resurrection and the afterlife, and that there is nothing but this worldly life and no life after death, no resurrection and no revival. They argue with their past fathers who passed away and did not return. If resurrection is true, **Then bring our fathers, if you should be truthful.** This is a false argument and a corrupt semblance, because the afterlife is only on the Day of Resurrection, not in this worldly abode, but after it has passed away and is empty. God will create the worlds anew, and will make the wrongdoers fuel for the fire of Hell, on the day you will be witnesses over the people and the Messenger will be a witness over you. Then God Almighty said, threatening them, warning them, and warning them of His punishment that cannot be repelled, as happened to those like them and their peers among the polytheists who denied the afterlife, such as the people of Tubba', who are Saba', when God Almighty destroyed them, ruined their land, scattered them throughout the lands, and dispersed

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But it happened that some of their followers left Yemen and traveled through the country until they reached Samarkand. His kingdom grew stronger, his authority and army became great, his kingdom and country expanded, and his subjects increased. He was the one who conquered Al-Hirah. It happened that he passed by the Prophet's city during the days of ignorance. He wanted to fight its people, but they prevented him and fought him during the day, and they kept him waiting at night. He felt ashamed of them and refrained from them. He took with him two Jewish rabbis who had advised him and told him that he had no way to this city, as it was the migration of a prophet who would come at the end of time. So he returned from it and took them with him to the country of Yemen. When he passed by Mecca, he wanted to demolish the Kaaba, but they also forbade him from that and told him of the greatness of this house, and that it was built by Abraham, peace be upon him, and that he would have a great affair at the hands of that prophet sent at the end of time. So he glorified it and circumambulated it and covered it with robes, tapestries, and rabbis. Then he returned to Yemen and called its people to Judaism with him. At that time, the religion of Moses, peace be upon him, had those who would... From the guidance before the mission of Jesus, peace be upon him, so the majority of the people of Yemen converted to Judaism with him. The story was mentioned in full by Imam Muhammad bin Ishaq in his book, Al-Seerah, and Al-Hafiz Ibn Asakir gave a comprehensive biography of him in his history in which he included many things that we mentioned and what we did not mention. He mentioned that he was the king of Damascus and that whenever he reviewed the horses, they would appear before him from Damascus to Yemen. Then he cited from the path of Abd al-Razzaq from Muammar from Ibn Abi Dhi'b from Al-Maqburi from Abu Hurairah, may God be pleased with him, from the Prophet, peace be upon him, who said: **I do not know if the borders are pure for its people or not? I do not know if Tubba was cursed or not? I do not know if Dhul-Qamayn was a prophet or a king? Another said, Was Ezra a prophet or not?** Thus, Ibn Abi Hatim narrated it on the authority of Muhammad ibn Hammad al-Dhahrani on the authority of Abd al-Razzaq. Al-Daraqutni said: Abd al-Razzaq was the only one to narrate it. Then Ibn Asakir narrated on the authority of Muhammad ibn Kurayb on the authority of his father on the authority of Ibn Abbas **may God be pleased with them both** with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **I do not know whether Ezra was a prophet or not? I do not know whether the accursed one was Tubba' or not?** Then he mentioned what was narrated regarding the prohibition of insulting and cursing him, as will come

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later, God willing. And it seems that - and God knows best - he was a disbeliever, then he converted to Islam and followed the religion of Moses at the hands of one of the Jewish rabbis of that time, who was on the truth before the mission of Jesus (peace be upon him). He performed Hajj during the time of the Jurhumites, and he was clothed in silk and ink, and six thousand camels were slaughtered near him, and he was honored and respected. Then he returned to Yemen.

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Fath al-Qadir

35- **They will say, 'It is only our first death.'** That is, it is only our first death, which we die in this world, and there is no life after it or resurrection. This is the meaning of His statement, **And we will not be resurrected**. That is, we will not be resurrected. The speech does not intend to prove another death, but rather what is meant is that the outcome and the end of the matter is only the first death that removes worldly life. Al-Razi said: The meaning is that nothing comes to us from the severe conditions except the first death.

Tafsir al-Baghawi

35. **It is only our first death**, meaning there is no death other than this one we die in this world, and there is no resurrection after it. This is His statement: **And we will not be resurrected**, meaning we will not be resurrected after our death.

Tafsir al-Baidawi

35- **It is nothing but our first death.** The consequence and the end of the matter is nothing but the first death that removes the worldly life. There is no intention in it to prove a second, as in your saying: Zayd performed the Hajj for the first time and died. And it was said that when it was said that you die a death followed by life, as was said before from you, they said: It is nothing but our first death. That is, the death that is like this is nothing but the first death. **And we will not be resurrected** will be resurrected.

Surat al-Dukhan 44:36

Then bring our fathers, if you should be truthful.

Surat al-Dukhan 44:36

Then bring our fathers, if you should be truthful.

Tafsir al-Jalalayn

36 - **Then bring our fathers alive if you should be truthful** that we will be resurrected after our death, that is, we will live

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then bring our fathers, if you should be truthful**. God Almighty says: They said to Muhammad, peace and blessings be upon him: **Then bring our fathers who have died, if you should be truthful, that God will raise us up after our trial in our graves, and revive us after our death**. And the Prophet, peace and blessings be upon him, was addressed, and he alone is addressed to everyone, as it was said: **O Prophet, when you divorce women** (al-Talaq 65:1) and as He said: **My Lord, send me back** (al-Mu'minun 23:99). And I have explained that in more than one place in our book.

Tafsir al-Qurtubi

Bring our fathers, if you should be truthful. God resurrected the dead, and they were resurrected. It has been mentioned previously. The resurrected are the ones who will be sent. It was said that the one who said this was from the infidels of Quraysh, Abu Jahl. He said: O Muhammad, if you are truthful in what you say, then send us two men from our fathers: one of them is Qusayy ibn Kilab, for he was a truthful man, so that we may ask him about what will happen after death. This statement by Abu Jahl is one of the weakest of doubts, because the return is for recompense, not for accountability. It is as if he said: If you are truthful in returning them for recompense, then return them for accountability. It is like the statement of someone: If he said that after us, a people will arise from among the sons, then why do not the fathers who have passed away return? Al-Mawardi related this. Then it was said: **Bring our fathers** is addressed to the Prophet, may God bless him and grant him peace, alone, like His statement: **My Lord, send us back** (al-Mu'minun 23:99), as Al-Farra' said. It was also said that it is addressed to him and his followers.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for their denial of resurrection and the afterlife, and that there is nothing but this worldly life and no life after death, no resurrection and no revival. They argue with

their past fathers who passed away and did not return. If resurrection is true, **Then bring our fathers, if you should be truthful**. This is a false argument and a corrupt semblance, because the afterlife is only on the Day of Resurrection, not in this worldly abode, but after it has passed away and is empty. God will create the worlds anew, and will make the wrongdoers fuel for the fire of Hell, on the day you will be witnesses over the people and the Messenger will be a witness over you. Then God Almighty said, threatening them, warning them, and warning them of His punishment that cannot be repelled, as happened to those like them and their peers among the polytheists who denied the afterlife, such as the people of Tubba', who are Saba', when God Almighty destroyed them, ruined their land, scattered them throughout the lands, and dispersed them to scattered fragments, as was mentioned in Surat Saba', which begins with the denial of the polytheists. For the Resurrection, and likewise here He likened them to those, and they were Arabs from Qahtan, just as these are Arabs from Adnan, and the Himyar, who are Saba, whenever a man ruled among them, they named him Tubba, just as it is said Khosrau for the one who ruled Persia, and Caesar for the one who ruled Rome, and Pharaoh for the one who ruled Egypt as an infidel, and Negus for the one who ruled Abyssinia, and other prominent races.

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If my life had been extended to his, I would have been his minister and cousin.

I fought his enemies with the sword and relieved his chest of all sorrow

Ibn Abi Al-Dunya mentioned that a grave was dug in Sana'a during Islam and two healthy women were found in it, and at their heads was a silver tablet written in gold: **This is the grave of Huyayy and Tamis**. It was narrated that Huyayy and Tamadur, the daughters of Tubba', died while bearing witness that there is no god but God and that they do not associate anything with Him. The righteous before them died on that basis. We have also mentioned poetry about this in Surah Saba'. Qatadah said: It was mentioned to us that Ka'b used to say about Tubba' a description of a righteous man: God, the Most High, blamed his people but did not blame him. He said: Aisha, may God be pleased with her, used to say: Do not revile Tubba', for he was a righteous man. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah ibn Lahi'ah told us on the authority of Abu Zur'ah - meaning Amr ibn Jabir Al-Hadrami - who said: I heard Sahl ibn Sa'd Al-Sa'idi, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **Do not revile Tubba', for he had embraced Islam**.

It was narrated by Imam Ahmad in his Musnad on the authority of Hasan ibn Musa on the authority of Ibn Lahi'ah. At-Tabarani said: Ahmad ibn Ali al-Abar told us, Ahmad ibn Muhammad ibn Abi Barzah told us, Mu'ammil ibn Isma'il told us, Sufyan told us on the authority of Samak ibn Harb on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** on the authority of the Prophet (peace and blessings of God be upon him) who said: **Do not curse Tubba, for he has become Muslim**. Abd al-Razzaq also said: Mu'ammal told us on the authority of Ibn Abi Dhi'b on the authority of al-Maqburi on the authority of Abu Hurayrah **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) said: **I do not know whether Tubba was a prophet or not**. This chain of transmission was presented earlier on the authority of Ibn Abi Hatim, as Ibn Asakir included it: **I do not know whether Tubba was cursed or not**. And God knows best. Ibn Asakir narrated it on the authority of Zakariya ibn Yahya al-Badi on the authority of Ikrimah on the authority of Ibn Abbas, with a chain of transmission ending with him. Abdul Razzaq said: Imran Abu Al-Hudhayl told us, Tamim bin Abdul Rahman told me, he said: Ata bin Abi Rabah said: Do not insult Tubba', for the Messenger of God, may God bless him and grant him peace, forbade insulting him, and God Almighty knows best.

Fath al-Qadir

Then they brought against those who promised them resurrection what they thought was proof, but it is a refuted argument, and they said: 36- **Bring our fathers** meaning return them after their death to the world **if you are truthful** in what you say and tell us about the resurrection.

Surat al-Dukhan 44:36

Then bring our fathers, if you should be truthful.

Tafsir al-Baghawi

36. **Bring our fathers**, [who died], **if you are truthful**, that we will be resurrected after death, then their fear is like the torment of the past nations, so he said:

Tafsir al-Baidawi

36- **Bring our fathers** is addressed to those of the Messenger and the believers who were promised resurrection. **If you are truthful** in your promise to indicate that.

Surat al-Dukhan 44:37

Are they better, or the people of Tubba' and those before them? We destroyed them. Indeed, they were criminals.

Tafsir al-Jalalayn

37 - God Almighty said **Are they better or the people of Tubba'** who is a prophet or a righteous man **and those before them** of the nations **We destroyed** for their disbelief and the meaning is they are not stronger than them and they were destroyed **for they were criminals**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Are these polytheists, O Muhammad, better than your people, or the people of Tubba', meaning Tubba' al-Himyari?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **Are they better or the people of Tubba'?** He said: The Himyarites.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Are they better, the people of Tubba'?** He told us that the people of Tubba' were a man from Himyar, he marched with armies until he bewildered Al-Hirah, then he came to Samarkand and destroyed it. He told us that if he wrote in the name of the one he called himself and ruled over land and sea, health and wind. He told us that Ka'b used to say: Describe the description of the righteous man, God will blame his people with a blame that he blames him. Aisha used to say: Do not curse Tubba', for he was a righteous man.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Aisha said: Tubba' was a righteous man. Ka'b said: God condemned his people, but He did not condemn him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Tamim ibn Abd al-Rahman, on the authority of Sa'id ibn Jubayr, that Tubba' covered the Kaaba. Sa'id forbade cursing it.

And His statement: **And those before them** means that God Almighty says: Are these polytheists from Quraysh better or the people of Tubba and those before them from the nations who disbelieved in their Lord? He says: These are not better than those, so we should pardon them and not destroy them, and they are disbelievers in God, just as those nations before them whom We destroyed were disbelievers.

His statement: **Indeed, they were criminals** means: The people of Tubba' and those before them of the nations whom We destroyed, We only destroyed them because of their crimes and their disbelief in their Lord. It was said: They were criminals, so the alif of *in* was broken as a starting point, and it has the meaning of a condition, as the speech does not indicate its meaning.

Tafsir al-Qurtubi

The Almighty's saying: **Are they better or the people of Tubba'?** This is a question of denial, meaning that they deserve, in this statement, the punishment, since they are not better than the people of Tubba' and the destroyed nations. If We destroy those, then so will these. It was said: The meaning is, are they more abundant in blessings and wealth, or the people of Tubba'? It was said: Are they more honorable, stronger, and more secure, or the people of Tubba'? What is meant by Tubba' is not a single man, but rather what is meant by it are the kings of Yemen. They used to call their kings Al-Taba'a, so Tubba' is a title for their king, like the Caliph for the Muslims, Khosrau for the Persians, and Caesar for the Romans. Abu Ubaid said: Each one of them was called Tubba' because he followed his companion. Al-Jawhari said: The Tubba's are the kings of Yemen, and one of them is Tubba', and Tubba' is also a shadow. He said:

The water returns to the enclosure and the sand dune. The sand dune returns to the quarry if it is thirsty.

Al-Tubba' is also a type of bird. Al-Suhayli said: Tubba' is the name of every king who ruled Yemen, Ash-Shihri, and Hadhramaut. The king of Yemen alone was not called Tubba', as Al-Mas'udi said. Among the Tubba's are: Al-Harith Al-Ra'ish, who is the son of Hamal Dhu Sadding, Abraha Dhu Al-Manar, Amr Dhu Al-Adh'ar, Shimir bin Malik, to whom Samarkand is attributed, and Afriqis bin Qais, who drove the Berbers to Africa from the land of Canaan, and Africa was named after him.

It is apparent from the verses that God, the Exalted, only intended one of these, and the Arabs knew him by this name more than they knew anyone else.

Therefore, he, peace be upon him, said: **I do not know whether Tubba' is a specific person or not.** Then it was narrated from him that he said: **Do not curse Tubba', for he was a believer.** This indicates that he was a specific person, and God knows best, Abu Karb, who covered the Kaaba after he wanted to invade it, and after he invaded Medina and wanted to destroy it, then he turned away from it when he was informed that it was the place of emigration of a prophet named Ahmad. He said poetry that he entrusted to its people, and they inherited it from their ancestors until the Prophet, peace be upon him, emigrated, and they gave it to him. It is said that the book and poetry were with Abu Ayyub Khalid bin Zaid, and in it:

I testify that Ahmad is a messenger from God, the Creator of all beings.

If my life had been extended to his, I would have been his minister and cousin.

Al-Zajjaj, Ibn Abi Al-Dunya, Al-Zamakhshari and others

Are they better, or the people of Tubba' and those before them? We destroyed them. Indeed, they were criminals.

mentioned that a grave was dug for him in Sana'a, and it is said that it was in the Himyar region in Islam. Two healthy women were found in it, and at their heads was a silver tablet written in gold: **This is the grave of Habibi and Lamis**. It is also narrated: **Habibi and Tamadhar**. It is also narrated: "This is the grave of Radwa and the grave of Habibi, the daughters of Tubba'. They died while bearing witness that there is no god but God and they did not associate anything with Him, and the righteous died on that basis before them."

I said: Ibn Ishaq and others narrated that it was in the book he wrote: (As for what follows, I have believed in you and in your book that was revealed to you, and I am of your religion and your Sunnah, and I have believed in your Lord and the Lord of all things, and I have believed in all that came from your Lord of the laws of Islam. If I live to see you, then well and good, and if I do not live to see you, then intercede for me and do not forget me on the Day of Resurrection, for I am from your first nation and I pledged allegiance to you before your coming, and I am of your religion and the religion of Abraham, peace be upon him. Then he sealed the book and inscribed on it: To God belongs the command before and after.) And he wrote on its title: (To Muhammad ibn Abdullah, the Prophet of God and His Messenger, the Seal of the Prophets and the Messenger of the Lord of the Worlds, may God bless him and grant him peace, from the first Tubba.) We have mentioned the rest of his story and its beginning in Al-Lum' Al-Lu'lu'iyah, a commentary on the Ten Proofs of the Prophethood by Al-Farabi, may God have mercy on him. And from the day Tubba died until the day the Prophet, may God bless him and grant him peace, was sent, a thousand years, no more and no less.

There was a difference of opinion as to whether he was a prophet or a king. Ibn Abbas said: Tubba was a prophet. Ka'b said: Tubba was a king among the kings, and his people were soothsayers, and with them were people from the People of the Book. He ordered the two groups to bring a sacrifice, and they did so. The sacrifice of the People of the Book was accepted, and he converted to Islam. Aisha, may God be pleased with her, said: Do not curse Tubba, for he was a righteous man. Qatada narrated that Tubba was a man from Himyar. He marched with soldiers until he crossed Al-Hirah and came to Samarkand, which he destroyed. Al-Mawardi narrated it. Al-Tha'labi narrated from Qatada that he was Tubba Al-Himyari, and he marched in Janur until he crossed Al-Hirah, and he built Samarkand, and he killed and destroyed the country. Al-Kalbi said: Tubba is Abu Karb As'ad bin Maliki Karb, and he was only called Tubba because he was Tubba before him. Sa'id bin Jubayr said: He is the one who covered the Kaaba with ink. Ka'b said: God condemned his people, but He did not condemn him, and He used them as an example for the Quraysh because of their closeness to their home and their greatness in their souls. So when... God destroyed them and those before them because they were criminals. Whoever commits a crime with a weak hand

and few numbers is more deserving of destruction. The people of Yemen were proud of this verse, as God made the people of Tubba better than Quraysh. It was said that the first of them was called Tubba because he followed the sun's horn and traveled in the east with the armies.

God the Almighty says: **And those before them - We destroyed them**. *Those* is in the nominative case in apposition to **the people of Tubba'**, **We destroyed them** is its relative clause, and **those before them** is related to it. It is also possible that **those before them** is the relative clause of *those* and that it is in the circumstance referring back to the relative pronoun. If that is the case, **We destroyed them** is in one of two cases: either *already* is estimated with it, in which case it is in the position of a circumstantial, or the deletion of a described word is estimated, as if he said: a people We destroyed, and the meaning is: Do you not consider that if We are able to destroy these mentioned, We are able to destroy the polytheists? It is possible that **and those before them** is the beginning of the predicate of **We destroyed them**, and it is possible that *those* is in the genitive case in apposition to *Tubba'*, as if he said: the people of Tubba' who were destroyed before them. It is possible that *those* is in the accusative case with an implied verb indicated by **We destroyed them**, and God knows best.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for their denial of resurrection and the afterlife, and that there is nothing but this worldly life and no life after death, no resurrection and no revival. They argue with their past fathers who passed away and did not return. If resurrection is true, **Then bring our fathers, if you should be truthful**. This is a false argument and a corrupt semblance, because the afterlife is only on the Day of Resurrection, not in this worldly abode, but after it has passed away and is empty. God will create the worlds anew, and will make the wrongdoers fuel for the fire of Hell, on the day you will be witnesses over the people and the Messenger will be a witness over you. Then God Almighty said, threatening them, warning them, and warning them of His punishment that cannot be repelled, as happened to those like them and their peers among the polytheists who denied the afterlife, such as the people of Tubba', who are Saba', when God Almighty destroyed them, ruined their land, scattered them throughout the lands, and dispersed them to scattered fragments, as was mentioned in Surat Saba', which begins with the denial of the polytheists. For the Resurrection, and likewise here He likened them to those, and they were Arabs from Qahtan, just as these are Arabs from Adnan, and the Himyar, who are Saba, whenever a man ruled among them, they named him Tubba, just as it is said Khosrau for the one who ruled Persia, and Caesar for the one who ruled Rome, and Pharaoh for the one who ruled Egypt as an infidel, and Negus for the one who ruled Abyssinia, and other prominent races.

But it happened that some of their followers left Yemen and traveled through the country until they reached Samarkand. His kingdom grew stronger, his authority and army became great, his kingdom and country expanded, and his subjects increased. He was the one who conquered Al-Hirah. It happened that he passed by the Prophet's city during the days of ignorance. He wanted to fight its people, but they prevented him and fought him during the day, and they kept him waiting at night. He felt ashamed of them and refrained from them. He took with him two Jewish rabbis who had advised him and told him that he had no way to this city, as it was the migration of a prophet who would come at the end of time. So he returned from it and took them with him to the country of Yemen. When he passed by Mecca, he wanted to demolish the Kaaba, but they also forbade him from that and told him of the greatness of this house, and that it was built by Abraham, peace be upon him, and that he would have a great affair at the hands of that prophet sent at the end of time. So he glorified it and circumambulated it and covered it with robes, tapestries, and rabbis. Then he returned to Yemen and called its people to Judaism with him. At that time, the religion of Moses, peace be upon him, had those who would... From the guidance before the mission of Jesus, peace be upon him, so the majority of the people of Yemen converted to Judaism with him. The story was mentioned in full by Imam Muhammad bin Ishaq in his book, *Al-Seerah*, and Al-Hafiz Ibn Asakir gave a comprehensive biography of him in his history in which he included many things that we mentioned and what we did not mention. He mentioned that he was the king of Damascus and that whenever he reviewed the horses, they would appear before him from Damascus to Yemen. Then he cited from the path of Abd Al-Razzaq from Muammar from Ibn Abi Dhi'b from Al-Maqburi from Abu Hurairah, may God be pleased with him, from the Prophet, peace be upon him, who said: **I do not know if the borders are pure for its people or not? I do not know if Tubba was cursed or not? I do not know if Dhul-Qarnayn was a prophet or a king?** Another said, **Was Ezra a prophet or not?** Thus, Ibn Abi Hatim narrated it on the authority of Muhammad bin Hammad al-Dhaharani on the authority of Abd al-Razzaq. Al-Daraqutni said: Abd al-Razzaq was the only one to narrate it. Then Ibn Asakir narrated on the authority of Muhammad bin Kurayb on the authority of his father on the authority of Ibn Abbas **may God be pleased with them both** with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **I do not know whether Ezra was a prophet or not? I do not know whether the accursed one was Tubba' or not?** Then he mentioned what was narrated regarding the prohibition of insulting and cursing him, as will come later, God willing. And it seems that - and God knows best - he was a disbeliever, then he converted to Islam and followed the religion of Moses at the hands of one of the Jewish rabbis of that time, who was on the truth before the mission of Jesus (peace be upon him). He performed Hajj during the time of the Jurhumites, and he was clothed in silk and ink, and six thousand camels were slaughtered near him, and he was honored and respected. Then he returned to Yemen.

Al-Hafiz Ibn Asakir narrated his story in full, through various lengthy and detailed chains of transmission on

the authority of Ubayy ibn Ka'b, Abdullah ibn Salam, and Abdullah ibn Abbas **may God be pleased with them**, and Ka'b al-Ahbar, to whom the reference is made in all of this, and also to Abdullah ibn Salam, who is more established, older, and more knowledgeable. His story was also narrated by Wahb ibn Munabbih and Muhammad ibn Ishaq in the *Seerah*, as is well-known therein. Al-Hafiz Ibn Asakir mixed up in some contexts the biography of this Tubba' with the biography of another who came after him by a long time. This Tubba' referred to in the Qur'an converted his people to Islam at his hands, then when he died, they returned after him to the worship of fire and idols, so God punished them as He mentioned in Surah Saba'. We have already explained their story there, praise and thanks be to God. Sa'id ibn Jubayr said: Tubba' covered the Ka'bah, and Sa'id used to forbid cursing him. This Tubba' is the middle Tubba', and his name is As'ad Abu Kurayb ibn Malikikarb al-Yamani. They mentioned that he ruled over his people for three hundred and twenty-six years, and there was no one in Himyar who ruled longer than him. He died about seven hundred years before the mission of the Messenger of God (peace and blessings of God be upon him). They mentioned that when the two rabbis from the Jews of Medina mentioned to him that this town was the place where a prophet named Ahmad would migrate at the end of time, he composed a poem about that and entrusted it to the people of Medina, who would pass it on and narrate it from generation to generation. Among those who memorized it was Abu Ayyub Khalid ibn Zayd, in whose house the Messenger of God (peace and blessings of God be upon him) stayed, and it is:

I testify that Ahmad is a messenger from God, the Creator of all souls.

If my life had been extended to his, I would have been his minister and cousin.

I fought his enemies with the sword and relieved his chest of all sorrow

Ibn Abi Al-Dunya mentioned that a grave was dug in Sana'a during Islam and two healthy women were found in it, and at their heads was a silver tablet written in gold: **This is the grave of Huyayy and Tamis**. It was narrated that Huyayy and Tamadur, the daughters of Tubba', died while bearing witness that there is no god but God and that they do not associate anything with Him. The righteous before them died on that basis. We have also mentioned poetry about this in Surah Saba'. Qatadah said: It was mentioned to us that Ka'b used to say about Tubba' a description of a righteous man: God, the Most High, blamed his people but did not blame him. He said: Aisha, may God be pleased with her, used to say: Do not revile Tubba', for he was a righteous man. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah ibn Lahi'ah told us on the authority of Abu Zur'ah - meaning Amr ibn Jabir Al-Hadrami - who said: I heard Sahl ibn Sa'd Al-Sa'idi, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **Do not revile Tubba', for he had embraced Islam**.

It was narrated by Imam Ahmad in his Musnad on the authority of Hasan ibn Musa on the authority of Ibn

Are they better, or the people of Tubba' and those before them? We destroyed them. Indeed, they were criminals.

Lahi'ah. At-Tabarani said: Ahmad ibn Ali al-Abar told us, Ahmad ibn Muhammad ibn Abi Barzah told us, Mu'ammil ibn Isma'il told us, Sufyan told us on the authority of Samak ibn Harb on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** on the authority of the Prophet (peace and blessings of God be upon him) who said: **Do not curse Tubba, for he has become Muslim.** Abd al-Razzaq also said: Mu'ammal told us on the authority of Ibn Abi Dhi'b on the authority of al-Maqburi on the authority of Abu Hurayrah **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) said: **I do not know whether Tubba was a prophet or not.** This chain of transmission was presented earlier on the authority of Ibn Abi Hatim, as Ibn Asakir included it: **I do not know whether Tubba was cursed or not.** And God knows best. Ibn Asakir narrated it on the authority of Zakariya ibn Yahya al-Badi on the authority of Ikrimah on the authority of Ibn Abbas, with a chain of transmission ending with him. Abdul Razzaq said: Imran Abu Al-Hudhayl told us, Tamim bin Abdul Rahman told me, he said: Ata bin Abi Rabah said: Do not insult Tubba', for the Messenger of God, may God bless him and grant him peace, forbade insulting him, and God Almighty knows best.

Fath al-Qadir

Then God, the Exalted, responded to them by saying: 37- **Are they better or the people of Tubba'?** That is, who is better in strength and power: or the people of Tubba' al-Himyari who roamed the world with his armies and defeated and subjugated its people? And in that is a severe threat. And it was said that what is meant by the people of Tubba is all of his followers and not one in particular. Al-Farra' said: The address in His statement: **Bring our fathers** is to the Messenger of God, peace and blessings be upon him, alone, like His statement: **My Lord, send us back.** But it is more appropriate that it is an address to him and his followers from among the Muslims. *And* what is meant by **those before them** are Aad, Thamud, and the like. And His statement: **We destroyed them** is a new clause to explain their condition and the outcome of their affair, and the phrase **Indeed, they were criminals** is an explanation of their destruction. The meaning is that God, the Exalted, destroyed these people because they were criminals, so His destruction of those who are less than them because they were criminals, despite their weakness and lack of power, is more appropriate.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **And We certainly tried** he said: We tried **before them the people of Pharaoh, and there came to them a noble messenger** he said: He is Moses **that you deliver to me the servants of God** send with me the Children of Israel **and that you do not exalt yourselves above God** he said: Do not commit evil **I have come to you with clear authority** he said: A clear excuse **and I have sought refuge in my Lord and your Lord, that you should stone** he said: with stones **and if you do not believe me then leave** that is, leave my way. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated

on his authority, regarding his statement, **that you deliver to me the servants of God** he said: He means follow me to the truth that I call you to. And regarding his statement, **and that you do not exalt yourselves above God** he said: Do not invent lies. And regarding his statement, **that you should stone** he said: You should curse. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **a sign** he said: A mark. Ibn Abi Hatim also narrated from him: *Rahwan* He said: As it appears and goes. Ibn Jarir and Ibn Abi Hatim also narrated from him that he asked Ka'b narrated his statement: **And leave the sea at ease** He said: A path. Ibn Jarir also narrated from Ibn Abbas who said: Rahwan means to leave it as it was. Ibn Abi Hatim also narrated from him regarding his statement: **And a noble station** He said: The pulpits. Ibn Mardawayh narrated from Jabir something similar. At-Tirmidhi, Ibn Abi Al-Dunya, Abu Ya'la, Ibn Abi Hatim, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah and Al-Khatib narrated from Anas who said: The Messenger of God (blessings and peace of God be upon him) said: There is no servant but that he has two doors: a door from which his deeds ascend, and a door from which his provision descends. When he dies, they miss him and weep over him. He recited this verse: **So neither the heaven nor the earth wept for them** and mentioned that they did not do any righteous deeds on earth for them to weep over, and no righteous words from their words or deeds ascended to the heavens for them to miss them and to weep over them. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in al-Shu'ab narrated something similar from Ibn Abbas. Abu al-Shaykh narrated from him that he said: It is said that the earth weeps for the believer for forty mornings. Ibn Abi al-Dunya and Ibn Jarir narrated from Shuraih ibn Ubayd al-Hadrami, with a mural chain of transmission, that he said: The Messenger of God (peace and blessings of God be upon him) said: "Islam began as something strange and will return to being strange as it began. There is no strangeness for a believer. No believer dies in a strange land in which his mourners are absent from him, except that the heavens and the earth weep for him." Then the Messenger of God (peace and blessings of God be upon him) recited: **So neither the heavens nor the earth wept for them,** and said: **They do not weep for a disbeliever.** Ibn al-Mubarak, Abd ibn Humayd, and Ibn Abi al-Dunya narrated from al-Musayyab ibn Rafi' that Ali ibn Abi Talib said: When a believer dies, his place of prayer on earth and the place of ascent of his deeds from the sky weep for him. Then he recited the verse. Ibn al-Mubarak, Abd ibn Humayd, Ibn Abi al-Dunya, al-Hakim **who authenticated it** and al-Bayhaqi in al-Shu'ab narrated from Ibn Abbas that he said: The earth weeps for the son of Adam for forty mornings. Then he recited the verse. Al-Tabarani and Ibn Mardawayh narrated on his authority that the Prophet, may God bless him and grant him peace, said: **Do not insult Tubba', for he has become a Muslim.** Ahmad, Al-Tabarani, Ibn Majah, and Ibn Mardawayh narrated it on the authority of Sahl ibn Sa'd Al-Sa'idi, who said: The Messenger of God, may God bless him and grant him peace, said something similar. Something similar to this was

narrated on the authority of others among the Companions and Followers.

Tafsir al-Baghawi

37. Are they better or the people of Tubba'? That is, they are not better than them, meaning stronger, more powerful, and more numerous than the people of Tubba'. Qatada said: He is Tubba' al-Himyari, and he marched with armies until he bewildered al-Hirah, and built Samarkand. He was one of the kings of Yemen. He was called Tubba' because of the large number of his followers, and each one of them was called (*Tubba*) because he followed his companion. This one worshipped fire, so he converted to Islam and called his people, who were Himyar, to Islam, but they denied him. What happened about him was what Muhammad ibn Ishaq and others mentioned.

Ikrimah narrated on the authority of Ibn Abbas that they said: The other Tubba, who was As'ad Abu Karb bin Malik, came with Karb when he came from the east and made his way to Madinah. When he passed through it, he left among them a son of his who was killed by treachery. He arrived there, intending to destroy it and exterminate its people. When they heard about his plan, this tribe of the Ansar gathered against him and went out to fight him. The Ansar fought him during the day and supported him at night. This pleased him and he said: These are indeed noble people. When two scholars, named Ka'b and Asad, from the rabbis of Banu Qurayzah, came to him, and they were scholars and they were cousins. When they heard about his plan, they said to him: O king, do not do it, for if you insist on what you want, a barrier will separate you from it, and we are not safe from immediate punishment for you. For this is the place where a prophet will emigrate and emerge from this tribe of Quraysh, whose name is Muhammad. He was born in Makkah, and this is the place of his emigration. The place where you are now will witness a great deal of killing and wounding among his companions and their enemy. Tubba' said: **Who will fight him, since he is a prophet?** They said: **His people will march against him and be killed here.** He listened to what they had said about what he wanted in Medina. Then they invited him to their religion, so he accepted their invitation and followed them in their religion, treated them honorably, and left Medina. He set out with them and a group of Jews, heading for Yemen. On the way, some people from Hudhayl came to him and said: **We will guide you to a house in which there is a treasure of pearls, emeralds, and silver.** He said: **Which house?** They said: A house in Mecca, and the Hudhayl only wanted to destroy it because they knew that no one had ever harmed it except that he perished. So he mentioned that to the rabbis, and they said: We do not know of any house of God on earth other than this house, so make it a mosque and perform rituals there, and slaughter and shave your head. The people only wanted your destruction because no one had ever opposed them except that he perished, so honor him and do for him what his people do. So when they said that to him, he took the group of Hudhayl and cut off their hands and feet and put out their eyes and then

crucified them. When he arrived in Mecca, he settled in the valley of the marshes and covered the house with wasail, and he was the first to cover the house. He slaughtered six thousand camels in the valley, and stayed in it for six days and circumambulated it and shaved and left. When he approached Yemen to enter it, the Himyar prevented him from doing so. They said: Do not enter upon us, for you have abandoned our religion. So he called them to his religion and said that it is a religion better than your religion. They said: Then judge us before the fire. And there was a fire in Yemen at the bottom of a mountain to which they judged regarding their differences, and it would consume the oppressor. And do not harm the oppressed. Tubba' said: You have been just. So the people went out with their idols and what they used to offer in their religion. The two rabbis went out with their copies of the Qur'an around their necks until they sat for the fire at the exit from which it came out. Then the fire came out and approached until it covered them, and it consumed the idols and what they offered with them, and whoever of the men of Himyar carried that. The two rabbis went out with their copies of the Qur'an around their necks, reciting the Torah, their foreheads sweating, and it did not harm them. The fire receded until it returned to the exit from which it came out. At that time, Himyar clapped its hands on their religion. And from there came the origin of Judaism in Yemen.

Abu Hatim reported on the authority of Al-Raqashi, who said: Abu Karb As'ad Al-Himyari was from the Tubba' a tribe. He believed in the Prophet Muhammad, may God bless him and grant him peace, seven hundred years before he was sent as a prophet.

He told us that Kaab used to say: God blamed his people, but did not blame him.

Aisha used to say: Do not insult Tubba', for he was a righteous man.

Saeed bin Jubair said: He is the one who covered the Kaaba.

Saeed Al-Sharahi told us, Ishaq Al-Tha'labi told us, Abu Abdullah bin Fanjuwayh Al-Daynuri told us, Abu Bakr bin Malik Al-Qat'i told us, Abdullah bin Ahmad bin Hanbal told us, my father told us, Hasan bin Musa told us, Ibn Lahi'ah told us, Abu Zur'ah bin Amr bin Jarir told us on the authority of Sahl bin Sa'd who said: I heard the Prophet, may God bless him and grant him peace, say: **Do not revile Tubba', for he had become a Muslim.**

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Abi Shaybah told us, Muhammad ibn Ali ibn Salim Al-Hamdani told us, Abu Al-Azhar Ahmad ibn Al-Azhar Al-Naysaburi told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Maqburi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I do not know whether Tubba was a prophet or not a prophet.** "And those before them," of the disbelieving nations, "We destroyed them. Indeed, they were criminals."

Surat al-Dukhan 44:37

Are they better, or the people of Tubba' and those before them? We destroyed them. Indeed, they were criminals.

Tafsir al-Baidawi

37- **The most important good** is in strength and immunity. **Or the people of Tubba'?** Tubba' al-Himyari who marched with armies, confounded al-Hirah and built Samarkand. It was said that he destroyed it and he was a believer and his people were infidels and that is why he criticized them more than him. And it was narrated from him, peace and blessings be upon him: **I do not know whether Tubba' was a prophet or not.** And the kings of Yemen were called Tubba's because they were followed, just as they were called Aqyal because they were considered heavy. **And those before them** like 'Aad and Thamud. **We destroyed them** is a resumption of the fate of the people of Tubba', **And those before them** is threatened with the infidels of Quraysh or a condition with the omission of *qad* or a predicate of the relative pronoun if it is a resumption. **Indeed, they were criminals** is a statement of the common denominator that necessitates destruction.

Surat al-Dukhan 44:38

And We did not create the heavens and the earth and that between them in play.

Tafsir al-Jalalayn

38 - **And We did not create the heavens and the earth and what is between them in play** by creating that state

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We did not create the seven heavens and the earths and everything between them in play.**

Tafsir al-Qurtubi

The Almighty said: **And We did not create the heavens and the earth and what is between them in play.** That is, heedless, as Muqatil said. It was also said: Heedless, which is what Al-Kalbi said.

Tafsir Ibn Kathir

God Almighty says, informing us of His justice and His transcendence of play, futility, and falsehood, as He, the Most High, says: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And God Almighty says: **Did you then think that We created you in vain and that to Us you would not be returned?** So exalted is God, the True King. There is no god but He, Lord of the Noble Throne. Then God Almighty says: **Indeed, the Day of Judgment is the appointed time for them all.** It is the Day of Resurrection, on which God Almighty will judge between creation, punishing the disbelievers and rewarding the believers. And the saying of God the Almighty: **Their appointed time all together** means He will gather them all, the first of them and the last of them. **On a Day when no protector will avail another protector at all** meaning no relative will benefit a relative, as in His saying the Almighty: **Then when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** and His saying, may He be glorified and exalted: **And no friend will ask a friend * They will see them** meaning no brother will ask about his condition while he sees them with his own eyes. And the saying of God the Almighty: **Nor will they be aided** meaning no relative will aid his relative, nor will His aid come to him from outside. Then He said: **Except him upon whom God has mercy** meaning nothing will benefit on that Day except the mercy of God the Almighty to His creation. **Indeed, it is He who is the Exalted in Might, the Merciful** meaning He is the Exalted in Might, the Possessor of vast mercy.

Fath al-Qadir

His statement: 38- **And We did not create the heavens and the earth and whatever is between them** meaning between the two types of heaven and earth **in play** meaning without a valid purpose. Muqatil said: We did not create them playing around for no reason. Al-Kalbi said: Heedless, and it was said: Heedless. The majority of scholars read **and whatever is between them** and Amr ibn Ubayd read **and whatever is between them** because the heavens and the earth are plural, and *players* is in the accusative case as a state.

Tafsir al-Baghawi

38. **And We did not create the heavens and the earth and what is between them in play.**

Tafsir al-Baidawi

38- **And We did not create the heavens and the earth and what is between them** and what is between the two sexes. It was read **and what is between them** "playing" heedlessly, and it is evidence of the truth of the gathering as mentioned in Al-Anbiya and others.

Surat al-Dukhan 44:39

We did not create them except in truth, but most of them do not know.

Surat al-Dukhan 44:39

We did not create them except in truth, but most of them do not know.

Tafsir al-Jalalayn

39 - **We did not create them** and what is between them **except with truth** meaning they were right in that, to prove our power and our oneness and other things **but most of them** meaning they are blasphemous disbelievers **do not know**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **We did not create them except with the truth** means: We did not create the heavens and the earth except with the truth without which management is not valid. And by that, the Most High means to point out the truth of resurrection and recompense. The Most High says: We did not create the creation in vain, by bringing them to life as We willed, then annihilating them without testing them with obedience, commands and prohibitions, and without rewarding the obedient for his obedience, and the disobedient for his disobedience. Rather, We created this to test whomever We willed to test from among Our creation with whatever test We willed of commands and prohibitions. **That He may reward those who do evil for what they have done and reward those who do good with goodness.** (al-Najm 53:31)

But most of them do not know. God Almighty says: But most of these polytheists do not know that God created for them, so they do not fear God's wrath as punishment for what they do, nor do they expect any good reward for what they do, because of their denial of the afterlife.

Tafsir al-Qurtubi

The Almighty said: **We did not create them except with the truth** meaning except with the true command, as stated by Muqatil. It was also said: except for the truth, as stated by Al-Kalbi and Al-Hasan. It was also said: except to establish the truth and make it manifest through the Oneness of God and the commitment to obeying Him. This meaning has already been mentioned in the chapter on the prophets. **But most of them** meaning most people **do not know** that.

Tafsir Ibn Kathir

God Almighty says, informing us of His justice and His transcendence of play, futility, and falsehood, as He, the Most High, says: "And We did not create the

heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And God Almighty says: **Did you then think that We created you in vain and that to Us you would not be returned?** So exalted is God, the True King. There is no god but He, Lord of the Noble Throne. Then God Almighty says: **Indeed, the Day of Judgment is the appointed time for them all.** It is the Day of Resurrection, on which God Almighty will judge between creation, punishing the disbelievers and rewarding the believers. And the saying of God the Almighty: **Their appointed time all together** means He will gather them all, the first of them and the last of them. **On a Day when no protector will avail another protector at all** meaning no relative will benefit a relative, as in His saying the Almighty: **Then when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** and His saying, may He be glorified and exalted: **And no friend will ask a friend * They will see them** meaning no brother will ask about his condition while he sees them with his own eyes. And the saying of God the Almighty: **Nor will they be aided** meaning no relative will aid his relative, nor will His aid come to him from outside. Then He said: **Except him upon whom God has mercy** meaning nothing will benefit on that Day except the mercy of God the Almighty to His creation. **Indeed, it is He who is the Exalted in Might, the Merciful** meaning He is the Exalted in Might, the Possessor of vast mercy.

Fath al-Qadir

39- **We did not create them** meaning what is between them **except with the truth** meaning except with the true command, and the exception is devoid of the most general of conditions. Al-Kalbi said: except for the truth, and so did Al-Hasan, and it was said: except to establish the truth and make it manifest. **But most of them do not know** that the matter is thus, and they are the polytheists.

Tafsir al-Baghawi

39. **We did not create them except with truth.** It was said: It means with truth, which is the reward for obedience and the punishment for disobedience. **But most of them do not know.**

Tafsir al-Baidawi

39- **We did not create them except with truth** except because of the truth required by the evidence of faith and obedience, or resurrection and reward. **But most of them do not know** due to their lack of foresight.

Surat al-Dukhan 44:40

Indeed, the Day of Judgment is their appointed time, all together.

Tafsir al-Jalalayn

40 - **The Day of Judgment** is the Day of Resurrection on which God will judge between the servants **is their appointed time all together** for eternal punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Day God will judge between His creation for what they did in this world of good or evil, He will reward the doer of good with good, and the doer of evil with evil. **A time for them all together:** He says: A time for their gathering all together.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement:

Indeed, the Day of Judgment is the appointed time for them all is the day on which people will be judged by their deeds.

Tafsir al-Qurtubi

God Almighty says: **The Day of Judgment is the appointed time for them all.**

The Day of Separation is the Day of Resurrection, and it was called thus because God Almighty will separate between His creation on it. The evidence for this is His statement, "Your wombs and your children will not benefit you on the Day of Resurrection. He will separate you." (al-Mumtahanah 60:3), and similar to this is His statement, **And on the Day the Hour appears, that Day they will be separated.** (Al-Rum: 14), **The Day of Separation** is the appointed time for all, as God Almighty said, **Indeed, the Day of Separation is an appointed time.** (al-Naba 78:17), meaning the time appointed to distinguish the wrongdoer from the good-doer, and to separate between them, one group in Paradise and one group in the Blaze. This is the ultimate warning and threat. There is no disagreement among Al-Farra' regarding raising **their appointed time** as the predicate of *in* and its subject is **the Day of Separation**. Al-Kisa'i and Al-Farra' permitted lowering **their appointed time** with *in* and **the Day of Separation** is an adverbial phrase in the position of the predicate of *in*, meaning that their appointed time is the Day of Separation.

Tafsir Ibn Kathir

God Almighty says, informing us of His justice and His transcendence of play, futility, and falsehood, as He, the Most High, says: "And We did not create the

heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And God Almighty says: **Did you then think that We created you in vain and that to Us you would not be returned?** So exalted is God, the True King. There is no god but He, Lord of the Noble Throne. Then God Almighty says: **Indeed, the Day of Judgment is the appointed time for them all.** It is the Day of Resurrection, on which God Almighty will judge between creation, punishing the disbelievers and rewarding the believers. And the saying of God the Almighty: **Their appointed time all together** means He will gather them all, the first of them and the last of them. **On a Day when no protector will avail another protector at all** meaning no relative will benefit a relative, as in His saying the Almighty: **Then when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** and His saying, may He be glorified and exalted: **And no friend will ask a friend * They will see them** meaning no brother will ask about his condition while he sees them with his own eyes. And the saying of God the Almighty: **Nor will they be aided** meaning no relative will aid his relative, nor will His aid come to him from outside. Then He said: **Except him upon whom God has mercy** meaning nothing will benefit on that Day except the mercy of God the Almighty to His creation. **Indeed, it is He who is the Exalted in Might, the Merciful** meaning He is the Exalted in Might, the Possessor of vast mercy.

Fath al-Qadir

40- **The Day of Judgment is their appointed time, all of them.** That is, the Day of Resurrection, on which truth will be separated from falsehood, is their appointed time: that is, the time set to distinguish the good-doers from the bad, the truthful from the false, all of them, no one is excluded from that. The reciters of the Qur'an agreed to raise their appointed time as the predicate of *in* and its subject is **the Day of Judgment**. Al-Kisa'i and Al-Farra' permitted it to be lowered as its subject and **the Day of Judgment** as its predicate.

Tafsir al-Baghawi

40. **The Day of Judgment**, the day on which the Most Gracious judges between His servants, **is their appointed time all together**, on which the first and the last will meet.

Tafsir al-Baidawi

40- **The Day of Judgment** is the separation of truth from falsehood, or the righteous from the wicked by retribution, or the separation of a man from his relatives and loved ones. **Their appointed time** is the time of their appointment. **All together.** "Their appointed time" is read in the accusative case as the noun, meaning that the time of their retribution is on the **Day of Judgment**.

Surat al-Dukhan 44:41

The Day when no protector will avail another protector at all, nor will they be aided.

Surat al-Dukhan 44:41

The Day when no protector will avail another protector at all, nor will they be aided.

Tafsir al-Jalalayn

41 - **On the Day when no protector will avail another protector** through kinship or friendship, that is, he will not ward off from him *anything* of the punishment **nor will they be aided** they will be prevented from it. And the Day is a substitute for the Day of Separation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On the Day when no protector will avail another protector at all**, meaning: no cousin will ward off another cousin, nor a friend from his friend, from anything of the punishment that has befallen them from God. **Nor will they be aided**, meaning: nor will they aid one another, so they seek refuge from whoever has afflicted them with punishment, as they used to do in this world.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **On the Day when no protector will avail another at all...** the verse, on that Day, O son of Adam, all causes will be cut off, and people will return to their deeds. So whoever attains good on that Day will be happy with it as a final consequence of his deeds, and whoever attains evil on that Day will be miserable with it as a final consequence of his deeds.

Tafsir al-Qurtubi

The Almighty says: **The Day when no protector will avail another at all.** *Day* is a substitute for the first *Day*, and the protector is the cousin and the helper, meaning that Ibn Umar will not defend his cousin, nor a relative from his relative, nor a friend from his friend. **Nor will they be aided**, meaning that the believer will not aid the disbeliever because of his kinship. Similar to this verse is: **And fear a Day when no soul will suffice for another soul at all.** (al-Baqarah 2:48).

Tafsir Ibn Kathir

God Almighty says, informing us of His justice and His transcendence of play, futility, and falsehood, as He, the Most High, says: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And God Almighty says: **Did you then think that We created you in vain and that to Us you would not be returned?**

So exalted is God, the True King. There is no god but He, Lord of the Noble Throne. Then God Almighty says: **Indeed, the Day of Judgment is the appointed time for them all.** It is the Day of Resurrection, on which God Almighty will judge between creation, punishing the disbelievers and rewarding the believers. And the saying of God the Almighty: **Their appointed time all together** means He will gather them all, the first of them and the last of them. **On a Day when no protector will avail another protector at all** meaning no relative will benefit a relative, as in His saying the Almighty: **Then when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** and His saying, may He be glorified and exalted: **And no friend will ask a friend * They will see them** meaning no brother will ask about his condition while he sees them with his own eyes. And the saying of God the Almighty: **Nor will they be aided** meaning no relative will aid his relative, nor will His aid come to him from outside. Then He said: **Except him upon whom God has mercy** meaning nothing will benefit on that Day except the mercy of God the Almighty to His creation. **Indeed, it is He who is the Exalted in Might, the Merciful** meaning He is the Exalted in Might, the Possessor of vast mercy.

Fath al-Qadir

Then the Almighty described that Day, saying: 41- **The Day when no protector will avail another at all.** "The Day" is a substitute for **The Day of Separation**, or it is governed by an implied verb indicated by the separation: that is, a Day will separate them on which there is no benefit. It is not permissible for it to be the object of the separation because the separation between them has been caused by something foreign. The meaning is that on that Day no relative will benefit another relative, nor will anything be repelled from him. **Nor will they be helped.** The pronoun refers to the protector based on the meaning, because it is an indefinite noun in the context of negation, and it is one of the forms of generality: that is, nor will they be prevented from the punishment of God.

Tafsir al-Baghawi

41. **On the Day when no protector will avail another protector at all**, that is, no relative will benefit his relative or ward off anything from him, **nor will they be aided**, that is, they will not be protected from God's punishment.

Tafsir al-Baidawi

41- **A day that will not avail** is a substitute for **the Day of Separation** or an attribute of **their appointed time**, or an adverbial phrase for what the separation indicates, not for the sake of separation. **A master** of kinship or other than that. **About a master** meaning a master who was. *Something* of enrichment. **Nor will they aid** The pronoun refers to the first *master* in consideration of

the meaning because it is general.

Surat al-Dukhan 44:42

Except for him upon whom God has mercy. Indeed, it is He who is the Exalted in Might, the Merciful.

Surat al-Dukhan 44:42

Except for him upon whom God has mercy. Indeed, it is He who is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

42 - **Except for those upon whom God has mercy** and they are the believers, for they intercede for one another by God's permission. **He is the Exalted in Might** the Victorious in His vengeance against the disbelievers. **The Merciful** to the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **Except for whom God has mercy** The Arab scholars differed regarding the position of <of> in his statement: **Except for whom God has mercy**, so some of the grammarians of Basra said: **Except for whom God has mercy**, so he made it a substitute for the implied noun in **they will be helped**, and if you wish you can make it the subject and implied its predicate, meaning: Except for whom God has mercy, so it will suffice. And some of the grammarians of Kufa said: His statement: **Except for whom God has mercy**, he said: The believers intercede for one another, so if you wish you can make <of> in the nominative case, as if you said: No one can stand except so-and-so, and if you wish you can make it the accusative as an exception and a break from the beginning of the sentence, meaning: O God, except for whom God has mercy.

Others among them said: Its meaning is: A master cannot avail another master at all, except for someone whom God has given permission to intercede. He said: It cannot be a substitute for what is in **they will be helped**, because *except* is definite, the first is negated, and a substitute can only have the meaning of the first. He said: Likewise, it is not permissible for it to be a new sentence, because it cannot be a new sentence with an exception.

The most correct of the sayings about this is that it is in the nominative case, meaning: On the Day when no protector will avail another protector at all, except for those upon whom God has mercy, for He will avail him by interceding for him with his Lord.

And His saying: **Indeed, He is the Exalted in Might, the Merciful**. God Almighty says, describing Himself: Indeed, God is the Exalted in His vengeance against His enemies, the Merciful to His friends and those who obey Him.

Tafsir al-Qurtubi

The Almighty's saying: **Except for he upon whom God has mercy**. *Mun* is in the nominative case as a substitute for the pronoun in *yasrunu*, as if you said: **No one rises except so-and-so**, or as a subject and the predicate is implied, as if he said: **Except for he upon whom God has mercy, then he is forgiven, or He suffices for him and intercedes and is aided**, or as a substitute for the first *mawla*, as if he said: **No one suffices except he upon whom God has mercy**, and according to Al-Kisa'i and Al-Farra' it is in the accusative case as a disjunctive exception, meaning, but for he upon whom God has mercy, what they need from among the created beings to suffice them will not be attained. It is permissible for it to be a connected exception, meaning, no one who is close can suffice for another except the believers, for they are permitted to intercede for one another. **Indeed, it is He who is the Exalted in Might, the Merciful**, meaning, the Avenger of His enemies, the Merciful to His friends, as He said: **Severe in penalty, Lord of bounty** (Ghafir 40:3). So He coupled the promise with the threat.

Tafsir Ibn Kathir

God Almighty says, informing us of His justice and His transcendence of play, futility, and falsehood, as He, the Most High, says: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And God Almighty says: **Did you then think that We created you in vain and that to Us you would not be returned?** So exalted is God, the True King. There is no god but He, Lord of the Noble Throne. Then God Almighty says: **Indeed, the Day of Judgment is the appointed time for them all**. It is the Day of Resurrection, on which God Almighty will judge between creation, punishing the disbelievers and rewarding the believers. And the saying of God the Almighty: **Their appointed time all together** means He will gather them all, the first of them and the last of them. **On a Day when no protector will avail another protector at all** meaning no relative will benefit a relative, as in His saying the Almighty: **Then when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** and His saying, may He be glorified and exalted: **And no friend will ask a friend * They will see them** meaning no brother will ask about his condition while he sees them with his own eyes. And the saying of God the Almighty: **Nor will they be aided** meaning no relative will aid his relative, nor will His aid come to him from outside. Then He said: **Except him upon whom God has mercy** meaning nothing will benefit on that Day except the mercy of God the Almighty to His creation. **Indeed, it is He who is the Exalted in Might, the Merciful** meaning He is the Exalted in Might, the Possessor of vast mercy.

Fath al-Qadir

42- **Except for he upon whom God has mercy.** Al-Kisa'i said: The exception is disjunctive, meaning, but for he upon whom God has mercy. Al-Farra' said the same. It was also said that it is connected, and the meaning is: No relative can avail another relative except the believers, for they will be given permission to intercede and they will intercede. It is permissible for it to be in the nominative case as a substitute for the master of the first, or for the pronoun in **they will be helped**. "Indeed, it is He who is the Exalted in Might, the Merciful," meaning the Victorious Who does not help whomever He intends to punish, the Merciful, for His believing servants.

Tafsir al-Baghawi

42. **Except for those upon whom God has mercy,** meaning the believers, for they intercede for one another. **He is the Exalted in Might**, in taking revenge on His enemies, **the Most Merciful**, to the believers.

Tafsir al-Baidawi

42- **Except for him upon whom God has mercy** by pardoning him and accepting intercession for him. Its place is in the nominative case as a substitute for the waw and in the accusative case as an exception. **Indeed, it is He who is the Exalted in Might** who does not protect from Him whom He wants to punish. **The Merciful** to whom He wants to have mercy on.

Surat al-Dukhan 44:43
Indeed, the tree of Zaqqum

Surat al-Dukhan 44:43

Indeed, the tree of Zaqqum

Tafsir al-Jalalayn

43 - **The tree of Zaqqum** is one of the most evil and bitter trees in Tihamah that God Almighty causes to grow in Hell.

Tafsir al-Suyuti

And Saeed bin Mansour narrated on the authority of Abu Malik, who said: Abu Jahl used to bring dates and butter and say: Eat them, for this is the tree of Zaqqum that Muhammad promises you. So the verse was revealed: The tree of Zaqqum is food for the sinful.

Tafsir al-Tabari

God the Most High says: **Indeed, the tree of Zaqqum** which He informed us grows at the bottom of Hell, which He made food for the people of Hell, its fruit in Hell is the food of the sinner in this world with regard to his Lord. The sinner is the one who commits sin, and sin comes from *athama* to sin, meaning to be sinful, so he is *athim atheem*. What is meant by it here is the one whose sin is disbelief in his Lord, not any other sin.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, the tree of Zaqqum**. Everything in the Book of God Almighty that mentions the tree is stopped with the letter ha', except for one letter in Surat al-Dukhan 44: **Indeed, the tree of Zaqqum**.

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in

the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

The generous are not like your father until you return to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous**. And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about**.

Fath al-Qadir

Then when he described the day, he mentioned after it the threat to the infidels, saying 43- **Indeed, the tree of Zaqqum**.

Tafsir al-Baghawi

43. **The tree of Zaqqum**

Tafsir al-Baidawi

43- **The tree of Zaqqum** is also read with a kasra on the sheen. The meaning of *Zaqqum* was previously mentioned in As-Saffat.

Surat al-Dukhan 44:44
The food of the sinner

Surat al-Dukhan 44:44

The food of the sinner

Tafsir al-Jalalayn

44 - **The food of the sinner** Abu Jahl and his companions, the ones who committed great sin.

Tafsir al-Suyuti

Tafsir al-Tabari

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam bin al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is food for the sinner, and he said, Food for the orphan, so Abu al-Darda' said, Say, 'Indeed, the tree of Zaqqum * is food for the wicked.'**

Abu Kurayb told us: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **If a drop of the Zaqqum of Hell were sent down to the world, it would ruin people's livelihood.**

Abu al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam, who said: Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum is food for the sinful.** The man kept saying, **Indeed, the tree of Zaqqum is food for the orphan.** When Abu al-Darda' continued to repeat this verse, he saw that he did not understand, so he said, **Indeed, the tree of Zaqqum is food for the sinful.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, the tree of Zaqqum is food for the sinful,** he said: Abu Jahl.

Tafsir al-Qurtubi

The food of the sinner, said Ibn al-Anbari. **The sinner** is the wicked, said Abu al-Darda'. He and Ibn Mas'ud read it this way. Hammam ibn al-Harith said, Abu al-Darda' used to make a man recite **Indeed, the tree of Zaqqum is the food of the sinner**, and the man would say: The food of the orphan. When he did not understand, he said to him: **The food of the wicked.** Abu Bakr al-Anbari said: My father told me, he said: Nasr told us, he said: Abu Ubaid told us, he said: Na'im ibn Hammad told us, on the authority of Abdul Aziz ibn Muhammad, on the authority of Ibn Ajan, on the authority of Awn ibn Abdullah ibn Utbah ibn Mas'ud, he said: Abdullah ibn Mas'ud taught a man **Indeed, the tree of Zaqqum is the food of the sinner**, so the man said: The food of the orphan. Abdullah repeated the correct verse to him, and the man repeated the

mistake. When Abdullah saw that the man's tongue was not straight, he said to him: Do you not know how to say: The food of the wicked? He said: Yes. He said: Then do it. There is no argument in this for the ignorant among the people of deviation, that it is permissible to replace a letter from the Qur'an with another, because that was only from Abdullah to bring the learner closer, and to prepare him for returning to the right path, and to use the truth and to speak with the letter according to the revelation of God and the narration of the Messenger of God, may God bless him and grant him peace. Al-Zamakhshari said: (And from this it is proven that replacing one word with another is permissible if it conveys its meaning, and from this Abu Hanifa permitted reading in Persian on the condition that the reader conveys the meanings in their entirety without missing anything from them. They said: This condition testifies that it is a permission, no permission, because in the speech of the Arabs, especially in the Qur'an, which is miraculous in its eloquence and the strangeness of its arrangement and styles, there are subtle meanings and purposes that no language of Persian or any other can convey independently. And Abu Hanifa, may God have mercy on him, was good at Persian, so that was not from him with verification and insight. And Ali bin Al-Ja'd narrated from Abu Yusuf from Abu Hanifa something similar to what his two companions said in denying reading in Persian.) And the wound of Zaqqum : The tree that God created in Hell and called it the accursed tree. When the people of Hell are hungry, they take refuge in it and eat from it, so it boils in their stomachs as hot water boils. What reaches their stomachs from it is likened to molten copper. The common people read *tagli* with a ta' as food, and it has the same meaning as a tree. It is not like mahl because it is mentioned for comparison. *Al-athim* is the sinner, from athama ya'thama, said by Al-Qushayri and Ibn 'Isa. It was said that it is the polytheist who has acquired sin, said Yahya bin Salam. In Al-Sahah: A man has sinned **with a kasra** athman and ma'atham if he falls into sin, so he is athman, athman and athman also. The meaning of **the food of the sinner** is the sinful wicked one, and he is Abu Jahl. This is because he said: Muhammad promises us that in Hell there is Zaqqum, but it is tharid with butter and dates. So, by God, he is against what he said. Al-Naqqash narrated from Mujahid that the tree of Zaqqum is Abu Jahl. .

I said: This is not authentic from Mujahid, and it is rejected by what we mentioned about this tree in Surat As-Saffat and Subhan as well.

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner.** The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashar told us, Abd

al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth.** A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

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To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous.** And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about.**

Fath al-Qadir

44- **Indeed, the tree of Zaqqum * is the food of the sinful.** The tree of Zaqqum is the tree that God created

in Hell and called it the accursed tree. When the people of Hell are hungry, they take refuge in it and eat from it. We have already discussed the tree of Zaqqum in Surah As-Saffat. The sinful person has much filth. It is stated in As-Sahah: A man commits a sin by breaking it, ithman and ma'athman: if he falls into sin, then he is a sinner, atheem and athum. So the meaning of the food of the sinner is the sinful.

Tafsir al-Baghawi

44. **The food of the sinner** [i.e. the one who commits sin], which is Abu Jahl.

Tafsir al-Baidawi

44- **The food of the sinner** is the one who commits many sins, and what is meant by it is the disbeliever, as what comes before and after it indicates him.

Surat Smoke: 45

Like molten brass boiling in the bellies

Surat al-Dukhan 44:45

Like molten brass boiling in the bellies

Tafsir al-Jalalayn

45 - **like molten metal** meaning like the scum of black oil, second report **boiling in the stomachs** with the upper letter is third report and with the lower letter is a state of molten metal

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Like boiling molten metal in the bellies**, God Almighty says: The tree of Zaqqum, whose fruit is made the food of the disbeliever in Hell, is like lead or silver, or what is melted in fire when it is melted in it, so its heat is extreme, and its rage is intense in the intense blackness.

We have previously explained the meaning of the term **period of grace** in a way that makes it unnecessary to repeat it here in this context, and we have mentioned the differences of opinion among the scholars of interpretation regarding it. However, we will mention from the statements of the scholars in this context what we did not mention there.

Sulayman ibn Abd al-Jabbar told us: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, who said: I asked Ibn Abbas about the statement of God, the Most High, **like molten copper**. He said: Like the dregs of oil.

Ali bin Sahl told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Like boiling oil in the bellies**, meaning: black like boiling oil.

Abu Kurayb, Abu al-Sa'ib, and Ya'qub ibn Ibrahim told us: Ibn Idris told us: I heard Mutraf, on the authority of Atiyyah ibn Sa'd, on the authority of Ibn Abbas, regarding His statement: **like molten metal**: thick water like the dregs of oil.

Ibn Al-Muthanna told me, he said: Abd Al-Samad told us, he said: Shu'bah told us, he said: Khalid told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, that he saw silver that had been melted, and he said: This is the molten metal.

Abu Kurayb told us, he said: Muawiyah told us, he said: Amr bin Maymun told us, on the authority of his father, on the authority of Abdullah, regarding His statement: **Like molten copper that scorched faces** (al-Kahf 18:29), he said: Abdullah entered the treasury, and brought out some remains that were in it, and lit a fire over them until they sparkled. He said: Where is the one who asked about the molten copper? This is the molten copper.

Ibn Bashar narrated: Ibn Abi Uday narrated:

Muhammad ibn al-Muthanna narrated: Khalid ibn al-Harith narrated: Awf narrated: al-Hasan narrated: It reached me that Ibn Mas'ud was asked about the molten metal which they say on the Day of Resurrection is the drink of the people of Hell, and which is under the control of the public treasury. He said: So he called for gold and silver and melted them and said: This is the most similar thing in this world to the molten metal which is the color of the sky on the Day of Resurrection and the drink of the people of Hell, except that it is hotter than this. The wording of the hadith is from Ibn Bashar, and the hadith of Ibn al-Muthanna is similar.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: Ash'ath told us, on the authority of al-Hasan: Among his words was that Abdullah ibn Mas'ud was a man whom God had honoured by allowing him to be a companion of Muhammad, may God bless him and grant him peace. Umar, may God be pleased with him, appointed him over the treasury. He said: So he took a large amount of broken silver and dug a trench for it. Then he ordered a large amount of firewood to be brought and lit a fire over it. When it bubbled and foamed and changed into various colours, he said: Look who is at the door. So he brought the people in and said to them: This is the most similar thing we have ever seen in the world to molten metal.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, the tree of Zaqqum * Is food for the sinful...** the verse. It was mentioned to us that Ibn Masoud was given a gift of a water trough made of gold and silver, so he ordered that a trench be dug in the ground, then large pieces of firewood were thrown into it, then that water trough was thrown into it, until it foamed and dissolved. He said to his servant: Call whoever is present with us from the people of Kufa. So he called a group, and when they entered he said: Do you see this? They said: Yes. He said: We have not seen in the world anything similar to molten metal closer than this gold and silver when it foams and dissolves.

Abu Hisham Al-Rafa'i told us: Ibn Yaman told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abdullah bin Sufyan Al-Asadi, who said: Abdullah bin Masoud melted silver, then said: Whoever wants to look at the molten metal, let him look at this.

Bishr told us: Yazid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **On the Day when the sky will be like molten copper** (al-Ma'arij 70:8), he said: Like the dregs of oil.

Yahya bin Talha told me: Sharik told us, on the authority of Salim, on the authority of Saeed: **Like the dregs of oil**. He said: Like the dregs of oil.

Ibn Al-Muthanna told us: Ya'mar bin Bishr told us: Ibn Al-Mubarak told us: Abu Al-Sabah told us: I heard Yazid bin Abi Sumayyah say: I heard Ibn Umar say: Do you know what Mahl is? Mahl is the end of the oil, meaning its end.

He said: Ibrahim Abu Ishaq al-Talaqani told us, he said: Ibn al-Mubarak told us, he said: Abu al-Sabah al-Ayli told us, on the authority of Yazid ibn Abi Sumayyah, on the authority of Ibn Umar, something similar.

Abu Kurayb told us: Rashdin bin Saad told us, on the authority of Amr bin Al-Harith, on the authority of Diraj Abi Al-Samh, on the authority of Abi Al-Haitham, on the authority of Abi Saeed, "On the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'with water like molten brass' (al-Kahf 18:29), like cloudy oil. So if he brings it close to his face, the scalp of his face falls into it."

He said: Muhammad bin Al-Muthanna told us, he said: Ya'mar bin Bishr told us, he said: Ibn Al-Mubarak told us, he said: Rashdin bin Sa'd told us, he said: Amr bin Al-Harith told me, on the authority of Abu Al-Samh, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, the same.

His saying: **in the bellies**. The reciters differed in their recitation of that. The majority of the reciters of Medina, Basra, and Kufa recited it as *tughli* with a ta', meaning that the tree of Zaqqum was boiling in their bellies. They feminized *tughli* because of the feminization of the tree. Some of the reciters of Ahl al-Kafwah recited that as well.

Tafsir al-Qurtubi

Like boiling oil in the stomachs

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * Is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride**

him, meaning, take him and push him. Al-Farazdaq said:

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To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous**. And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about**.

Fath al-Qadir

45- *Kalmahl* which is the dregs of oil and the cloudy tar. It was also said that it refers to molten copper. It was also said that everything that melts in fire **boils in bellies * like the boiling of scalding water**. The majority read *yajili* with the fatha on the basis that the subject is a pronoun referring to the tree, and the sentence is a second predicate or a state, or the predicate of a deleted subject: that is, it boils violently like the boiling of scalding water, which is extremely hot water. Ibn Kathir, Hafs, Ibn Muhaisin, and Warsh on the authority of Yaqub read *yajili* with the ta' marbuta on the basis that the subject is a pronoun referring to the food, which is in the meaning of a tree, and it is not correct for the pronoun to refer to al-mahl because it is likened to it, but rather what resembles al-mahl boils.

Tafsir al-Baghawi

45. **Like the dregs of black oil**, "boiling in the bellies," Ibn Kathir and Hafs read *boiling* with a *ya*, making the verb for *boiling*, and the others read it with a *ta* to

Surat Smoke: 45

Like molten brass boiling in the bellies

feminize the tree, **in the bellies**, meaning the bellies of the infidels.

Tafsir al-Baidawi

45- **Like the molten metal** which is what is left to melt in the fire. It was also said that it is the dregs of oil. **It boils in the bellies**. Ibn Kathir, Hafs, and Ruways read it with the letter *ya* on the basis that the pronoun refers to *food* or *zaqqum* and not to the molten metal, as it is more apparent that the sentence is a state of one of them.

Surat al-Dukhan 44:46

Like the boiling of scalding water

Tafsir al-Jalalayn

46 - **like boiling hot water** very hot water

Tafsir al-Suyuti

Tafsir al-Tabari

Boils means: the food of the sinner boils, or the boiling pot boils. Some of them mentioned it to remind people of the food, and they interpreted its meaning to mean that the food is what boils in their stomachs. Some of them mentioned it to remind people of the boiling pot, and they interpreted it to mean that it is an attribute of the boiling pot.

The correct thing to say about this is that they are two well-known readings with correct meanings, so whichever one the reader recites, he is correct. **Like the boiling of scalding water** means: It boils in the bellies of these wretched people like the boiling of scalding water, which is heated water that has been lit until it reaches the peak of its heat. It was also said to be scalding water and it is scalding, because it is changed from maf'ul to fa'il, just as it is said qatil, from maqtul.

Tafsir al-Qurtubi

Like boiling water

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner.** The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * Is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth.** A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement,

Seize him, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

The generous are not like your father until you return to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous.** And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about.**

Fath al-Qadir

And his saying: 46- **Like the boiling of scalding water** is an adjective of a deleted source: meaning boiling like the boiling of scalding water.

Tafsir al-Baghawi

46. **Like boiling hot water**, like hot water when it boils intensely.

Abdul Wahid Al-Malihi told us, Abu Bakr Al-Abdusi told us, Abu Bakr Muhammad bin Hamdun bin Khalid bin Yazid told us, Sulayman bin Yusuf told us, Wahb bin Jarir told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him

Surat Smoke: 46

Like the boiling of scalding water

peace, said: "O people, fear God as He should be feared. If a drop of Zaqqum were to fall on the earth, it would make the livelihood of the people of this world miserable. So how about someone whose food is from it but who has no other food?"

Tafsir al-Baidawi

46- **Like the boiling of scalding water** boiling like its boiling.

Surat al-Dukhan 44:47

Take him and throw him into the depths of Hell.

Tafsir al-Jalalayn

47 - **Take him** It is said to the guards: Take the sinner. **They dragged him** with a kasra or damma on the ta'. They dragged him roughly and harshly **to the middle of Hell** in the middle of the fire.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: **Take him**, meaning this sinner with his Lord, about whom the Most High has informed us that the tree of Zaqqum is food. **Then ascend him**, the Almighty says: **Push him and drive him**. It is said from this: **Atala ya'talahu 'atlan**: if he drives him by pushing and pulling. From this is the saying of Al-Farazdaq:

The generous are not like your father until you return to Atiya

It is pushed and pulled.

His statement, **to the middle of Hellfire**, means to the middle of Hellfire. The meaning of the statement is that it will be said on the Day of al-Qiyamah 75: **Take this sinner and drive him, pushing him on his back and dragging him to the middle of the Fire**.

And similar to what we said about the meaning of his saying: **So they climbed on him**, the people of interpretation said.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Take him and throw him into the midst of Hellfire**, he said: Take him and push him.

In his saying: **So they ascended it**, there are two pronunciations: breaking the *ta*, which is the reading of some of the people of Medina and some of the people of Mecca.

The correct reading of this, according to us, is that they are two dialects in Arabic, and it is said: 'Atal, Ya'tal, and Ya'tal. So whichever one the reader reads, he is correct.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **To the middle of Hellfire** means to the middle of the fire.

Tafsir al-Qurtubi

The Almighty said: **Take him** meaning it will be said to the guards: **Take him**, meaning the sinner. **So ride him** meaning drag him and lead him. *Atal* means that you

take hold of a man's collar and ride him, meaning you drag him to you to take him to prison or a calamity. *Atalat* means you pull him violently. A man is *Mu'tal* in the broken form. He said, describing a horse:

We branch it out, but we do not take it as a burden

It contains two languages: 'Atala and 'Atana with both the 'lam' and the 'nun'. This was said by Ibn al-Sikkit. The Kufians and Abu 'Amr read 'fa'ataluhu' with the kasra, and the rest read it with the damma. **To the midst of Hell** is the middle of Hell.

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

The generous are not like your father until you return to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr

Surat Smoke: 47

Take him and throw him into the depths of Hell.

Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous.** And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about.**

middle of Hell means its middle.

Fath al-Qadir

47- **Take him and ride him to the heights of Hellfire.**

That is, it will be said to the angels who are the guardians of Hellfire: Take him, meaning the sinner, and ride him. *Ata'* means force through violence. It is said that **Atalah ya'taluh** means he dragged him and took him to something bad. It is also said that *Ata'* means that he takes hold of a man's collar and genitals and drags him. From this comes the saying of the poet describing a horse:

We knock on it, but we do not ride it

And from it is the saying of Al-Farazdaq, satirizing Jarir:

Until you return to Atiya, you are sick

The majority read *fa'ataluhu* with a kasra on the ta'. Nafi', Ibn Kathir, and Ibn 'Amir read it with a damma, and these are two dialects. **ila sawa'u jahilliya** means to its middle, like his saying: **Fara'ah wa sawahu wa jahilliya** *Hellfire*.

Tafsir al-Baghawi

47. The Almighty's saying: **Take him** meaning it will be said to the guards: Take him, meaning the sinner, **and ride him**, the people of Kufa, Abu Ja'far, and Abu 'Amr read it with a kasra on the ta', and the rest read it with a damma, and they are two dialects, meaning push him and drive him, it is said: `atala ya'talahu `atlan, if he drives him violently, pushing, and pulling, **to the middle of Hell**, its center.

Tafsir al-Baidawi

47- **Take him** means to say and the one being said to is the guards. **They seized him** means to drag him. *Attl'* means to seize something by its joints and drag it forcefully. The two Hijazis, Ibn Amir, and Yaqub read it with the dammah, and they are two dialects. **To the**

Surat al-Dukhan 44:48

Then pour over his head the torment of scalding water.

Tafsir al-Jalalayn

48 - **Then they poured over his head the torment of scalding water** meaning from the scalding water that the torment never leaves him, so it is more eloquent than what is in the verse **poured over their heads**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then they poured over his head the torment of scalding water**. God Almighty says: Then they poured over this sinner's head the torment of scalding water, meaning: the heated water whose description we have described, and which is the water about which God said, **With it will melt what is in their bellies and their skins**, and its description has been explained there.

Tafsir al-Qurtubi

The Almighty said: **Then they poured over his head the torment of scalding water**. Muqatil said: Malik, the keeper of Hell, strikes Abu Jahl's head with an iron whip, and his head shatters from his brain, and his brain flows through his body. Then the angel pours over him scalding water, the heat of which has reached its peak, and it falls into his stomach. The angel says: Taste the torment. And similar to it is: **He pours over their heads scalding water**. (al-Hajj 22:19)

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * Is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water,"

meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

The generous are not like your father until you return to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous**. And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about**.

Fath al-Qadir

48- **Then they poured over his head some of the torment of scalding water**. "Min" is the partitive: meaning they poured over his head some of this type, and adding the torment to the scalding water is for clarification: meaning the torment is the scalding water, which is extremely hot water as mentioned above.

Tafsir al-Baghawi

48. **Then they poured over his head the torment of scalding water**. Muqatil said, **The keeper of Hellfire strikes him on the head, piercing his head to reveal his brain, then pours over him scalding water whose heat has reached the utmost**.

Surat al-Dukhan 44:48

Then pour over his head the torment of scalding water.

Tafsir al-Baidawi

48- **Then they poured over his head from the torment of scalding water.** Its original form was **the torment of scalding water was poured over their heads**, so it was said **the torment of scalding water was poured over** their heads, for emphasis. Then the *torment* was added to **the scalding water** for alleviation, and the indication was increased that what was poured was some of this type.

Surat al-Dukhan 44:49

Taste, for you are the mighty, the generous.

Tafsir al-Jalalayn

49 - And it is said to him *taste* meaning the torment for **you are the mighty, the generous** according to your claim and your saying that what is between its two mountains is more mighty and generous than me.

Tafsir al-Suyuti

Al-Umawi narrated in his book Al-Maghazi on the authority of Ikrimah who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl and said: God has commanded me to say to you: 'It is better for you, then better, then better for you, then better.' He said: So he took his garment from his hand and said: 'You and your companion cannot do anything to me. You know that I can protect the people of Batha', and I am the mighty, the generous.' So God killed him on the day of Badr and humiliated him and disgraced him with his word, and the verse 'Taste, for you are the mighty, the generous' was revealed about him. Ibn Jarir narrated on the authority of Qatada something similar to it.

Tafsir al-Tabari

God Almighty says: It will be said to this sinful, wretched person: Taste this torment with which you are being tormented today. Indeed, you are the honorable one among your people, the generous one over them.

He mentioned that these verses were revealed about Abu Jahl bin Hisham.

Those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then they poured over his head the torment of scalding water.** This was revealed about the enemy of God, Abu Jahl. "He met the Prophet, peace and blessings be upon him, and he seized him and shook him, then he said: 'It is more fitting for you, O Abu Jahl, then it is more fitting for you, then it is more fitting for you. Taste that you are the mighty and noble.' That is because he said: 'Does Muhammad promise me? By God, I am more mighty than anyone who walked between two mountains.'" This is also the case with **And do not obey any sinner or ungrateful among them.** (al-Insan 76:24), and this is also the case with **No! Do not obey him, but prostrate and draw near.** (al-Alaq 96:19) Qatada said: This was revealed about Abu Jahl and his companions whom God, the Blessed and Exalted, killed on the day of Badr. **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** (Ibrahim 14:28).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: **Seize him and ascend him** was revealed about Abu Jahl. Qatada said: Abu Jahl said: There is no man between the two mountains more honorable or more

generous than me. So God Almighty said: **Taste, for you are the honorable, the generous.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Take him and throw him into the midst of Hellfire**, he said: This is for Abu Jahl.

If someone were to say: How could it be said, while he is being humiliated with the torment mentioned by God, and is being humbled by violence to the level of Hellfire: **You are the Exalted, the Generous?** It would be said: His saying: **You are the Exalted, the Generous** is not a description of the one who said that to him with honor and generosity, but rather it is an appreciation from him for what he used to describe himself with in this world, and a rebuke to him with that in the form of a narrative, because in this world he used to say: **You are the Exalted, the Generous**, so it would be said to him in the Hereafter, when he is tormented with what he was tormented with in the Fire: "Taste this humiliation today, for you used to claim that you were the Exalted, the Generous, and that you were the one who was humiliated and degraded. So where is that which you used to say and claim of honor and generosity? Why do you not protect yourself from the torment with your honor?"

Ibn Bashar narrated: Sufyan ibn Isa narrated: Ibn Ajlan narrated from Saeed Al-Maqburi from Abu Hurairah who said: Kaab said: God has three garments: He wraps Himself in glory, He dresses Himself in mercy, and He wears the garment of majesty. Exalted is He. Whoever is proud of something other than that which God has honored him with, he is the one for whom it is said: Taste, for you are the mighty, the generous. Whoever is merciful to people, he is the one for whom God has clothed himself in the garment that befits him. Whoever is arrogant, he is the one who has disputed with God over His cloak. God, the Exalted, says: **It is not fitting for one who disputes with Me over My cloak that I should admit him to Paradise.** The Qur'an reciters of all regions unanimously agreed to pronounce the alif in the phrase **Think, for you** with a kasra as a starting point. And the account of the saying of this speaker: I am the mighty, the generous. Some of the later scholars read it as **Think, for you** with a fatha on the alif, based on the word *Think* in the phrase **for you**, as if the meaning of the statement to him was: Taste this statement that you said in this world.

The correct reading in this regard, according to us, is to break the alif of *inka* according to the meaning that I mentioned to its reader, due to the consensus of the authoritative reciters on it, and the anomaly of what contradicts it. And sufficient evidence of the error of a reading contrary to it is what the imams of the past and present have followed, despite its distance from correctness in meaning and its separation from the interpretation of the people of interpretation.

Tafsir al-Qurtubi

The Almighty said: **Taste, for you are the mighty, the generous.** Ibn al-Anbari said: The common people agreed on the kasra of *in*. It was narrated on the

Taste, for you are the mighty, the generous.

authority of al-Hasan on the authority of Ali, may God have mercy on him, **Taste that you** with the fatha of *an*, and al-Kisa'i read it this way. Whoever breaks *in* stops at *thaaq*, and whoever opens it does not stop at *thaaq*, because the meaning is taste because you and that you are the mighty, the generous. Qatada said: It was revealed about Abu Jahl, and he had said, **There is no one in it who is more honored or generous than me**, so it was said to him, **Taste, for you are the mighty, the generous**. Ikrimah said: "The Prophet, may God bless him and grant him peace, and Abu Jahl met, and the Prophet, may God bless him and grant him peace, said, 'God has commanded me to say to you, 'It is more deserving of you,' so he said, 'With what are you threatening me! By God, neither you nor your Lord can do anything to me. I am one of the most honored and respected people in this valley.' So God killed him on the day of Badr and humiliated him." And this verse was revealed, meaning the angel says to him: Taste, you are the one who is honored and generous, as you claim. It was said: It means belittling, rebuking, mocking, humiliating and belittling, that is, he said to him: You are the one who is humiliated and disgraced. It is like what the people of Shu'ayb said to Shu'ayb: **Indeed, you are the forbearing, the rightly guided** (Hud 11:87), meaning the foolish, ignorant one in one of the interpretations, as mentioned above. This is the statement of Sa'id ibn Jubayr.

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq said:

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to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous**. And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about**.

Fath al-Qadir

49- **Taste, for you are the honorable, the generous**. That is, say to him mockingly, rebukingly, and rebukingly: Taste the torment, for you are the honorable, the generous. It was said that Abu Jahl used to claim that he was the most honorable and generous of the people of the valley, so they would say to him: Taste the torment, you who are arrogant and generous in your claim and in what you used to say. The majority of scholars read *inka* with a kasra over the hamza, and Al-Kisa'i read it and it was narrated from Ali with a fatha over it, meaning because you. Al-Farra' said: That is, with this statement that you said in this world.

Tafsir al-Baghawi

49. Then it will be said to him: *Taste*, this torment, **for you**, Al-Kisa'i read, **for you** with a fat-ha on the alif, meaning because you were saying: I am the Mighty, and the others read it with a kasra on it as an introductory word, **for you are the Mighty, the Generous**, according to your people, as you claim.

That is because Abu Jahl used to say: I am the most honored and generous of the people of the valley, so the keepers of Hell would say to him, as a way of contempt and rebuke.

Tafsir al-Baidawi

49- **Taste, for you are the honorable, the generous one.**

That is, say that to him in mockery of him and in response to what he claimed. Al-Kisa'i read **that you** with the fat-ha, meaning taste, for you are *punishment*, "that you are."

Surat al-Dukhan 44:50

Indeed, this is what you were in doubt about.

Surat al-Dukhan 44:50

Indeed, this is what you were in doubt about.

Tafsir al-Jalalayn

50 - And it will be said to them, *This* that you see of the punishment **is what you were in doubt about**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **This is what you were in doubt about**, God Almighty says: It will be said to him: This torment with which you are being tormented today is the torment about which you were in doubt in this world, and about which you disputed, and about which you were not certain. You have encountered it, so taste it.

Tafsir al-Qurtubi

God Almighty says: **This is what you were doubting**. That is, the angels say to them: This is what you were doubting in the world.

Tafsir Ibn Kathir

God Almighty says, informing us of the punishment with which He will punish the unbelievers who deny meeting Him: **Indeed, the tree of Zaqqum is food for the sinner**. The sinner means in his words and actions, and he is the unbeliever. More than one person has mentioned that it is Abu Jahl, and there is no doubt that he is included in this verse, but it is not specific to him. Ibn Jarir said: Muhammad ibn Bashar told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, that Abu al-Darda' was teaching a man, **Indeed, the tree of Zaqqum * is the food of the sinner**, and he said, **The food of the orphan**, so Abu al-Darda', may God be pleased with him, said, **Say, 'Indeed, the tree of Zaqqum is the food of the wicked,'** meaning he has no food other than it. Mujahid said, **If a drop of it fell to the ground, it would ruin the livelihood of the people of the earth**. A similar hadith was previously transmitted with a chain of transmission traceable to the Prophet. His statement, **Like molten metal**, they said, **Like cloudy oil**, "Boils in the bellies * Like the boiling of scalding water," meaning from its heat and badness. His statement, **Seize him**, meaning the disbeliever. It has been reported that when God Almighty says to the guards, **Seize him**, seventy thousand of them rush to him. His statement, **So ride him**, means drive him by pulling and pushing him on his back. Mujahid said, **So ride him**, meaning, take him and push him. Al-Farazdaq

said:

The generous are not like your father until you return to Atiya

To the middle of Hellfire meaning its middle **Then they will pour over his head the torment of scalding water** as God Almighty says: **Boiling water will be poured over their heads, melting thereby that which is in their bellies and also their skins** and it was mentioned earlier that the angel will hit him with an iron whip, splitting his brains, then the scalding water will be poured over his head and will descend into his body, and what is in his stomach of his intestines will flow out until it comes out from his ankles. May God Almighty protect us from that. And God Almighty says: "Taste. Indeed, you are the mighty, the noble" meaning say that to him in a mocking and rebuking way. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: meaning you are neither mighty nor noble. Al-Amawi said in his book, Al-Maghazi: Asbat bin Muhammad told us, Abu Bakr Al-Hudhali told us, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, met Abu Jahl, may God curse him, and said: **God the Most High has commanded me to say to you, 'It is better for you, then better, then better for you, then better.'** So he took his garment from his hand and said: "Neither you nor your companion can do anything to me. You know that I can protect the people of Al-Batha', and I am the Almighty, the Generous." So God killed him on the Day of Badr, humiliated him, and taunted him with his word, and revealed: **Taste, for indeed, you are the Almighty, the Generous**. And the words of God the Almighty: **This is what you were in doubt about** are like His words: **The Day they are summoned to the Fire of Hell, He will summon * This is the Fire which you used to deny * Is this magic, or do you not see?** That is why God the Most High said here: **This is what you were in doubt about**.

Fath al-Qadir

And the reference in his saying: 50- *This* to the punishment **is what you were in doubt about** meaning you were doubting it when you were in this world, and the plural is in consideration of the type of sinner.

Tafsir al-Baghawi

50. **This is what you were doubting**, you were doubting it and not believing it. Then he mentioned the abode of the righteous, saying:

Tafsir al-Baidawi

50- *This* **This is a punishment. That which you were in doubt about** You were doubting and disputing about it.

Surat al-Dukhan 44:51

Indeed, the righteous will be in a secure position.

Tafsir al-Jalalayn

51 - **Indeed, the righteous will be in a position of security in which they will be safe from fear**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who fear Him by performing His obedience and avoiding His disobedience in a place of residence, are safe in that place from what they feared in the stations of this world of afflictions, illnesses, calamities, and sorrows.

The reciters differed in their reading of the phrase: **in the place of a trustworthy person**. The majority of the reciters of Medina read it as **in the place of a trustworthy person** with a damma on the meem, meaning: in the residence of a trustworthy person during the journey. The majority of the reciters of Egypt, Kufa and Basra, read it as **in a place** with a fatha on the meem, with the meaning we have described, and indicating that they are in the place and position of a trustworthy person.

The correct thing to say about this is that they are two widely used readings in the readings of the regions, and their meanings are correct. So whichever one the reader reads, he is correct.

And the people of interpretation said something similar to what we said about that.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Indeed, the righteous will be in a secure position** Yes, by God, secure from Satan, idols, and sorrows.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the righteous will be in a secure position**. When He mentioned the abode of the disbelievers and their punishment, He mentioned the dwelling place of the believers and their bliss. Nafi' and Ibn 'Amir read **in the position** with a damma on the meem, the rest with a fatha. Al-Kisa'i said: The position is the place of residence, as he said:

The house has been destroyed, its place and its position have been destroyed

Al-Jawhari said: As for the station and the place, each one of them may mean residence, and it may mean the place of standing, because if you make it from qama yaqum, then it is open, and if you make it from iqama yaqim, then it is closed, because if the verb exceeds three, then the place has a closed mim, because it is similar to the daughters of the four, like

dahrja and this is mudharajana. And it was said: the station **with the fatha** is the scene and the council, and **with the damma** is the residence of *Amin* in which one is safe from harm.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes**. That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them**. "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the

Indeed, the righteous will be in a secure position.

authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God

bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait**, that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

Then the Almighty mentioned the resting place of the righteous, saying: 51- **Indeed, the righteous will be in a secure position.** That is, those who feared disbelief and sins. The majority of scholars read *maqam* with a fatha on the meem, while Nafi' and Ibn 'Amir read it with a damma. According to the first reading, it is the place of standing, and according to the second reading, it is the place of residence. This was stated by Al-Kisa'i and others. Al-Jawhari said: Each of them may mean residence, or it may mean the place of standing.

Tafsir al-Baghawi

51. **Indeed, the righteous will be in a secure position.** The people of Medina and Ash-Sham read: **(in a position)** with a damma on the meem as a source, meaning in a residence. The others read it with a fatha on the meem, meaning in a secure assembly, in which they are safe from others, meaning from death and from leaving it.

Tafsir al-Baidawi

51- **Indeed, the righteous will be in a station** in a place of residence. Nafi' and Ibn 'Amir read with a damma on the 'mim' *safe* meaning its companion will be safe from harm and moving.

Surat al-Dukhan 44:52

In gardens and springs

Tafsir al-Jalalayn

52 - In gardens orchards and springs

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **In gardens and springs**. The gardens and springs are a translation of the secure station, and the secure station is the gardens and springs, and the gardens are the orchards, and the springs are the springs of water flowing continuously at the roots of the trees of the gardens.

Tafsir al-Qurtubi

The Almighty said: **In gardens and springs** instead of **the station of a trustworthy one**.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes**. That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them**. "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be

secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade**.

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep**. This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep**. Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet

Surat Smoke: 52

In gardens and springs

(peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait,** that is, wait, **for they are waiting,** that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

Then he described the station as being safe, ensuring that its owner is safe from all fears. 52- **In gardens and springs** is a substitute for the station of a trustworthy person, or a statement of it, or a second piece of report.

Tafsir al-Baghawi

52. **In gardens and springs**

Tafsir al-Baidawi

52- **In gardens and springs** is a substitute for a place that was brought to indicate its purity and the fact that it includes what is enjoyed from food and drink.

Surat al-Dukhan 44:53

They will wear garments of fine silk and heavy brocade, facing each other.

Tafsir al-Jalalayn

53 - **They will wear fine silk and heavy brocade** meaning fine silk brocade and what is thicker than it **facing each other** a state, meaning that they will not look at each other's backs because the beds will revolve around them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will wear fine silk**, meaning: These righteous people will wear fine silk in these gardens, which is the finest type of brocade, and heavy brocade, which is the thickest type of brocade.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Ikrimah, regarding his statement: **Of fine silk and heavy brocade**, he said: Heavy brocade is thick silk.

It was said: **They will wear fine silk and brocade**, and he did not say *clothing*, as the meaning of the words is sufficient.

His saying: **Facing each other** means that in Paradise they will face each other, and they will not look at each other's backs. We have mentioned the narration about that previously, so there is no need to repeat it.

Tafsir al-Qurtubi

The Almighty says: **They will wear fine silk and brocade, facing each other**. They will not see each other's backs, facing each other, and their seats will revolve around them wherever they go. Fine silk is the finer part of brocade, and heavy brocade is the coarse part. This was mentioned in the Cave.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and

luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes**. That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them**. "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade**.

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was

They will wear garments of fine silk and heavy brocade, facing each other.

asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait, that is, wait, for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will

support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

53- **They will wear fine silk and heavy brocade** is a second or third piece of report or a state of the pronoun implied in the preposition and noun. Fine silk is the finer type of brocade, and heavy brocade is the thicker type. Its explanation was presented in Surat Al-Kahf. The accusative of **facing each other** is in the state of the subject of **they will wear**: meaning facing each other in their gatherings, looking at each other.

Tafsir al-Baghawi

53. **They will wear fine silk and heavy brocade, facing each other.**

Tafsir al-Baidawi

53- **They will wear fine silk and heavy brocade.** This is a second piece of report or a state of the pronoun in the preposition, or a new sentence. Fine silk is what is called fine silk, and heavy brocade is what is called coarse silk. It is derived from *istabrah* or *al-buraqa*. "Facing each other" in their gatherings so that they may become accustomed to one another.

Surat al-Dukhan 44:54

Thus, We married them to fair women with large, beautiful eyes.

Tafsir al-Jalalayn

54 - *Likewise* the matter is estimated before it **and We married them** from marriage or We joined them **to fair women** with white women with wide, beautiful eyes.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Just as We have given these righteous people honor in the Hereafter by admitting them into the Gardens and dressing them therein in fine silk and brocade, likewise We have honored them by also marrying them therein to houris from among the women, who are pure white, and their singular is: houri.

Mujahid used to say about the meaning of the houris:

Muhammad bin Amr narrated to me, he said: Abu Asim narrated to us, he said: Isa narrated to us, and Al-Harith narrated to me, he said: Al-Hasan narrated to us, he said: Warqa' both narrated to us, on the authority of Ibn Abi Najih, on the authority of Mujahid, regarding his statement: **And We shall marry them to fair women with large, beautiful eyes**, he said: We married them to fair women. He said: The fair women are those whom the eye is dazzled by, the marrow of their shins is visible from behind their clothes, and the observer sees his face in the liver of one of them like a mirror because of the thinness of their skin and the purity of their complexion. What Mujahid said, that the meaning of fair women is that which the eye is dazzled by, is a statement that has no meaning in Arabic speech, because fair women is the plural of houri, just as humr is the plural of hamra', and as-sawd is the plural of sawda', and hawra' is a verbal noun from hawra, which means pure whiteness, just as the pure whiteness of food is called hawari. We have explained the meaning of that with supporting evidence previously.

And the people of interpretation said something similar to what we said about that.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Thus, We will marry them to fair maidens with large, beautiful eyes**. He said: White, beautiful eyes. He said: And in Ibn Masoud's reading: **with fair maidens with large, beautiful eyes**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Hoor with wide eyes**, he said: **White with wide eyes**. He said: And in the version of Ibn Mas'ud: **Ba'ees with wide eyes**. Ibn Mas'ud recited this, meaning that the meaning of *Hoor* is not the one that Mujahid went with, because *Ays* among the Arabs

is the plural of *Aysa*, which is the white camel, as al-A'sha said:

The mission of a displaced person, the wolves howl at him, cost Aais a cawing under the man

By *A'is* he means: a white camel. As for *Ain*, it is the plural of *Aynaa*, which is a woman with large eyes.

Tafsir al-Qurtubi

The Almighty's saying: *Likewise* means the matter is likewise that which we mentioned, so it is stopped at *likewise*. It was said: that is, just as We admitted them to Paradise and did to them what was mentioned previously, likewise We honored them by marrying them to houris with wide, blue eyes. The discussion of the eye has already passed in *Al-Saffat*. Houris are the whites, according to Qatada and the general public, the plural of houri. Houri is the white one whose leg can be seen through her clothes, and the viewer can see his face in her heel, like a mirror due to the fineness of the skin, the brightness of the complexion, and the purity of the color. The evidence for this interpretation is that in the letter of Ibn Masoud it is **ba'eesa 'ayn**. Abu Bakr Al-Anbari mentioned that Ahmad bin Al-Hussein told us, he said that Hussein told us, he said that Ammar bin Muhammad told us, he said: I prayed behind Mansour bin Al-Mu'tamir, and he recited in **Ha Meem Ad-Dukhan** (Ba'eesa 'ayn. They will not taste the taste of death except the first death). Al-'Ays are the whites, and from this the white camels are called 'Ays, the singular of which is a camel 'Ays and a female camel 'Ays. Imru' Al-Qais said:

They start to cry out to my voice when they hear it, just as I start to cry out to the voice of Aissa.

The meaning of *Hoor* here: the piercingly beautiful women. Ibn Al-Mubarak mentioned that Muammar told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun Al-Awdi, on the authority of Ibn Masoud, who said: **Indeed, a woman from the Hoor Al-Ayn is such that the marrow of her shin can be seen through the flesh and bone, and from under seventy garments, just as a red drink can be seen in a white bottle**. Mujahid said: **The Hoor are called Hoor because the eye is dazzled by their beauty, whiteness, and purity of their color**. It was said that they were called Hoor because of the Hoor of their eyes. *Hoor* is the intense whiteness of the eye in its intense blackness. A Hoor woman is clearly Hoor. It is said: **His eye is Hoor**, and **The squint of something is white**. Al-Asma'i said: **I do not know what is Hoor in the eye?** Abu Amr said: **Hoor is when the entire eye is black, like the eyes of gazelles and cows**. He said: "There are no Hoor among the sons of Adam. Women are only called Hoor Al-Ayn because they resemble gazelles and cows." Al-Ajjaj said:

With the eyes of the houris

Meaning pure, white eyes with intense black pupils. The plural of 'aynā' is 'aynā', which means wide, large eyes. On the authority of Abu Hurayrah, may God be pleased with him, "The Messenger of God, may God bless him and grant him peace, said: The dowries of

Thus, We married them to fair women with large, beautiful eyes.

the houris are handfuls of dates and pieces of bread." And on the authority of Abu Qarṣafah, "I heard the Prophet, may God bless him and grant him peace, say: Taking out the garbage from the mosque is the dowry of the houris." And on the authority of Anas, "The Prophet, may God bless him and grant him peace, said: Sweeping the mosques is the dowry of the houris." Al-Tha'labi, may God have mercy on him, mentioned this. We have devoted a separate chapter to this meaning in the book At-Tadhkirah. Praise be to God.

There is a difference of opinion about which is better in Paradise, human women or houris. Ibn al-Mubarak said: Rashdin informed us on the authority of Ibn An'am on the authority of Hubban ibn Abi Jabalah who said: **Those human women who enter Paradise will be preferred over houris by what they did in this world.** It was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that: **Human women are seventy thousand times better than houris.** It was also said that houris are better, based on the Prophet's, may God bless him and grant him peace, supplication: **And replace for him a wife better than his wife.** And God knows best. Ikrimah read **bahur 'ayn** as an adjective, and the adjective and tanween in **bahur 'ayn** are the same.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes.** That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them.** "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be

secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be**

pleased with him, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait**, that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

The kaf in His statement: 54- *Thus* is either an adjective of a deleted verbal noun: meaning We deal with the righteous in this manner. Or it is raised as a predicate for a deleted subject: meaning the matter is thus. **And We married them to beautiful women with wide, beautiful eyes.** Meaning, We honored them by marrying them to beautiful women with wide, beautiful eyes. *Hoor* is the plural of *hawra'*, which means white, and *ayn* is the plural of *ayna'*, which means wide-eyed. Mujahid said: The reason for the name *hawra'* is

because the eye is dazzled by her beauty. It was also said that it is from **hoor al-'ayn**, which is the intense whiteness of the eye in contrast to its intense blackness. This is what Abu Ubaidah said. Al-Asma'i said: I do not know what **hoor al-'ayn** is. Abu Amr said: **Hoor is when the entire eye is black like the eyes of gazelles and cows.** He said: "There are no houris among the children of Adam. Women are only called houris because they resemble gazelles and cows." It was also said that what is meant by His statement, **We married them** is that We paired them and it is not from the marriage contract, because it is not said that he married him to a woman. Abu Ubaidah said: And We made them husbands for them as a husband marries another husband: that is, We made them two by two, and Al-Akhfash said the same.

Tafsir al-Baghawi

54. **Likewise, We married them to beautiful women**, that is, just as We honored them with what We described of gardens, springs, and clothing, likewise We honored them by marrying them to **hoor al-'ayn**, that is, We coupled them with them. The marriage is not valid, because it is not said: He married him to a woman. Abu Ubaidah said: We made them husbands to them as a husband marries a husband, that is, We made them two by two. *Hawwar* means pure white women.

Mujahed said: The eye is dazzled by their whiteness and purity of color. Abu Ubaidah said: *Al-Houri* is the one with intense white eyes and intense blackness. The singular is *ahwar*, and a woman is *hawra'*, and *al-'ayn* is the plural of *al-'ayna'*, which means large eyes.

Tafsir al-Baidawi

54- *Likewise* is the matter, or We gave them the same. **And We married them to fair women with large, beautiful eyes** We paired them with them, and that is why it is called *ba'*, and the fair women are white and beautiful women with large eyes, and there is a difference of opinion as to whether they are the women of this world or other than it.

Surat al-Dukhan 44:55

Therein they will call for every kind of fruit, feeling secure.

Surat al-Dukhan 44:55

Therein they will call for every kind of fruit, feeling secure.

Tafsir al-Jalalayn

55 - **They call** they ask the servants **in it** meaning Paradise to bring **every fruit** from it *safe* from its interruption and harm and from every frightening situation

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They will call therein...** the verse, means: These righteous people will call therein for every type of fruit of Paradise that they desire, safe therein from its being cut off from them, running out, or vanishing, and from the harm and evil that it causes. He means: That fruit there is not like the fruit of this world that we eat, and they fear the evil consequences of it, and the aftermath of its harm, even though it will run out from them, and become non-existent at some times and periods.

Qatada directed the interpretation of his saying: *safe* to what:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They will call therein for every kind of fruit, safe and sound.** They will be safe from death, illness, and Satan.

Tafsir al-Qurtubi

God Almighty says: **There they will call for every kind of fruit, safe and sound.**

Qatada said: *Safe* from death, illness, and Satan. It was also said: Safe from the interruption of the bliss they are in, or from being harmed or distressed by eating it.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They**

will wear fine silk which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes.** That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them.** "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

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Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait**, that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed,**

'I will surely prevail, I and My messengers,' (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

55- **Therein they will call for every kind of fruit, secure.** That is, they will be commanded to bring whatever fruits they desire while they are safe from harm, illness, and pain. Qatada said: Safe from death, illness, and Satan. It was also said that the bliss they are enjoying will be cut off.

Tafsir al-Baghawi

55. **They will call therein for every fruit they desire, safe from its exhaustion and harm.** Qatada said: Safe from death, ailments, and devils.

Tafsir al-Baidawi

55- **They will call therein for every kind of fruit** requesting and ordering the bringing of whatever fruit they desire, none of which is restricted to a specific place or time. *Safe* from harm.

Surat al-Dukhan 44:56

They will not taste death therein except the first death, and He will protect them from the punishment of Hellfire.

Surat al-Dukhan 44:56

They will not taste death therein except the first death, and He will protect them from the punishment of Hellfire.

Tafsir al-Jalalayn

56 - **They will not taste death therein except the first death** meaning the one in this world after their life in it. Some of them said **except** means after **and He will protect them from the punishment of Hellfire**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will not taste death therein except the first death**. God Almighty says: These righteous people will not taste death in Paradise after the first death that they tasted in this world.

Some Arab scholars interpreted the word *except* in this context to mean *except* and said: The meaning of the statement is: They will not taste death therein except the first death. He gives an example of this with the words of God Almighty: **And do not marry those women whom your fathers married, except what has already occurred** (An-Nisa': 22), meaning: except what your fathers have done. What he said has no clear basis in my opinion, because what is most likely when someone says: **I will not taste food today except the food I tasted before today** is that he means to inform the speaker that he has food on that day that he will taste and eat, unlike all other foods. If this is the most likely meaning, then it must have been proven by his words: **Except the first death** that it is a death of the same type as the first death, which they will taste. It is known that this is not the case, because God Almighty has made the people of Paradise safe in Paradise if they enter it from death, but its meaning is as I have described. It is permissible to put <except> in place of <after> because their meanings are close in this context. That is because if a speaker says: I will not speak to a man today except a man with Amr, he has obligated himself not to speak to a man that day after speaking to the man with Amr. Likewise, if he says: I will not speak to a man today after a man with Amr, he has obligated himself not to speak to a man that day except a man with Amr. So after and except are close in meaning in this context. It is the custom of the Arabs to put one word in place of another if their meanings are close, like putting hope in place of fear because of the fear in the meaning of hope, because hope is not certainty, but rather greed, and it may be true or false, just as fear sometimes comes true and sometimes lies. So, in this regard, Aw Dhu'ayb said:

If a wasp stings him, he will not be stung by it, and he will oppose it in the house of Nubb factors

He said: He did not fear its sting, meaning: He did not fear its sting. And they put suspicion in place of knowledge that was not perceived by sight, but was perceived by inference or report, as the poet said:

I told them that they thought that two thousand armed men were their leaders in the Persian armor.

Meaning: Be certain of two thousand armed men and know. So assumption was put in place of certainty if those to whom that was said had not witnessed two thousand armed men, nor seen them, and what this informant had informed them of, so he said to them, assume knowledge of what has not been witnessed is an action of the heart. So one was put in place of the other because their meanings are close in similarities to what I have mentioned, the enumeration of which is great. Just as the meanings of the two words are close in some meanings. They have different meanings in other things, so the Arabs place one of them in place of the other in the place where their meanings are close. Likewise, His statement, **They will not taste death therein except the first death**, He placed *except* in place of *after* because we describe the closeness of the meaning of *except* and *after* in this place. Likewise, **And do not marry those women whom your fathers married, except what has already occurred** (An-Nisa': 22), its meaning is: after what occurred from you in the pre-Islamic period. But if *except* is directed in this place to the meaning of *except*, then it is a translation of the place, and an explanation of it with what is more confusing for whoever wants to know its meaning from it.

Tafsir al-Qurtubi

The Almighty said: **They will not taste death therein except the first death** meaning they will not taste death therein at all because they will remain therein forever. Then He said: **Except the first death** as an interrupted exception, meaning but they have tasted the first death in this world. Sibawayh recited:

Whoever is quicker to separate the paralysis, let him try it together and become

Then he made an exception that was not from the first, saying:

Except for the one who has been lost, like a branch in its uprooted fury.

It was said that *except* means after, like when you say: I did not speak to a man today except a man with you, meaning after a man with you. It was also said that *except* means except, meaning except for the death that they died in this world, like the saying of God Almighty: **And do not marry those women whom your fathers married, except what has already occurred** (An-Nisa': 22). It is like saying: I did not taste any food today except what I ate yesterday. Al-Qutbi said: **Except for the first death** means that when the believer is on the verge of death, the angels of mercy will meet him and he will find the spirit and basil, and his death

will be in Paradise because of its characteristics, so it is a correct exception. Death is an accident that is not tasted, but it was made like food whose taste is hated, so the word taste was borrowed for it. **And He saved them from the punishment of Hellfire.**

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes.** That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them.** "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be

young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I,**

Surat al-Dukhan 44:56

They will not taste death therein except the first death, and He will protect them from the punishment of Hellfire.

unless God covers me with His mercy and favor. And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait**, that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

56- **They will not taste death therein except the first death.** That is, they will never die therein except the death they tasted in this world. The exception is disconnected, meaning, but the death they tasted in this world. This is what Az-Zajjaj, Al-Farra' and others said. Similar to this verse is His statement, **And do not marry those women whom your fathers married, except what has already occurred.** It was said that *except* means *after*, like your saying, **I did not speak to a man today except a man with you**, meaning after a man with you. It was also said that it means *except*, meaning except for the first death. Ibn Qutaybah said, "The reason for excluding the first death, which is in this world, is because when the happy ones die, by God's grace and power, they are transported to the causes of Paradise. They encounter the spirit and basil, and they see their homes in Paradise, and its doors are opened for them. So when they die in this world, it is as if they died in Paradise due to their connection to its causes and their witnessing of it. So, in this case, the exception is connected." Ibn Jarir chose that *illa* means *after*, and Ibn Atiyyah chose that it means *except*, "and He protected them from the torment of Hellfire." The majority read *waqahum* with a light *waqahum*, while Abu Haywah read it with a heavy *waqahum* for emphasis.

world. After that, He placed *except* in place of *except* and *after*. This is like the saying of God Almighty: **And do not marry those women whom your fathers married, except what has already occurred.** (An-Nisa': 22), meaning other than what has already occurred, and after what has already occurred. It was said that He excluded the first death, which is in this world, from death in Paradise because when the happy ones die, they are transferred, by God's grace, to the causes of Paradise. They encounter the spirit and basil and see their homes in Paradise. So their death in this world is as if they are in Paradise due to their connection to its causes and their witnessing of it. **And He will protect them from the punishment of Hellfire.**

Tafsir al-Baidawi

56- **They will not taste death therein except the first death.** Rather, they will live therein forever. The exception may be disconnected or connected, and the pronoun refers to the Hereafter, and *death* is the first of its states, or Paradise, and the believer approaches it with death and witnesses it, so it is as if he is in it. Or the exception is to exaggerate the generalization of the negation and the impossibility of *death*. So it is as if He said: **They will not taste death therein** except if it is possible to taste the first death in the future. **And He protected them from the punishment of Hellfire.** It is read **and He protected them** as an exaggeration.

Tafsir al-Baghawi

56. **They will not taste death therein except the first death**, meaning other than the death they tasted in this

Surat al-Dukhan 44:57

A favor from your Lord. That is the great attainment.

Tafsir al-Jalalayn

57 - *Fadhla* is a verbal noun meaning **to favor**, in the accusative case, **to favor**, implied (from your Lord). That is the great triumph)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He will protect them from the punishment of Hellfire, as a favor from your Lord.** God Almighty says: And these righteous people will be protected by their Lord on that Day from the punishment of Hellfire, as a favor from your Lord, O Muhammad, and as a kindness from Him to them thereby. He will not punish them for a crime they committed in the past in this world. And were it not for His favor to them by pardoning them for their past punishment, He would not have protected them from the punishment of Hellfire, but its pain and distress would have reached them and afflicted them.

And His statement: **That is the great attainment.** God Almighty says: This which We have given to these righteous people in the Hereafter of honor that is described in these verses, is the great attainment. He says: It is the great victory in what they sought to attain in this world through their deeds and obedience to their Lord, and their fear of Him, in what He tested them with of acts of obedience and obligations, and avoidance of forbidden things.

Tafsir al-Qurtubi

A favor from your Lord meaning He did that to them as a favor from Him to them. **A favor** is a verbal noun that has an action on it. **They call** is also said to be the action on it. **And He protected them** is also said to be an implied verb. It is also said to mean the meaning of the statement before it, because it is a favor from Him to them, since He guided them in this world to deeds that would bring them into Paradise. **That is the great attainment** meaning happiness, great profit, and great salvation. It is also said that it is from your saying **He won such-and-such**, meaning he attained it and won it.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called *Mathani repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry,

sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes.** That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them.** "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told

us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait,** that is, wait, **for they are waiting,** that is, they will work

for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

57- **A favor from your Lord** meaning because of His favor, or He gave them that as a gift from Him. **That is the great triumph** meaning that what was mentioned above is the triumph after which there is no triumph, which is infinitely great.

Tafsir al-Baghawi

57. **A favor from your Lord**, meaning that He did this to them as a favor from Him. **That is the great attainment.**

Tafsir al-Baidawi

57- **A favor from your Lord** meaning they were given all of that as a gift and favor from Him. It was read in the nominative case, meaning that is a favor. **That is the great success** because it is deliverance from hardships and achievement of what is desired.

Surat al-Dukhan 44:58

So We have only made it easy in your language that they might be reminded.

Tafsir al-Jalalayn

58 - **So We have only made it easy** meaning We have made the Qur'an **easy in your language** in your language so that the Arabs may understand it from you **that they may remember** be admonished and believe in you, but they do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: We have only made easy the recitation of this Qur'an which We have revealed to you, O Muhammad, in your language, so that these polytheists to whom We have sent you may remember its lessons and arguments, and be admonished by its sermons, and reflect on its verses when you recite it to them, so that they may return to the obedience of their Lord, and submit to the truth when it becomes clear to them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **We have only made it easy in your language**: meaning this Qur'an **that they may remember**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **We have only made it easy for your tongue**, he said: the Qur'an, and We made it easy: He set his tongue at ease with it.

Tafsir al-Qurtubi

The Almighty said: **We have only made it easy for your tongue** meaning the Qur'an, meaning We have made it easy in your language for you and for whoever recites it: **that they may remember** meaning that they will be admonished and deterred. Similar to this is: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** (al-Qamar 54:17). So He concluded the Surah by urging people to follow the Qur'an even if it is not mentioned, as He said at the beginning of the Surah: **Indeed, We sent it down during a blessed night**, "Indeed, We sent it down during the Night of Decree" [al-Qadr 97:Surah Al-Baqarah, verse two hundred], as mentioned above.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of

God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes**. That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them**. "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and**

So We have only made it easy in your language that they might be reminded.

never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger,

may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait**, that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

Then when the Almighty explained the evidence and mentioned the promise and the threat, He said: 58- **We have only made it easy in your language that they may remember.** That is, We have only sent down the Qur'an in your language so that your people may understand it, remember, consider, and act upon what is in it, or We have made it easy in your language for you and for those who read it that they may remember.

Tafsir al-Baghawi

58. **We have only made it easy**, meaning We made the Qur'an easy, a metaphor for something not mentioned, **with your tongue**, meaning on your tongue, **that they may remember**, that is, take heed.

Tafsir al-Baidawi

58- **We have only made it easy for you in your language** We have made it easy because We revealed it in your language, and it is the gist of the surah. **Perhaps they will remember** Perhaps they will understand it and remember thereby what they did not remember.

Surat al-Dukhan 44:59

So wait, for they are waiting.

Tafsir al-Jalalayn

59 - **So await** their destruction **they are awaiting** your destruction. This was before the command to fight them was revealed.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So wait, for they are waiting.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So wait, O Muhammad, for the victory from your Lord, and the victory over these polytheists among your people from Quraysh, for they are waiting in their hearts for your subjugation and your dominance by turning away from the truth that you have brought them, whoever wants to accept it and follow you in it.

And in a manner similar to what we said in the interpretation of His statement: **Then wait, for they are waiting,** the people of interpretation said.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then wait, for they are waiting.** That is, wait, for they are waiting.

Tafsir al-Qurtubi

The Almighty said: **Then await, for they are awaiting.** That is, await what I have promised you of victory over them, for they are awaiting your death. This was narrated by Al-Naqqash. It was also said: Await the victory from your Lord, for they are awaiting, according to your claim, your defeat. It was also said: Await that God judges between you and them, for they are awaiting the uncertainties of the event with you. The meanings are similar. It was also said: Await what I have promised you of reward, for they are like those awaiting what I have promised them of punishment. It was also said: Await the Day of Resurrection, for it is the Day of Judgment, and even if they do not believe in the occurrence of the Resurrection, they are considered like those awaiting it because that is what will be their outcome. And God Almighty knows best.

Tafsir Ibn Kathir

When the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, and for this reason the Qur'an is called Mathani *repeated*. He said: **Indeed, the righteous** meaning of God in this world **will be in a secure position** meaning in the Hereafter, which is Paradise. They will be safe

therein from death and expulsion, and from all worry, sadness, anxiety, fatigue and exhaustion, and from Satan and his plots and all other afflictions and calamities **in gardens and springs** This is in contrast to what those people will be in of the tree of Zaqqum and drinking scalding water. And the Almighty said: **They will wear fine silk** which is fine silk like shirts and the like **and heavy brocade** which is what has shine and luster, such as feathers and what is worn over the tops of cloth **facing each other** meaning on couches, no one of them will sit with his back to another. And the Almighty's saying: **Likewise, and We have married them to fair maidens with large, beautiful eyes.** That is, this gift is in addition to what We have given them of beautiful wives, the fair maidens **whom no man or jinn has touched before them.** "As if they were rubies and coral." **Is the reward for good [anything] but good?** Ibn Abi Hatim said: My father told us, Nuh ibn Habib told us, Nasr ibn Muzahim al-Attar told us, Umar ibn Saad told us, on the authority of a man, on the authority of Anas, may God be pleased with him, on the authority of Nuh, who said: If a fair maiden spat into a deep sea, the water would be sweet because of the sweetness of her saliva.

God the Almighty says: {Therein they will call for every kind of fruit, secure} meaning, whatever type of fruit they request, it will be brought to them and they will be secure from its interruption or withholding. Rather, it will be brought to them whenever they desire. And His statement: {They will not taste death therein except the first death} This is an exception that confirms the negation, for it is an interrupted exception. Its meaning is that they will never taste death therein, as it is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "Death will be brought in the form of a white ram and will be stopped between Paradise and Hellfire, then it will be slaughtered, then it will be said: O people of Paradise, eternity and no death. O people of Hellfire, eternity and no death." The hadith was previously mentioned in Surah Maryam (blessings and peace of God be upon her). Abdul Razzaq said: Sufyan al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Muslim al-Aghar, on the authority of Abu Sa'id and Abu Hurayrah **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "It will be said to the people of Paradise: 'You will have health and never fall ill, you will live and never die, you will enjoy comfort and never feel miserable, and you will be young and never grow old.'" Narrated by Muslim on the authority of Ishaq ibn Rahawayh and Abd ibn Humayd, both on the authority of Abd al-Razzaq. This is how Abu Ishaq says it. The people of Iraq say Abu Muslim al-Aghar, and the people of Medina say Abu Abdullah al-Aghar. Abu Bakr ibn Abi Dawud al-Sijistani said: Ahmad ibn Hafs told us, on the authority of his father, on the authority of Ibrahim ibn Tahman, on the authority of al-Hajjaj (i.e. Ibn Hajjaj), on the authority of Ubadah, on the authority of Ubaydullah ibn Amr, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever fears God will enter Paradise, enjoy comfort therein and never feel miserable, live therein and never die, his clothes will not wear out, and his youth will not fade.**

So wait, for they are waiting.

Abu al-Qasim al-Tabarani said: Ahmad ibn Yahya told us, Amr ibn Muhammad al-Naqid told us, Salim ibn Abdullah al-Raqi told us, Mus'ab ibn Ibrahim told us, Imran ibn al-Rabi' al-Kufi told us, on the authority of Yahya ibn Sa'id al-Ansari, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God be pleased with him, who said: The Prophet of God, may God bless him and grant him peace, was asked: Do the people of Paradise sleep? The Prophet (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** This is how Abu Bakr ibn Mardawayh narrated it in his Tafsir. Ahmad ibn al-Qasim ibn Sadaqa al-Misri narrated to us, al-Miqdam ibn Dawud narrated to us, Abdullah ibn al-Mughira narrated to us, Sufyan al-Thawri narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Sleep is the brother of death, and the people of Paradise do not sleep.** Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Ya'qub narrated to us, Muhammad ibn Yusuf al-Faryabi narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir **may God be pleased with him**, who said: **It was said, O Messenger of God, do the people of Paradise sleep?** The Prophet (peace and blessings be upon him) said: **No, sleep is the brother of death.** Then he said: We do not know of anyone who narrated it on the authority of Ibn al-Munkadir on the authority of Jabir **may God be pleased with him** except al-Thawri, nor on the authority of al-Thawri except al-Faryabi. This is what he said, and something different has been mentioned before, and God knows best.

And the Almighty said: {And saved them from the punishment of Hellfire} meaning, along with this great and lasting bliss, He saved them, delivered them, and removed them from the painful punishment in the depths of Hellfire, so they obtained what they wanted and saved them from what they feared. For this reason, the Almighty said: {Blessing from your Lord. That is what is feared} meaning, this was only due to His favor and kindness to them, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Work, strive hard, and strive for the path of righteousness, and know that no one's deeds will admit him into Paradise.** They said: **Not even you, O Messenger of God?** He, may God bless him and grant him peace, said: **Not even I, unless God covers me with His mercy and favor.** And the Almighty said: {So We have only made it easy in your language that they might be reminded} meaning, We have only made this Qur'an that We have revealed easy, clear, and distinct in your language, which is the most eloquent, most distinguished, and most exalted of languages, **that they might remember** meaning that they might understand and know.

Then, when despite this clarity and explanation, there were still people who disbelieved, opposed, and were obstinate, God the Almighty said to His Messenger, may God bless him and grant him peace, comforting him and promising him victory, and threatening those who denied him with destruction and ruin: **Then wait,**

that is, wait, **for they are waiting**, that is, they will work for whoever will have victory, triumph, and supremacy in this world and the hereafter. For it will be for you, O Muhammad, and for your brothers among the prophets and messengers and those who follow you among the believers, as God the Almighty said: **God has decreed, 'I will surely prevail, I and My messengers,'** (al-An'am 2:17). And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand * The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home."

Fath al-Qadir

59- **So wait, for they are waiting.** That is, wait for what We promised you of victory over them and their destruction at your hand, for they are waiting for whatever death or other thing will befall you. It was also said: Wait for God to judge between you and them, for they are waiting for you to face the calamities of time. The meaning is similar.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Taste, for indeed, you are the mighty, the generous**, meaning: I am neither mighty nor generous. Al-Umawi narrated in his book, Al-Maghazi, on the authority of Ikrimah, who said: "The Messenger of God, may God bless him and grant him peace, met Abu Jahl and said: God has commanded me to say to you: 'It is better for you, then better, then better, then better,' so he took his hand away from him and said: You and your companion cannot do anything to me. You know that I can protect the people of Batha', and I am the mighty, the generous. So God killed him on the day of Badr, humiliated him, and reproached him with His word, and revealed: 'Taste, for indeed, you are the mighty, the generous.'" Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Indeed, the tree of Zaqqum * is the food of the sinner**, he said: The molten metal. He also narrated on his authority: **Taste, for indeed, you are the mighty, the generous**, he said: He is Abu Jahl ibn Hisham.

Praise be to God Almighty, the fourth part has been printed, followed by: the fifth part

The first: Interpretation of Surat Al-Jathiya.

Tafsir al-Baghawi

59. **Then wait**, so wait for victory from your Lord. And it was said: Then wait for their punishment. **They are waiting**, so they claim, waiting for your defeat.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Fanjuwayh told me, Yahya bin Muhammad bin Yahya told us, Abu Isa Musa bin Ali Al-Khatli told us, Abu Hashim Al-Rafa'i told us, Zaid bin Al-Habbab told us, Umar bin Abdullah bin Abi Khatham told us, on the authority of Yahya bin Katheer, on the authority of Abu Salamah, on the authority of

Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Ha-Mim Ad-Dukhan at night, seventy thousand angels will ask forgiveness for him in the morning.**

Tafsir al-Baidawi

59- **So watch** so wait for what will happen to them.
They are watching waiting for what will happen to you.
On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Ha Mim Ad-Dukhan on the night of Friday will wake up forgiven.**

Surat al-Jathiyah 45:1
Ha Mim

Surat al-Jathiyah 45:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

We have already explained the meaning of His saying **Ha Meem**.

Tafsir al-Qurtubi

It is all Meccan according to Al-Hasan, Jabir and Ikrimah. Ibn Abbas and Qatadah said: except for one verse, which is: **Say to those who believe to forgive those who do not expect the days of God** (al-Jathiyah 45:14). It was revealed in Medina about Umar ibn Al-Khattab **may God be pleased with him**. Al-Mawardi mentioned this. Al-Mahdawi and Al-Nahhas said on the authority of Ibn Abbas: It was revealed about Umar **may God be pleased with him**. A polytheist in Mecca insulted him before the migration, so he wanted to strike him, so God, the Almighty, revealed: **Say to those who believe to forgive him who does not expect the days of God** (al-Tawbah 9:5). Then it was abrogated by the words: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). So the entire surah is Meccan according to this without dispute, and it is thirty-seven verses, and it was said six.

God Almighty says: **Ha Meem** is the subject.

Tafsir Ibn Kathir

Interpretation of Surah Al-Jathiya

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

God the Almighty guides His creation to reflect on His favors and blessings, and His great power by which He created the heavens and the earth, and what is in them of different creatures, races, and types of angels, jinn, humans, animals, birds, beasts, wild animals, and insects, and what is in the sea of diverse species and the alternation of night and day in their continuous, never-ending succession, this one with its darkness and that one with its light, and what God the Blessed and Exalted sends down of the clouds of rain at the time of need for it, and He called it provision because through it provision is obtained, **And He revives thereby the earth after its death**, that is, after it had

been lifeless with no vegetation or anything in it. And His Almighty saying, **And the directing of the winds**, that is, south and north, south and south, land and sea, night and day. Some of it is for rain, some of it is for pollination, some of it is food for the souls, and some of it is sterile and does not produce. God Almighty said: First, **Signs for the believers**. Then they become certain, then they understand. This is a progression from a noble state to something more noble and higher. These verses are similar to the verse in Surat Al-Baqarah, which is the Almighty's saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people and what God has sent down from the sky of water and revived thereby the earth after its lifelessness and dispersed therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." Ibn Abi Hatim mentioned here on the authority of Wahb ibn Munabbih a long, strange hadith about the creation of man from the four humors, and God knows best.

Fath al-Qadir

It is thirty-seven verses, and some say thirty-six.

It is all Meccan according to Al-Hasan, Jabir, and Ikrimah. Ibn Mardawayh narrated on the authority of Ibn Abbas and Ibn Al-Zubayr that it was revealed in Mecca. It was narrated on the authority of Ibn Abbas and Qatadah that they both said: except for one verse, which is the verse: **for those who believe until the days of God**, for it was revealed in Medina about Umar ibn Al-Khattab, as will be mentioned.

1- His saying: **Ha Meem**. We have already discussed this opening and its parsing in the opening of Surat Ghafir and what follows it. If it is made a name for the surah, then its place is in the nominative case as the predicate of a deleted subject or a subject. If it is made into letters listed in the manner of enumeration, then it has no place.

Tafsir al-Baghawi

1. Meccan, **Ha Mim**

Tafsir al-Baidawi

1-*Ha Mim*.

Surat al-Jathiyah 45:2

The revelation of the Book is from God, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

2 - **Download the Book** The Qur'an is the subject **from God** its predicate is **the Almighty** in His kingdom **the Wise** in His creation

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying, **The revelation of the Book is from God**, its meaning is: This is the revelation of the Qur'an from God, **the Mighty** in His revenge on His enemies, **the Wise** in His management of the affairs of His creation.

Tafsir al-Qurtubi

God Almighty says: **The revelation of the Book is from God, the Exalted in Might, the Wise.**

"Tanzil" is its predicate. Some of them said: **Ha Meem** is the name of the surah, and **Tanzil al-Kitab** is its predicate, **from God** and the book is the Qur'an, and *al-Maziz* is the impregnable, *al-Wise* in His action. All of this has been mentioned before.

Tafsir Ibn Kathir

God the Almighty guides His creation to reflect on His favors and blessings, and His great power with which He created the heavens and the earth, and what is in them of different creatures, races, and types of angels, jinn, humans, animals, birds, beasts, wild animals, and insects, and what is in the sea of various kinds and the alternation of night and day in their continuous, never-ending succession, this one with its darkness and that one with its light, and what God the Blessed and Exalted sends down of the clouds of rain at the time of need for it, and He called it provision because through it provision is obtained, **And He revives thereby the earth after its death**, meaning after it had been lifeless with no vegetation or anything in it. And His Almighty saying: **And the directing of the winds**, meaning south and north, south and south, land and sea, night and day. Some of it is for rain, some of it is for pollination, some of it is food for the souls, and some of it is sterile and does not produce. God Almighty said: First, **Signs for the believers**. Then they become certain, then they understand. This is a progression from a noble state to something more noble and higher. These verses are similar to the verse in Surat Al-Baqarah, which is the Almighty's

saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people and what God has sent down from the sky of water and revived thereby the earth after its lifelessness and dispersed therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." Ibn Abi Hatim mentioned here on the authority of Wahn ibn Munabbih a long, strange hadith about the creation of man from the four humors, and God knows best.

Fath al-Qadir

And his saying: **The revelation of the Book** in the first version is a second predicate, and in the second version it is a predicate of the subject, and in the third version it is a predicate of a deleted subject, or a subject and its predicate **from God, the Almighty, the Wise**.

Tafsir al-Baghawi

2. **The revelation of the Book is from God, the Exalted in Might, the Wise.**

Tafsir al-Baidawi

2- **Tanzil al-Kitab** If you make **Ha Meem** the subject and its predicate **Tanzil al-Kitab** you need to omit something like *Tanzil* "Ha Meem". If you make it an enumeration of letters then "Tanzil" is the subject and its predicate is: "From God, the Almighty, the Wise". It was said that "Ha Meem is what is sworn by and Tanzil al-Kitab" is its description and the answer to the oath.

Surat al-Jathiyah 45:3

Indeed, in the heavens and the earth are signs for the believers.

Surat al-Jathiyah 45:3

Indeed, in the heavens and the earth are signs for the believers.

Tafsir al-Jalalayn

3 - **Indeed, in the heavens and the earth** meaning in their creation **are signs** indicating the power and oneness of God Almighty **for the believers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, in the heavens and the earth are signs for the believers**, God Almighty says: Indeed, in the seven heavens from which rain descends, and the earth from which creation emerges, O people, **there are signs for the believers**, meaning: evidence and arguments for those who believe in the arguments if they understand them and see them.

Tafsir al-Qurtubi

God Almighty says: **Indeed, in the heavens and the earth** meaning in their creation **are signs for the believers**.

Tafsir Ibn Kathir

God the Almighty guides His creation to reflect on His favors and blessings, and His great power with which He created the heavens and the earth, and what is in them of different creatures, races, and types of angels, jinn, humans, animals, birds, beasts, wild animals, and insects, and what is in the sea of various kinds and the alternation of night and day in their continuous, never-ending succession, this one with its darkness and that one with its light, and what God the Blessed and Exalted sends down of the clouds of rain at the time of need for it, and He called it provision because through it provision is obtained, **And He revives thereby the earth after its death**, meaning after it had been lifeless with no vegetation or anything in it. And His Almighty saying: **And the directing of the winds**, meaning south and north, south and south, land and sea, night and day. Some of it is for rain, some of it is for pollination, some of it is food for the souls, and some of it is sterile and does not produce. God Almighty said: First, **Signs for the believers**. Then they become certain, then they understand. This is a progression from a noble state to something more noble and higher. These verses are similar to the verse in Surat Al-Baqarah, which is the Almighty's saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that

which benefits people and what God has sent down from the sky of water and revived thereby the earth after its lifelessness and dispersed therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." Ibn Abi Hatim mentioned here on the authority of Wahb ibn Munabbih a long, strange hadith about the creation of man from the four humors, and God knows best.

Fath al-Qadir

3- Then the Almighty informed us of what indicates His dazzling power, saying: **Indeed, in the heavens and the earth are signs for the believers**, meaning in themselves, for they are among the types of signs, or in their creation.

Tafsir al-Baghawi

3. **Indeed, in the heavens and the earth are signs for the believers**.

Tafsir al-Baidawi

3- **Indeed, in the heavens and the earth are signs for the believers**. This may be taken literally, or the meaning may be that in the creation of the heavens, as He said:

Surat al-Jathiyah 45:4

And in your creation and what He disperses of creatures are signs for a people who are certain.

Tafsir al-Jalalayn

4 - **And in your creation** meaning in the creation of each of you from a drop of semen, then a clot, then a lump of flesh until he becomes a human being and is created **and what He disperses** disperses on the earth **of creatures** which are what creeps on the earth from people and others **are signs for a people who are certain** of the Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And in God's creation of you, O people, and His creation of what is dispersed on the earth of creatures that creep upon it other than your kind, **are signs for a people who are certain**. Meaning, arguments and evidence for a people who are certain of the truths of things, so they acknowledge them and know their correctness.

The reciters differed in their reading of His statement, **Signs for a people who are certain**, and in the one after that. The majority of the reciters of Medina and Basra and some of the reciters of Kufa read it as *Signs* in the nominative case as a subject and left it in response to His statement, **Signs for the believers**. The majority of the reciters of Kufa read it as *Signs* in the accusative case as a response to His statement, **Signs for the believers**. The reciters of that from among the later ones claimed that they chose its reading in that way because in the reading of Abu in the three verses *Signs* with the *lam*, so they made in that in his reading an evidence for them for the correctness of all of it without the *khamf*, and what they relied on as an argument in that is not an argument because there is no authentic narration about that from Abu. If Abu had had an authentic narration about him with the *khamf* for the *raising*, then it was not known how he read it with the *khamf* for the *raising*, then the ruling on him that he read it with the *khamf* would not be more appropriate than the ruling on him that he read it with the *raising*, since the Arabs may insert the *lam* in the predicate of something conjoined with a complete sentence that had worked at its beginning. They started it as Hamid bin Thaur al-Hilali said:

The caliphate after them is reprehensible, and the caliphates of Taraf are the most contemptible.

So, insert the letter *lam* in the predicate of the subject after a predicate sentence in which *in* has been applied, since the sentence *in* was initiated and included in it.

The correct thing to say about this is that the matter is as we have described, and it is to say: The lowering and raising of these letters are two readings that are widespread in the reading of the regions, and scholars

of the reciters have recited them with correct meanings, so whichever of them the reciter recites, he is correct.

Tafsir al-Qurtubi

God Almighty says: **And in your creation and what He disperses of moving creatures are signs for a people who are certain**.

Tafsir Ibn Kathir

God the Almighty guides His creation to reflect on His favors and blessings, and His great power with which He created the heavens and the earth, and what is in them of different creatures, races, and types of angels, jinn, humans, animals, birds, beasts, wild animals, and insects, and what is in the sea of various kinds and the alternation of night and day in their continuous, never-ending succession, this one with its darkness and that one with its light, and what God the Blessed and Exalted sends down of the clouds of rain at the time of need for it, and He called it provision because through it provision is obtained, **And He revives thereby the earth after its death**, meaning after it had been lifeless with no vegetation or anything in it. And His Almighty saying: **And the directing of the winds**, meaning south and north, south and south, land and sea, night and day. Some of it is for rain, some of it is for pollination, some of it is food for the souls, and some of it is sterile and does not produce. God Almighty said: First, **Signs for the believers**. Then they become certain, then they understand. This is a progression from a noble state to something more noble and higher. These verses are similar to the verse in Surat Al-Baqarah, which is the Almighty's saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people and what God has sent down from the sky of water and revived thereby the earth after its lifelessness and dispersed therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." Ibn Abi Hatim mentioned here on the authority of Wahn ibn Munabbih a long, strange hadith about the creation of man from the four humors, and God knows best.

Fath al-Qadir

4- Al-Zajaj said: What indicates that the meaning is in the creation of the heavens and the earth is his statement: **And in your creation** meaning in your creation of yourselves in different stages. Muqatil said: From dust then from a sperm-drop until he becomes a human. **And what He disperses of moving creatures are signs** meaning in the creation of what He disperses of moving creatures. The raising of *signs* is as a delayed subject and its predicate is the circumstantial adverbial phrase before it. The majority of scholars read it in the nominative case, and Hamzah and Al-Kisa'i read *signs* in the accusative case in apposition to the name of *inna*. The predicate is his

Surat al-Jathiyah 45:4

And in your creation and what He disperses of creatures are signs for a people who are certain.

statement: **And in your creation** as if it was said: And indeed in your creation and what He disperses of moving creatures are signs, or as an emphasis on the first signs. The majority also read **Signs for a people who know** in the nominative case, while Hamzah and Al-Kisa'i read it in the accusative case, while agreeing on the genitive case in *ikhtilaf*. As for the genitive case of *ikhtilaf*, it is based on the assumption of the preposition, i.e. *and* in **the difference between night and day** are verses. So whoever raises *ayat*, it is based on the fact that it is the subject, and its predicate is *fi ikhtilaf*. As for the accusative case, it is a case of conjunction with the objects of two different operators. Al-Farra' said: The nominative case is for resumption after *in*. The Arabs say: **Indeed I owe you wealth**, and **Your brother owes wealth**. They place the second in the accusative case and the nominative case, and grammarians have discussed this issue at length. The discussion of the issue of conjunction with the objects of two different operators, the arguments of those who permit it, and the answers of those who forbid it, is established in the science of grammar and explained in detail in its long volumes. The meaning of **what He spreads of a creature** is that which He disperses and spreads.

Tafsir al-Baghawi

4. **And in your creation and what He disperses of moving creatures are signs**, Hamzah, Al-Kisa'i, and Ya'qub read: (*signs*) (**and the direction of the winds are signs**) with a kasra on the ta' in both of them in response to his saying: (*signs*) which is in the accusative case, and the others read them with a nominative case as a resumption, based on the fact that the Arabs say: I have money on you and your brother has money, they place the second in the accusative case and raise it, **for a people who are certain**, that there is no god but Him.

Tafsir al-Baidawi

4-**And in your creation and what He disperses of moving creatures**. It is not appropriate to connect *what* to the genitive pronoun, but rather to connect it to the complement to it in one of the two possibilities, because His dispersal, variety, and gathering of what completes one's livelihood and other things are evidence of the existence of the Chosen Creator. **Signs for a people who are certain** is based on the position of *in* and its name, and Hamzah, Al-Kisa'i, and Ya'qub read it in the accusative case based on the name.

Surat al-Jathiyah 45:5

And the alternation of night and day, and what God sends down from the sky of provision, thereby reviving the earth after its lifelessness, and the directing of the winds are signs for a people who reason.

Tafsir al-Jalalayn

5 - And in **the alternation of night and day** their coming and going **and what God sends down from the sky of provision** rain because it is the cause of provision **and revives thereby the earth after its lifelessness and the directing of the winds** turning them sometimes south and sometimes north and cold and hot **are signs for a people who understand** the evidence so they believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the people and their succession upon you, this one with its darkness and blackness and this one with its light and radiance, "and what God sends down from the sky of provision, which is the rain by which the earth brings forth the provisions and sustenance of the servants and His revival of the earth after its death: He says: So what He sends down from the sky of rain causes the dead earth to sprout until it shakes with plants and crops after its death,** meaning: after its drought and famine and its fate as a wasteland with no plants or crops in it.

And his saying, **And the direction of the winds,** means: And in His direction of the winds for you, sometimes north and sometimes south, sometimes east and sometimes west, for your benefit.

It has been said: He meant by its use as mercy one time and as punishment another time.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **And the direction of the winds,** he said: If He wills, He makes their direction a mercy, and if He wills, He makes them a torment.

And His statement, **Signs for a people who understand,** God Almighty says: In that are evidence and arguments from God for His creation of a people who understand God's arguments and understand what He admonished them with of signs and lessons.

Tafsir al-Qurtubi

God Almighty says: **And the alternation of night and day and what God sends down from the sky of provision** meaning rain. **And He revives thereby the earth after its lifelessness, and the direction of the winds are signs for a people who understand.** All of this has been presented in full in Al-Baqarah and other

verses. The reading of the general public **and what He disperses of living creatures at night and and the direction of the winds are signs** is in the nominative case in both of them. Hamza and Al-Kisa'i read the *ta'* in both of them, and there is no disagreement about the first one being in the accusative case as the subject of *in* and its predicate **in the heavens**. The reason for the kasra in the second *signs* is in conjunction with what it worked on, the estimation is, in your creation and what He disperses of living creatures there are signs. As for the third, it has been said that the reason for the accusative case in it is the repetition of *signs* because the speech is long, as you say: I struck Zayd, Zayd. And it has been said that it is based on what *in* worked on, estimating the deletion of *in*, the estimation is: and in the alternation of night and day there are signs, so *in* was deleted because it was mentioned before. Sibawayh recited regarding the deletion:

A man you think is a man, but a fire lit at night is a fire.

So, the deletion of *kull* added to the noun *naar* majrur was made because it was mentioned before. It was said that it is a case of connecting two operators, and Sibawayh did not permit it, but al-Akhfash and a group of Kufians permitted it. So, he connected *wa-ikhtilaf* to his saying: **And in your creation,** then he said, **And the turning of the winds are signs,** so it needs to be connected, so it was not able to take the place of two different operators, because if it took the place of a nominative and a *nasb*, it would be a nominative and a *nasb* in one case. As for the reading of the nominative, then it is based on the position of *in* with what it worked on. The grammarians have also required in that the connection to two operators, because it is the connection of *wa-ikhtilaf* to **and in your creation** and the connection of *ayat* to the position of the first *ayat*, but it is possible to repeat *fi*, and it is permissible to raise it on the separation from what precedes it, so it is raised by the beginning, and what precedes it is its predicate, and it is the connection of a sentence to a sentence. Al-Farra' reported the raising of *wa-ikhtilaf* and *ayat* together. The difference is the verses.

Tafsir Ibn Kathir

God the Almighty guides His creation to reflect on His favors and blessings, and His great power with which He created the heavens and the earth, and what is in them of different creatures, races, and types of angels, jinn, humans, animals, birds, beasts, wild animals, and insects, and what is in the sea of various kinds and the alternation of night and day in their continuous, never-ending succession, this one with its darkness and that one with its light, and what God the Blessed and Exalted sends down of the clouds of rain at the time of need for it, and He called it provision because through it provision is obtained, **And He revives thereby the earth after its death,** meaning after it had been lifeless with no vegetation or anything in it. And His Almighty saying: **And the directing of the winds,** meaning south and north, south and south, land and sea, night and day. Some of it is for rain, some of it is for pollination, some of it is food for the souls, and some of it is sterile and does not produce. God

Surat al-Jathiyah 45:5

And the alternation of night and day, and what God sends down from the sky of provision, thereby reviving the earth after its lifelessness, and the directing of the winds are signs for a people who reason.

Almighty said: First, **Signs for the believers**. Then they become certain, then they understand. This is a progression from a noble state to something more noble and higher. These verses are similar to the verse in Surat Al-Baqarah, which is the Almighty's saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people and what God has sent down from the sky of water and revived thereby the earth after its lifelessness and dispersed therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the sky and the earth are signs for a people who use reason." Ibn Abi Hatim mentioned here on the authority of Wahb ibn Munabbih a long, strange hadith about the creation of man from the four humors, and God knows best.

Fath al-Qadir

5- **And the alternation of night and day** is their succession or their difference in length and shortness. His statement: **And what God has sent down from the sky of provision** is connected to the difference. Provision is rain, because it is the cause of everything with which God provides His servants. The revival of the earth: the production of its vegetation, and its *death*: its being devoid of vegetation. *And* the meaning of **the changing of the winds** is that they blow sometimes from one direction and sometimes from another, sometimes it is hot and sometimes it is cold, sometimes it is beneficial and sometimes it is harmful.

Tafsir al-Baghawi

5. **And the alternation of night and day and what God sends down from the sky of provision**, meaning the rain that is the reason for the servants' provisions, **and thereby He revives the earth after its lifelessness and the directing of the winds are signs for a people who reason**.

Tafsir al-Baidawi

5- **And the alternation of night and day and what God sends down from the sky of provision** of rain and He called it provision because it is its cause. **And He revives thereby the earth after its lifelessness** its dryness. **And the changing of the winds** with the variation of their directions and conditions, and Hamzah and Al-Kisa'i read **and the changing of the wind**. "Signs for a people who understand **in it the two readings and they require the conjunction of two factors in and the beginning, or that except that it is implied in or the accusative** signs" is made specific or raised by implying it, and perhaps the difference in the three pauses is due to the difference in the verses in precision and clarity.

Surat al-Jathiyah 45:6

These are the verses of God which We recite to you in truth. Then in what statement after God and His verses will they believe?

Tafsir al-Jalalayn

6 - *Those* the mentioned verses **the verses of God** His proofs indicating His Oneness **We recite them** We narrate them **upon you the truth** related to **we recite** **Then in what statement after God** meaning His statement, which is the Qur'an **and His verses** His proofs **will they believe** meaning the disbelievers of Mecca, meaning they will not believe. And in a reading with the letter *ta*

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: These verses and proofs, O Muhammad, from your Lord to His creation, We recite them to you in truth. He says: We inform you of them in truth, not in falsehood, as the polytheists of your people inform you of their gods in falsehood, that they bring them closer to God. So what a bad statement, that you should believe after God and His verses! God the Most High says to those who associate others with Him: So which statement, O people, after this statement of God that He recites to you and His proofs with which He guides you to the Oneness of God, that you have no lord other than Him, would you believe if you deny His statement and His verses? This interpretation is according to the reading of those who read **you believe** as a way of addressing these words from God to the polytheists, and this is the general reading of the Kufi reciters. As for the reading of those who read it *believe* with the letter *ya*, its meaning is: In what message, O Muhammad, will these polytheists believe after the message of God that He recites to you and these verses that He alerted these polytheists to and reminded them of? This is the reading of the general readers of Medina and Basra. Both readings have a correct aspect and an understandable interpretation, so whichever reading that reader reads, he is right in our view, although I am more inclined to read it with the letter *ya* since it is in the context of verses that had preceded it as a statement, and that is His saying: **for a people who are certain and for a people who understand.**

Tafsir al-Qurtubi

The Almighty said: **These are the verses of God**, meaning these are the verses of God, meaning His arguments and proofs that indicate His Oneness and Power. **We recite them to you in truth**, meaning with the truth in which there is no falsehood or lie. It was read *yattaluhu* with a *ya*: **Then in what statement after God?** meaning after the statement of God, and it was said after His Qur'an. **And His verses will they believe?**

The general reading is with a *ya* as a statement. Ibn Muhaisin and Abu Bakr on the authority of Asim, Hamza, and Al-Kisa'i read *ta'minunu* with a *ta* as an address.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God**, meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth**, meaning they contain truth from truth. So if they do not believe in them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and sinner.** That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him**, that is, they are read to him, **then persists**, that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them**, that is, as if he had not heard them. **Then give him tidings of a painful punishment**, that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule**, that is, if he memorizes something from the Qur'an, he disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment**, that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell**, that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment.** Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

6- **These are the verses of God which We recite to you** meaning these verses mentioned are God's proofs and evidence. The place of **We recite them to you** is the accusative case of state, and it is permissible for it to be in the nominative case as the predicate of the demonstrative pronoun, and the verses of God are an explanation of it or a substitute for it. His saying: **with the truth** is a state of the subject of **we recite**, or of its object: meaning, truthful, or mixed with the truth. It is possible that the preposition *with* is for causality, so it is related to the verb itself. **Then in what statement after God and His verses will they believe?** meaning

Surat al-Jathiyah 45:6

These are the verses of God which We recite to you in truth. Then in what statement after God and His verses will they believe?

after the speech of God and after His verses. It was said that what is meant is: Then in what statement after the verses of God? And the mention of the noble name is only for the purpose of glorifying the verses, so it is from the category of: I admire Zayd and his generosity. It was said that what is meant is after the speech of God, which is the Qur'an, as in His saying: **God has sent down the best statement**, which is what is meant by the verses, and the conjunction is for the sake of the difference in title. The majority read **you believe** with the superlative, while Hamzah and Al-Kisa'i read it with the subjunctive. Meaning: They believe in any hadith, but it was presented before it because the question is at the beginning of the speech.

Tafsir al-Baghawi

6. **These are the verses of God which We recite to you in truth**, meaning that what We have related to you of the verses of God, We relate them to you in truth, **Then in what statement after God**, after the Book of God, **and His verses will they believe?** Ibn Amir, Hamza, Al-Kisa'i, Abu Bakr, and Ya'qub read: **(you believe)** with a ta', meaning say to them, O Muhammad: Then in what statement will you believe? The others read it with a ya'.

Tafsir al-Baidawi

6- **These are the verses of God** meaning those verses are His proofs. **We recite them to you** is a state whose agent has the meaning of indication. **In truth** is entangled with it or is entangled with it. **Then in what statement after God and His verses will they believe?** meaning after **the verses of God**. The name *God* is placed first for emphasis and glorification, as in your saying **I liked Zayd and his generosity**, or after the statement of *God*, which is in the Qur'an, as in the saying of the Most High: **God has sent down the best statement**, and **His verses** are His proofs that are recited, or the Qur'an. The conjunction is to distinguish between the two descriptions. The two Hijazis, Hafs, Abu Amr, and Ruh read **they believe** with a ya' to agree with what precedes it.

Surat al-Jathiyah 45:7

Woe to every slanderer and sinner.

Tafsir al-Jalalayn

7 - *Woe* a word of torment **for every slanderer** a liar **a sinner** who commits many sins.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: The valley flowing with the pus of the people of Hell for every liar, sinful, and slanderer of his Lord. **He hears the verses of God recited to him** meaning: He hears the verses of the Book of God being read to him **Then he persists** in his disbelief and sin, continuing upon it without repenting from it or turning back from it *Arrogant* towards his Lord because of His command and prohibition **As if he had not heard it** meaning: So give good tidings, O Muhammad, to this slanderer and sinner who has this description, of a torment from God for him *Painful* meaning painful in the fire of Hell on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: **Woe to every slanderer and sinner.** *Woe* is a valley in Hell, a threat to those who abandon the use of His verses for evidence. The slanderer is the liar, and slander is falsehood. *Sinful* means one who commits a sin. What is meant in what was narrated is: Al-Nadr ibn Al-Harith, and according to Ibn Abbas, it is Al-Harith ibn Kalda, and Al-Tha'labi narrated that it is Abu Jahl and his companions.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God**, meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth**, meaning they contain truth from truth. So if they do not believe in them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and sinner.** That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him**, that is, they are read to him, **then persists**, that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them**, that is, as if he had not heard them. **Then give him tidings of a painful punishment**, that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule**, that is, if he memorizes something from the Qur'an, he

disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment**, that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell**, that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment.** Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

7- **Woe to every slanderer and sinner** meaning every liar who commits many sins and does what is required of him, and woe is a valley in Hell.

Tafsir al-Baghawi

7. **Woe to every slanderer and sinner**, a liar and sinner, meaning: Al-Nadr ibn Al-Harith.

Tafsir al-Baidawi

7- **Woe to every slanderer** liar. *Sinful* one who commits many sins.

Surat al-Jathiyah 45:8

He hears the verses of God recited to him, then he persists in arrogance as if he had not heard them. So give him tidings of a painful punishment.

Surat al-Jathiyah 45:8

He hears the verses of God recited to him, then he persists in arrogance as if he had not heard them. So give him tidings of a painful punishment.

Tafsir al-Jalalayn

8 - **He hears the verses of God** the Qur'an **recited to him, then he persists** in his disbelief *arrogantly* refusing to believe **as if he had not heard them, so give him tidings of a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

We have already explained the Almighty's saying: "He hears the verses of God recited to him, then he persists in arrogance as if he had not heard them. So give him tidings of a painful punishment."

Tafsir al-Qurtubi

He hears the verses of God recited to him meaning the verses of the Qur'an, "then he persists in his disbelief, feeling too proud to submit. It is taken from the verb sarra sarra, meaning to tighten it. Ibn Abbas and others said its meaning. It was said that its origin is from the donkey's insistence on its pubis, meaning that it bends over it, bending its ears. "An **is from** ka'ana", a lightened form of the heavy form, as if he did not hear it. The pronoun is the pronoun of the matter, as in his saying:

As if a gazelle gives to Nader Al-Salam

The subject of the sentence is the accusative, meaning he insists like someone who does not listen. The meaning of this verse was mentioned in the beginning of Luqman, and the meaning of **give him tidings of a painful punishment** was mentioned in the cow.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God**, meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth**, meaning they contain truth from truth. So if they do not believe in them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and sinner**. That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him**, that is,

they are read to him, **then persists**, that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them**, that is, as if he had not heard them. **Then give him tidings of a painful punishment**, that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule**, that is, if he memorizes something from the Qur'an, he disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment**, that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell**, that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment**. Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

8- Then he described this liar with another attribute, saying: **He hears the verses of God recited to him**. It was said that *hears* is in the accusative case as a state, and it was said that it is a resumption, but the first is better. His saying: **are recited to him** is in the accusative case as a state, **then he persists** in his disbelief and remains as he was while he was *arrogant*, meaning he persists in his disbelief, feeling too proud to submit to the truth. Persistence is taken from the donkey's persistence on the pubis, which is when it bends over it, bending its ears. Muqatil said: If it hears something from the verses of the Qur'an, it takes it as a joke. The phrase **as if it had not heard it** is in the accusative case as a state, or is a resumption. *An* is the lightened form of the heavy one, and its subject is a deleted pronoun of matter. **Then give him tidings of a painful punishment**. This is from the category of mockery: meaning, give him tidings of a very painful punishment for his persistence, arrogance, and refusal to listen to the verses.

Tafsir al-Baghawi

8. "He hears the verses of God recited to him, then he persists in arrogance as if he had not heard them. So give him tidings of a painful punishment.

Tafsir al-Baidawi

8- He hears the verses of God recited to him, then he persists **persists in his disbelief**, arrogant" about believing in the verses. "Then **is used to exclude persistence after hearing the verses, as in His saying:**

He sees the depths and then visits them

As if he did not hear it" means as if he did. So he lightened the word and deleted the subject pronoun, and the sentence is in the position of a state, meaning he insists like someone who does not hear. "Then give him tidings of a painful punishment" for his insistence, and the tidings are based on the original or mockery.

Surat al-Jathiyah 45:9

And when he learns something of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

Surat al-Jathiyah 45:9

And when he learns something of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

Tafsir al-Jalalayn

9 - **And when he learns of Our verses** meaning the Qur'an **he takes them in ridicule** meaning mocking them *those* meaning the liars **will have a humiliating punishment** one of humiliation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when this wicked liar learns something of the verses of God, he takes them in ridicule.** He says: He takes those verses that he learned in ridicule, mocking them. This is like what Abu Jahl did when the verse was revealed: **Indeed, the tree of Zaqqum is food for the sinner.** (al-Dukhan 44:43-44) when he called for dates and butter and said: "Drink some of this. Muhammad promises you nothing but honey." And similar actions of theirs.

And His statement, **For them is a humiliating punishment,** the Most High says: These are the ones who do this action, and they are the ones who hear the verses of God recited to them, then they persist in their disbelief out of arrogance and take the verses of God which they were taught in ridicule. For them on the Day of Resurrection is a humiliating punishment from God that will humiliate them and disgrace them in the fire of Hell because they were in this world too arrogant to obey God and follow His verses. And the Most High said, *Those*, in the plural, and the speech had occurred before that to return the speech to the meaning of *all* in His statement, **Woe to every slanderer and sinner.**

Tafsir al-Qurtubi

The Almighty said: **And when he learns something of Our signs, he takes it in ridicule.** Similar to His statement about Zaqqum: It is the dates and the olives, and His statement about the keepers of Hell: If there are nineteen, then I will meet them alone. **For those is a humiliating punishment.** Humiliating and disgraceful.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God,** meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth,** meaning they contain truth from truth. So if they do not believe in

them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and sinner.** That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him,** that is, they are read to him, **then persists,** that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them,** that is, as if he had not heard them. **Then give him tidings of a painful punishment,** that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule,** that is, if he memorizes something from the Qur'an, he disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment,** that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell,** that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment.** Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

9- **And if he learns something of Our signs,** the majority read it as *knows* with a fatha on the 'ayn and a kasra on the lam, lightened, in the active form. Qatadah and Matar al-Warraq read it as a passive form. The meaning is that if he learns something of God's signs, **he takes it** meaning the signs **in ridicule.** It was said that the pronoun in **takes it** refers to something, because it refers to the signs, but the former is more appropriate. The reference in His statement, *those* is to every liar who is described by those characteristics. **For them is a humiliating punishment** because of what they did of persisting and being arrogant about hearing God's signs and taking them in ridicule. A humiliating punishment is one that includes humiliation and disgrace.

Tafsir al-Baghawi

9. **And if he learns of Our verses,** Muqatil said: of the Qur'an, "he takes it in ridicule. Those will have a

humiliating punishment.” He mentioned the plural form in response to *al* in his statement: **for every slanderer and sinner.**

Tafsir al-Baidawi

9- **And if he learns something of Our verses**, and if something of **Our verses** reaches him and he knows that it is from them, **he takes it in ridicule**, for this reason, without seeing in it what is appropriate for ridicule. The pronoun refers to **Our verses**, and its benefit is to indicate that if he hears a statement and knows that it is from the verses, he will rush to ridicule all of the verses and not limit himself to what he heard, or to something because it is in the meaning of the verse. **For those is a humiliating punishment.**

Surat al-Jathiyah 45:10

Behind them is Hell, and what they have earned will not avail them at all, nor what they have taken as protectors besides God. And for them is a great punishment.

Surat al-Jathiyah 45:10

Behind them is Hell, and what they have earned will not avail them at all, nor what they have taken as protectors besides God. And for them is a great punishment.

Tafsir al-Jalalayn

10 - **Behind them** meaning in front of them because they are in this world (is Hell. And nothing will avail them what they have earned) of money and deeds **nor what they have taken besides God** meaning idols (as protectors. And for them is a great punishment)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And from behind these mockers of the verses of God** meaning from before them. We have already explained the reason for which it is said that what is before you is behind you in the past, so that there is no need to repeat it. He says: **Before them is the fire of Hell, they will enter it, and what they have earned will not avail them at all** meaning: **And what they have earned will not avail them at all from the punishment of Hell when they are punished by it.** His statement, **nor what they have taken besides God as protectors** means: **nor their gods which they worshipped besides God and their leaders** - and they are the ones whom they obeyed in disbelief in God, and took them as helpers in this world - will not avail them at all from the punishment of Hell on that Day. **And for them is a great punishment** meaning: And for them from God on that Day in Hell is a great punishment.

Tafsir al-Qurtubi

The Almighty's saying: **Behind them is Hell** meaning behind what they are in of arrogance in this world and haughtiness about the truth is Hell. Ibn Abbas said: **Behind them is Hell** meaning in front of them. Similar to this is: **Behind him is Hell, and he will be given to drink from purulent water** (Ibrahim 14:16), meaning in front of him. He said:

Is there not behind me, if my death is delayed, a lesson with the children, crawling like an eagle?

And what they have earned will not avail them at all meaning money and children. Similar to this is: **Their wealth and children will not avail them at all against God** (al-Mujadilah 58:17) meaning money and children, **nor what they have taken as protectors besides God** meaning idols, **and for them is a great punishment** meaning permanent and painful.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God**, meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth**, meaning they contain truth from truth. So if they do not believe in them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and sinner**. That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him**, that is, they are read to him, **then persists**, that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them**, that is, as if he had not heard them. **Then give him tidings of a painful punishment**, that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule**, that is, if he memorizes something from the Qur'an, he disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment**, that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell**, that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment**. Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

10- **Behind them is Hell** meaning behind what they are in of being arrogant about the world and being haughty about the truth is Hell, for it is in front of them because they are facing it, and He used the expression *behind* to mean **in front**, like His saying: **Behind him is Hell** and the saying of the poet:

Isn't he behind me if my death is delayed?

It was said that it was made in consideration of their turning away from it as if it were behind them. **And what they have earned will not avail them at all** meaning that what they have earned of their wealth and children will not ward off from them anything of

God's punishment, nor will it benefit them in any way. **And what they have taken besides God as protectors** is conjoined with what they have earned: meaning that what they have taken besides God as protectors from the idols will not avail them at all. *Ma* in both places is either a source or a relative pronoun, and the addition of *la* in the second sentence is for emphasis. **And for them is a great punishment** in Hell, which is behind them.

Tafsir al-Baghawi

10. **Behind them**, in front of them, **is Hell**, meaning that in this world they will enjoy their wealth, and in the Hereafter they will enter the Fire. **And what they have earned will not avail them at all, nor will what they have taken as protectors besides God**, nor what they have worshipped besides God of gods. **And for them is a great punishment.**

Tafsir al-Baidawi

10- **Behind them is Hell** in front of them because they are heading towards it. Or behind them because it is after their appointed times. **And nothing will avail them** nor will it ward off from them **what they have earned** of wealth and children *anything* of God's punishment. **Nor what they have taken as protectors besides God** meaning idols. **And for them is a great punishment** that they will not be able to bear.

Surat al-Jathiyah 45:11

This is guidance, and those who disbelieve in the verses of their Lord will have a painful punishment.

Surat al-Jathiyah 45:11

This is guidance, and those who disbelieve in the verses of their Lord will have a painful punishment.

Tafsir al-Jalalayn

11 - *This* Qur'an **is guidance** from misguidance **and those who disbelieve in the verses of their Lord will have a painful punishment** a portion of torment that is, a painful torment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This Qur'an which We sent down to Muhammad is guidance. He says: It is a statement and proof of the truth that guides to the straight path, whoever follows it and acts in accordance with what is in it. **And those who disbelieve in the signs of their Lord.** He says: And those who denied the signs in the Qur'an that indicate the truth and did not believe in them, for them is a painful punishment on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty's saying: **This is guidance** is a subject and a predicate, meaning the Qur'an. Ibn Abbas said: It means everything that Muhammad, peace and blessings be upon him, brought. **And those who disbelieve in the signs of their Lord** meaning they denied His proofs, **for them is a punishment of a painful torment.** The torment is the torment, meaning for them is a punishment of a painful torment. The evidence for this is the Almighty's saying: **So We sent down upon those who did wrong a punishment from the sky** (Al-Baqarah 2:59), meaning a torment. It was said: The filthy torment is like the unclean, it is like the Almighty's saying: **And he is given to drink of festering water** (Ibrahim 14:16), meaning for them is a punishment from drinking the filthy drink. Ibn Muhaysin pronounced the damma on the ra' of rajaz wherever it occurred. Ibn Kathir, Ibn Muhaysin, and Hafs read *'alim* in the nominative case, meaning for them is a painful punishment from rajaz. The rest read it in the genitive case as a description of the torment.

Tafsir Ibn Kathir

God Almighty says: **These are the verses of God**, meaning the Qur'an, with its arguments and clear proofs. **We recite them to you in truth**, meaning they contain truth from truth. So if they do not believe in them and do not submit to them, then what message will they believe in after God and His verses? Then God the Almighty said: **Woe to every slanderer and**

sinner. That is, a slanderer in his speech, a liar, a slanderer, a sinner in his actions, and whose heart is a disbeliever in the verses of God. For this reason, He said: **He hears the verses of God recited to him**, that is, they are read to him, **then persists**, that is, in his disbelief and denial out of arrogance and stubbornness, **as if he had not heard them**, that is, as if he had not heard them. **Then give him tidings of a painful punishment**, that is, inform him that he will have a painful and hurtful punishment with God the Almighty on the Day of Resurrection. **And when he learns something of Our verses, he takes it in ridicule**, that is, if he memorizes something from the Qur'an, he disbelieves in it and takes it in mockery and ridicule. **For those is a humiliating punishment**, that is, in return for belittling and mocking the Qur'an. For this reason, Muslim narrated in his Sahih on the authority of Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy would reach him. Then he explained the punishment that would befall him on the Day of Resurrection, saying: **Behind them is Hell**, that is, everyone who is characterized by that will become..." To Hell on the Day of Resurrection. **And what they have earned will not avail them at all** meaning, their wealth and children will not benefit them. **And what they have taken as protectors other than God** meaning, the gods they worshipped other than God will not avail them at all. **And for them is a great punishment.** Then God, the Blessed and Exalted, said: **This is guidance** meaning the Qur'an. **And those who disbelieve in the verses of their Lord will have a punishment of painful punishment** meaning the painful, agonizing punishment. And God, the Exalted, the Majestic, knows best.

Fath al-Qadir

11- **This is guidance** is a renewed sentence consisting of a subject and a predicate, meaning this Qur'an is guidance for those who are guided by it. **And those who disbelieve in the verses of their Lord** of the Qur'an, **for them is a punishment of a painful punishment.** A punishment is the most severe punishment. The majority of scholars read *painful* in the accusative case as an attribute of a punishment. Ibn Kathir, Hafs, and Ibn Muhaysin read it in the nominative case as an attribute of a punishment.

Tafsir al-Baghawi

11. *This*, meaning this Qur'an, **is guidance**, a statement against misguidance, **and those who disbelieve in the verses of their Lord will have a painful punishment.**

Tafsir al-Baidawi

11- **This is guidance** referring to the Qur'an and indicated by His statement: **And those who disbelieve**

in the verses of their Lord will have a punishment of painful torment. Ibn Kathir, Yaqub, and Hafs read *painful* with the nominative case, and *punishment* is the most severe torment.

Surat al-Jathiyah 45:12

It is God who has subjected the sea to you so that ships may sail through it by His command and that you may seek of His bounty and perhaps you will be grateful.

Surat al-Jathiyah 45:12

It is God who has subjected the sea to you so that ships may sail through it by His command and that you may seek of His bounty and perhaps you will be grateful.

Tafsir al-Jalalayn

12 - **God is He who has subjected the sea to you so that ships may sail through it by His command** with His permission **and that you may seek through trade of His bounty and perhaps you will be grateful**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O people, God is He to Whom no deity is due except Him, Who has bestowed upon you these blessings which He has explained to you in these verses, namely that He **subjected the sea to you so that ships may sail through it by His command** for your livelihood and your movement through the lands to seek His bounty therein and so that you may thank your Lord for subjecting that to you, so that you may worship Him and obey Him in what He commands you and what He forbids you.

Tafsir al-Qurtubi

The Almighty says: **It is God who has subjected the sea to you so that ships may sail through it by His command and that you may seek of His bounty and that you may be grateful.** He mentioned the perfection of His power and the completion of His blessings upon His servants, and explained that He created what He created for their benefit.

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His servants in what He has subjected to them of the sea **that the ships may sail** by His command. For He is the One who commanded the sea to carry them **and that you may seek of His bounty** that is, in trade and earnings **and that you may be grateful** that is, for obtaining the benefits brought from distant regions. Then the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth** that is, of the planets, mountains, seas, and rivers, and everything that you benefit from, that is, all from His bounty, kindness, and grace. For this reason, He said: **all from Him** that is, from Him alone, with no partner in that, as the Almighty said: **And whatever blessing you have is from God; then when harm**

touches you, to Him you cry for help. Ibn Jarir narrated, via Al-Awfi, from Ibn Abbas, may God be pleased with them both, that God the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him** everything is from God. That name contains one of His names, so all of that is from Him and no one disputes it, and it was confirmed that it is thus. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Asqalani told us, al-Faryabi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal ibn Amr, on the authority of Abu Araka, who said: A man asked Abdullah ibn Amr **may God be pleased with them both: From what did He create creation?** He said: **From light, fire, darkness, and dust.** He said: **Go to Ibn Abbas may God be pleased with them both and ask him.** So he went to him and said the same thing to him. Ibn Abbas said: **Go back to Him and ask Him from what He created all of that.** So he went back to him and asked him, and he recited: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.** This is a strange narration and it contains something objectionable: **Indeed in that are signs for a people who give thought.**

God the Almighty says: **Tell those who have believed to forgive those who do not expect the days of God.** That is, to pardon them and endure the harm from them. This was at the beginning of Islam. They were commanded to be patient in the face of the harm caused by the polytheists and the People of the Book so that this would be a way to win them over. Then, when they persisted in their stubbornness, God prescribed fighting and jihad for the believers. This is how it was narrated on the authority of Ibn Abbas **may God be pleased with him** and Qatadah. Mujahid said: **not expecting the days of God** means they will not attain God's blessings. God the Almighty says: **That He may reward a people for what they used to earn.** That is, if you pardon them in this world, then God the Almighty will reward them for your bad deeds in the Hereafter. For this reason, God the Almighty says: "Whoever does righteousness does so for [his own] soul; and whoever does evil does so against it. Then to your Lord you will be returned." That is, you will return to Him on the Day of Resurrection and present your deeds to Him, and He will reward you for the good and the bad. And God the Almighty knows best.

Fath al-Qadir

12- **God is He who has subjected the sea to you** meaning He made it in a way that enables you to ride it **so that ships may sail therein by His command** meaning with His permission and decree for you **and that you may seek of His bounty** sometimes by trade, diving for pearls, processing fish, and other things **and that you may be grateful** meaning so that you may be grateful for the blessings that you obtain because of this subjecting of the sea.

Tafsir al-Baghawi

12. It is God who has subjected the sea to you that ships may sail therein by His command and that you may seek of His bounty; and perhaps you will be grateful.

Tafsir al-Baidawi

12- It is God who has subjected the sea to you by making it smooth-surfaced so that even porous materials, such as wood, can float on it, and it does not prevent diving into it. **That ships may sail therein by His command** by subjecting it, and you are riding them. **And that you may seek of His bounty** trade, diving, hunting, and other things. **And that you may be grateful** for these blessings.

Surat al-Jathiyah 45:13

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

Surat al-Jathiyah 45:13

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

Tafsir al-Jalalayn

13 - **And He has subjected to you whatever is in the heavens** of the sun, moon, stars, water, and other things **and whatever is on the earth** of animals, trees, plants, rivers, and other things, meaning He created that for your benefit **all of it as an emphasis from Him** a state, meaning He subjected it as being from Him, the Most High. **Indeed in that are signs for a people who reflect** in them and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And He has subjected to you whatever is in the heavens** of the sun, moon, and stars **and whatever is on the earth** of animals, trees, mountains, inanimate objects, and ships for your benefit and interests **all from Him**. God the Almighty says: All of the blessings that I have mentioned to you, O people, are blessings upon you from God, which He has bestowed upon you, and favors from Him that He has bestowed upon you, and all of them are from Him and from His favors, so do not associate partners with Him in your polytheism, but rather single Him out in thanks and worship, and dedicate divinity to Him alone, for you have no god but Him.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him**. He says, everything is from God, and that name contains one of His names, so all of that is from Him, and no one disputes with Him about it. And I am certain that it is so.

And His statement, **Indeed in that are signs for a people who give thought**, God Almighty says: Indeed in God's subjecting to you is what He has informed you, O people, that He has subjected to you in these two verses. **There are signs**, he says: signs and indications that you have no god but Him, who has bestowed these blessings upon you and subjected to you these things that no one but Him is able to subject to, for a people who reflect on God and His proofs and evidence, and take heed from them and learn a lesson if they ponder them and think about them.

Tafsir al-Qurtubi

The Almighty's saying: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** means that this is His doing, His creation, His kindness and His bounty. Ibn Abbas, Al-Jahdary and others read **all of it as a favor** with a kasra on the meem, a shaddah on the noon and a tanween on the ha', in the accusative case as a source. Abu Amr said: And this is how I heard Muslimah read it *manna* meaning favor and generosity. And from Muslimah bin Muharib also **all of it as a favor** with the addition of the manna to the pronoun ha', and according to Abu Hatim it is the predicate of a deleted subject, meaning that, or it is from Him. And the reading of the group is clear: **Indeed in that are signs for a people who give thought**.

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His servants in what He has subjected to them of the sea **that the ships may sail** by His command. For He is the One who commanded the sea to carry them **and that you may seek of His bounty** that is, in trade and earnings **and that you may be grateful** that is, for obtaining the benefits brought from distant regions. Then the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth** that is, of the planets, mountains, seas, and rivers, and everything that you benefit from, that is, all from His bounty, kindness, and grace. For this reason, He said: **all from Him** that is, from Him alone, with no partner in that, as the Almighty said: **And whatever blessing you have is from God; then when harm touches you, to Him you cry for help**. Ibn Jarir narrated, via Al-Awfi, from Ibn Abbas, may God be pleased with them both, that God the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him** everything is from God. That name contains one of His names, so all of that is from Him and no one disputes it, and it was confirmed that it is thus. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Asqalani told us, al-Faryabi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal ibn Amr, on the authority of Abu Araka, who said: A man asked Abdullah ibn Amr **may God be pleased with them both: From what did He create creation?** He said: **From light, fire, darkness, and dust**. He said: **Go to Ibn Abbas may God be pleased with them both and ask him**. So he went to him and said the same thing to him. Ibn Abbas said: **Go back to Him and ask Him from what He created all of that**. So he went back to him and asked him, and he recited: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him**. This is a strange narration and it contains something objectionable: **Indeed in that are signs for a people who give thought**.

God the Almighty says: **Tell those who have believed to forgive those who do not expect the days of God.** That is, to pardon them and endure the harm from them. This was at the beginning of Islam. They were commanded to be patient in the face of the harm caused by the polytheists and the People of the Book so that this would be a way to win them over. Then, when they persisted in their stubbornness, God prescribed fighting and jihad for the believers. This is how it was narrated on the authority of Ibn Abbas **may God be pleased with him** and Qatadah. Mujahid said: **not expecting the days of God** means they will not attain God's blessings. God the Almighty says: **That He may reward a people for what they used to earn.** That is, if you pardon them in this world, then God the Almighty will reward them for your bad deeds in the Hereafter. For this reason, God the Almighty says: "Whoever does righteousness does so for [his own] soul; and whoever does evil does so against it. Then to your Lord you will be returned." That is, you will return to Him on the Day of Resurrection and present your deeds to Him, and He will reward you for the good and the bad. And God the Almighty knows best.

Fath al-Qadir

13- **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.** That is, He has subjected to His servants whatever He created in His heavens and earth, which is related to their interests and through which their livelihoods are sustained. Among the heavenly creations He has subjected to them are the sun, the moon, the bright stars, the rain, the clouds, and the winds. The accusative case of *all* is in the hal of **what is in the heavens and what is on the earth** or to emphasize it. His statement: **from Him** may be related to something omitted which is an attribute of *all*: that is, created from Him. It may also be related to *subjugated*, or it may be a hal of **what is in the heavens**, or a predicate of an omitted subject. The meaning is that all of that is a mercy from Him to His servants. **Indeed in that mentioned of subjection are signs for a people who give thought.** He specified those who give thought because only those who give thought will benefit from them, as they move from thought to using them as evidence for monotheism.

Tafsir al-Baghawi

13. **And He has subjected to you whatever is in the heavens and whatever is on the earth**, and the meaning of *subjugating* is that He created them for their own benefits.

It is subject to us so that we may benefit from it, **all from Him**, so do not make rivals to God. Ibn Abbas said: **all from Him**, all of that is mercy from Him. Al-Zajjaj said: All of that is favor and kindness from Him. **Indeed in that are signs for a people who reflect.**

Tafsir al-Baidawi

13- **And He has subjected to you whatever is in the**

heavens and whatever is on the earth - all of it by creating them to be beneficial to you. **From Him** is a state of *what* meaning He subjected these things as being from Him, or a predicate of something omitted, meaning they are all from Him, or for **what is in the heavens** "He has subjected to you" is a repetition for emphasis or for **what is on the earth**, and it was read from Him as the object for it and from Him as the subject **He subjected** as a metaphorical attribution or a predicate of something omitted. **Indeed in that are signs for a people who give thought** to His creations.

Surat al-Jathiyah 45:14

Tell those who believe to forgive those who do not expect the days of God so that He may recompense a people for what they used to earn.

Surat al-Jathiyah 45:14

Tell those who believe to forgive those who do not expect the days of God so that He may recompense a people for what they used to earn.

Tafsir al-Jalalayn

14 - **Tell those who have believed to forgive those who do not expect** fear the days of God His events, that is, forgive the disbelievers for the harm they caused you, and this was before the command to fight them **that He may reward** that is, God, and in a reading with the letter *nun* **a people for what they used to earn** of forgiving the disbelievers for their harm.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who have believed in God and followed you, that they forgive those who do not fear God's wrath, His events, and His punishment if they harm or hurt them. **That He may recompense a people for what they used to earn.** He says that God may recompense those polytheists whom He harms in the Hereafter, and that His punishment may befall them for what they used to earn in this world of sin, and then for harming the people of faith in God.

And in a similar manner to what we said in interpreting that, the people of interpretation said.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas, regarding His statement, **Tell those who have believed to forgive those who do not expect the days of God so that He may recompense a people for what they used to earn,** he said: The Prophet of God, may God bless him and grant him peace, would turn away from the polytheists when they harmed him, mocked him, and called him a liar. Then God, the Almighty, commanded him to fight all of the polytheists, so this was one of the abrogated verses.

Muhammad bin Amr told me, he said: Abu Al-Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **For those who do not expect the days of God,** he said: They do not care about God's blessings or God's punishments.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They do not expect the days of God.** He said: They do not care about the blessings of God. This verse was abrogated by God's

command to fight the polytheists. We only said: it was abrogated because of the consensus of the people of interpretation that this is the case.

Who said that?

We have mentioned the narration on this from Ibn Abbas.

Yashar narrated to us, he said: Saeed narrated to us on the authority of Qatada regarding his statement, **Tell those who have believed to forgive those who do not expect the days of God,** he said: It was abrogated by what is in Al-Anfal, **But if you should overtake them in war, disperse by them those behind them that perhaps they will remember.** al-Anfal 8:57. And in Bara'ah, **Fight the polytheists all together as they fight you all together.** al-Tawbah 9:36. He commanded that they be fought until they testify that there is no god but God and that Muhammad is the Messenger of God.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Tell those who believe to forgive those who do not expect the days of God,** he said: It was abrogated by **Kill the polytheists** (al-Tawbah 9:5).

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who told us that Ubaid said: I heard Ad-Dahhak say about His statement, **Tell those who believe to forgive those who do not expect the days of God,** that this is abrogated. God commanded fighting them in Surat Bara'ah.

Ibn Hamid told us: Hakam told us: Anbasa told us on the authority of someone who mentioned it on the authority of Abu Salih: **Tell those who believe to forgive those who do not expect the days of God.** He said: It was abrogated by what is in al-Hajj 22: **Permission to fight is given to those who are being fought against because they were wronged.** al-Hajj 22:39

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said, regarding His statement, **Tell those who believe to forgive those who do not expect the days of God,** he said: And these polytheists said, he said: And this was abrogated and jihad against them and harshness upon them was made obligatory.

He made his statement **they forgive** definite by likening it to the condition and the reward, but it is not like it, but because it appears in the speech in its example, so it was Arabized in its Arabization, and the explanation of it was mentioned before.

The reciters differed in their reading of His statement **li-yajzi qawman**. Some of the reciters of Medina, Basra and Kufa read it *li-yajzi* with a *ya'* as a statement from God that He will reward them and recompense them. Some of the general reciters of Kufa read it *li-jazzi* with a noon as a statement from God about Himself. It was mentioned from Abu Ja'far al-Qari' that he used to read it **li-jazzi qawman** according to the method of what does not name its agent, which is a mistake according to the method of Arabic speech, unless he meant:

li-jazzi al-jaz'a qawman by implying the reward, and he made it the nominative case of *li-jazzi*, so that would be a way of reading it, even if it is far-fetched.

The correct statement in this regard, in our view, is that reading it with a ya and a noon, as you mentioned, is permissible, regardless of which of the two readings the reader recites. As for reading it as you mentioned from Abu Ja'far, it is not permissible in my view for two reasons: First, it is contrary to what the authoritative reciters are upon, and it is not permissible in my view, contrary to what is widely reported among them.

The second is after it from the health in Arabic except for the dislike of speaking in a way that is not known from its aspect.

Tafsir al-Qurtubi

The Almighty's saying: **Tell those who believe to forgive** is in the subjunctive mood as an answer to *say* in imitation of a condition and a consequence, like your saying, **Get up and you will find good**. It was said that it is with the deletion of the lam, and it was said that it means **Tell them to forgive and they will forgive**. So it is an answer to an omitted command that the speech indicated, as Ali ibn Isa said and Ibn al-Arabi chose. The verse was revealed because a man from Quraysh cursed Umar ibn al-Khattab and he wanted to beat him. Ibn al-Arabi said: This is not authentic. Al-Wahidi, al-Qushayri and others mentioned on the authority of Ibn Abbas: The verse was revealed about Umar with Abdullah ibn Ubayy in the Battle of Banu al-Mustaliq, as they camped at a well called al-Marisi', so Abdullah sent his slave to draw water, but he was slow to come to him, so he said: What kept you? He said: The servant of Umar ibn al-Khattab sat at the mouth of the well, and did not let anyone draw water until he had filled the water skins of the Prophet (peace and blessings of God be upon him) and Abu Bakr, and had filled the water skins of his master. Abdullah said: Our example and the example of these people is as it is said: Fatten your dog and it will eat you. When what he said reached Umar **may God be pleased with him**, he took up his sword, intending to go to him to kill him. Then God revealed this verse. This is the narration of Ata' from Ibn Abbas, and Maimun ibn Mihran narrated from him that he said: "When the verse 'Who is it that would loan God a goodly loan?' (Al-Baqarah 2:245) was revealed, a Jew in Madinah called Phinehas said: 'I need the Lord of Muhammad!' He said: When Umar heard that, he took up his sword and went out in search of him. Then Gabriel (peace be upon him) came to the Prophet (peace and blessings of God be upon him) and said: 'Your Lord says to you: Tell those who believe to forgive those who do not expect the days of God.' I know that Umar took up his sword and went out in search of the Jew, so the Messenger of God (peace and blessings of God be upon him) sent someone to follow him. When he came, he said: 'O Umar! Put down your sword. He said: O Messenger of God, you have spoken the truth. I bear witness that you have been sent with the truth. He said: Your Lord says, "Tell those who believe to forgive those who do not expect the days of God." He said: No harm! By He who sent you with the truth, you will not see anger on

my face.

I said: What Al-Mahdawi and An-Nahhas mentioned is the narration of Ad-Dahhak on the authority of Ibn Abbas, and it is the saying of Al-Qurazi and As-Suddi, and based on this the abrogation in the verse is correct, and that the verse was revealed in Madinah or during the raid of Banu Al-Mustaliq, so it is not abrogated. The meaning of **they forgive** is that they pardon and overlook, and the meaning of **they do not hope for the days of God** is that they do not hope for His reward. It was said: that is, they do not fear the wrath and punishment of God. It was said: hope means fear, like His saying: **What is the matter with you that you do not hope for God with majesty?** (Nuh 71:13), meaning you do not fear His greatness, and the meaning is: you do not fear like the punishment of the past nations, and the days are used to express events. It was said: they do not hope for God's victory for His friends and His punishment of His enemies. It was said: the meaning is they do not fear the al-Qiyamah 75: **That He may reward a people for what they used to earn**. The general reading is *li-jazi* with a ya' meaning that God may reward. Hamza, Al-Kisa'i and Ibn 'Amir read *linjazi*. With the letter *nun* for emphasis. Abu Ja'far, Al-A'raj, and Shaiba read **li-jazi with a dammah on the ya' and a fathah on the zay for the passive verb, (wa qawman** in the accusative case. Abu 'Amr said: This is an obvious mistake. Al-Kisa'i said: Its meaning is that He may reward a people with the reward. Similar to it is: **And thus do We save the believers** (Al-Anbiya': 18), according to the reading of Ibn 'Amir and Abu Bakr in Surat Al-Anbiya'. The poet said:

If a female camel gave birth to a puppy, the puppy would curse all dogs.

Any insult

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His servants in what He has subjected to them of the sea **that the ships may sail** by His command. For He is the One who commanded the sea to carry them **and that you may seek of His bounty** that is, in trade and earnings **and that you may be grateful** that is, for obtaining the benefits brought from distant regions. Then the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth** that is, of the planets, mountains, seas, and rivers, and everything that you benefit from, that is, all from His bounty, kindness, and grace. For this reason, He said: **all from Him** that is, from Him alone, with no partner in that, as the Almighty said: **And whatever blessing you have is from God; then when harm touches you, to Him you cry for help**. Ibn Jarir narrated, via Al-Awfi, from Ibn Abbas, may God be pleased with them both, that God the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him** everything is from God. That name contains one of His names, so all of that is from Him and no one disputes it, and it was confirmed that it is thus. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Asqalani told us, al-Faryabi told us, on the authority of Sufyan, on

Surat al-Jathiyah 45:14

Tell those who believe to forgive those who do not expect the days of God so that He may recompense a people for what they used to earn.

the authority of al-A'mash, on the authority of al-Minhal ibn Amr, on the authority of Abu Araka, who said: A man asked Abdullah ibn Amr **may God be pleased with them both: From what did He create creation?** He said: **From light, fire, darkness, and dust.** He said: **Go to Ibn Abbas may God be pleased with them both and ask him.** So he went to him and said the same thing to him. Ibn Abbas said: **Go back to Him and ask Him from what He created all of that.** So he went back to him and asked him, and he recited: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.** This is a strange narration and it contains something objectionable: **Indeed in that are signs for a people who give thought.**

God the Almighty says: **Tell those who have believed to forgive those who do not expect the days of God.** That is, to pardon them and endure the harm from them. This was at the beginning of Islam. They were commanded to be patient in the face of the harm caused by the polytheists and the People of the Book so that this would be a way to win them over. Then, when they persisted in their stubbornness, God prescribed fighting and jihad for the believers. This is how it was narrated on the authority of Ibn Abbas **may God be pleased with him** and Qatadah. Mujahid said: **not expecting the days of God** means they will not attain God's blessings. God the Almighty says: **That He may reward a people for what they used to earn.** That is, if you pardon them in this world, then God the Almighty will reward them for your bad deeds in the Hereafter. For this reason, God the Almighty says: "Whoever does righteousness does so for [his own] soul; and whoever does evil does so against it. Then to your Lord you will be returned." That is, you will return to Him on the Day of Resurrection and present your deeds to Him, and He will reward you for the good and the bad. And God the Almighty knows best.

Fath al-Qadir

14- **Tell those who have believed to forgive** i.e. tell them to forgive, so they will be forgiven **those who do not expect the days of God** It was said that this is with the deletion of the lam, and the meaning is: tell them to forgive. The meaning is: tell them to overlook those who do not expect God's punishment of His enemies: i.e. they do not anticipate it. The meaning of hope here is fear, and it was said that it has its literal meaning. The meaning is: they do not expect His reward at the times that God has set for the reward of the believers, and the first is more appropriate. Days are used to express events, as mentioned previously in the interpretation of His statement: **and remind them of the days of God.** Muqatil said: they do not fear the like of God's punishment of the past nations, because they do not believe in Him, so they do not fear His punishment. It was said that the meaning is: they do not hope for God's victory for His friends and His punishment of His enemies, and it was said that they do not fear the resurrection. It was said that the verse was abrogated by the verse of the sword: **That He may reward a people for what they used to earn.** Ibn Amir, Hamza, and Al-Kisa'i read *linjazi* with a noon, meaning

that we may reward. The remaining seven read it with a lower case ending in the active voice: meaning that God may reward. Abu Ja'far, Shaiba, and Asim read it with a lower case ending in the passive voice with the accusative case of qawman. It was said that the representative of the subject is the source of the verb, meaning that God may reward a people. It was also said that the representative is the preposition and noun as in the saying of the poet:

If a poor woman gave birth to a puppy, the puppy would curse all dogs.

Al-Akhfash and the Kufians permitted this, but the Basrans forbade it. The sentence explains the command to forgive. What is meant by the people are the believers. They were commanded to forgive so that God may reward them on the Day of Resurrection for the good deeds they earned in this world, which include patience in the face of the harm caused by the disbelievers, overlooking them by suppressing anger, and enduring hardship. It was also said that the meaning is: so that He may reward the disbelievers for the evil deeds they did, as if he said: Do not reward them, so that we may reward them. The former is more appropriate.

Tafsir al-Baghawi

14. **Tell those who have believed to forgive those who do not expect the days of God**, meaning they do not fear the events of God nor do they care about His vengeance. Ibn Abbas and Muqatil said: It was revealed about Umar ibn al-Khattab, may God be pleased with him, because a man from Banu Ghifar insulted him in Mecca, so Umar, may God be pleased with him, wanted to strike him, so God revealed this verse and commanded him to forgive him.

Al-Qurazi and Al-Suddi said: It was revealed about some of the companions of the Messenger of God (peace and blessings of God be upon him) from the people of Mecca who were suffering severe harm from the polytheists before they were ordered to fight. They complained about that to the Messenger of God (peace and blessings of God be upon him), so God revealed this verse, which was then abrogated by the verse on fighting. **That He may reward a people.** Ibn Amir, Hamza, and Al-Kisa'i read *linjazi* with a noon, while the others read it with a ya', meaning that God may reward. Abu Ja'far read *lijazi* with a damma on the first ya', a sukoon on the second, and a fatha on the zay. Abu Amr said: This is a mistake. Al-Kisa'i said: Its meaning is that He may reward a people **for what they used to earn.**

Tafsir al-Baidawi

14- **Tell those who have believed to forgive.** The predicate was omitted because the answer indicated it, and the meaning is, tell them to forgive, so they will

forgive, i.e., pardon and overlook. **For those who do not expect the days of God.** They do not anticipate His attacks on His enemies, as they say, **the days of the Arabs** for their attacks, or they do not hope for the times that God has set for the victory of the believers and their reward and promised them. The verse is about Umar, may God be pleased with him, who was insulted by Ghaffari, so he intended to strike him. It was said that it was abrogated by the verse about fighting. **That He may reward a people for what they used to earn.** The reason for the command, and the people are the believers or the disbelievers or both, so the repetition is for glorification or belittling or commonality, and earning is forgiveness or offense or what includes both. Ibn Amir, Hamza, and Al-Kisa'i read *lanjazi* with a *nun*. It was also read **lijazi qawm** and **lijazi qawman**, meaning **to reward good or evil** or *reward*. I mean what one is rewarded with, not the source, because the attribution to it, especially with the direct object, is weak.

Surat al-Jathiyah 45:15

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. Then to your Lord you will be returned.

Surat al-Jathiyah 45:15

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. Then to your Lord you will be returned.

Tafsir al-Jalalayn

15 - **Whoever does righteousness does so for his own soul** he does it **and whoever does evil does so against it** he does evil **then to your Lord you will be returned** you will be, so He will reward the righteous and the evildoer.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever of God's servants acts in obedience to Him, then he obeys His command and refrains from His prohibition, then he has done that righteous deed for his own sake and sought salvation from God's punishment. He has obeyed his Lord and not for anything else, because that does not benefit anyone else, and God is independent of the deeds of every worker. **And whoever does evil, it is against himself** means: And whoever does evil in this world by disobeying his Lord and going against His command and prohibition, it is against himself, because he has ruined it by doing so and earned it His wrath, and he has not harmed anyone but himself. **Then to your Lord you will be returned** means: You, O people, will all go to your Lord after your death, and He will reward the one who does good among you for his goodness and the one who does evil for his evil. So whoever among you does good deeds to Him, he will be rewarded with good reward, and whoever among you does evil deeds to Him, he will be rewarded with evil reward.

Tafsir al-Qurtubi

The Almighty said: "Whoever does righteousness does so for [the benefit of] his own soul, and whoever does evil does so against it. Then to your Lord you will be returned." It was presented.

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His servants in what He has subjected to them of the sea **that the ships may sail** by His command. For He is the One who commanded the sea to carry them **and that you may seek of His bounty** that is, in trade and earnings **and that you may be grateful** that is, for obtaining the benefits brought from distant regions. Then the Almighty said: **And He has subjected to you**

whatever is in the heavens and whatever is on the earth that is, of the planets, mountains, seas, and rivers, and everything that you benefit from, that is, all from His bounty, kindness, and grace. For this reason, He said: **all from Him** that is, from Him alone, with no partner in that, as the Almighty said: **And whatever blessing you have is from God; then when harm touches you, to Him you cry for help.** Ibn Jarir narrated, via Al-Awfi, from Ibn Abbas, may God be pleased with them both, that God the Almighty said: **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him** everything is from God. That name contains one of His names, so all of that is from Him and no one disputes it, and it was confirmed that it is thus. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Asqalani told us, al-Faryabi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal ibn Amr, on the authority of Abu Araka, who said: A man asked Abdullah ibn Amr **may God be pleased with them both: From what did He create creation?** He said: **From light, fire, darkness, and dust.** He said: **Go to Ibn Abbas may God be pleased with them both and ask him.** So he went to him and said the same thing to him. Ibn Abbas said: **Go back to Him and ask Him from what He created all of that.** So he went back to him and asked him, and he recited: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.** This is a strange narration and it contains something objectionable: **Indeed in that are signs for a people who give thought.**

God the Almighty says: **Tell those who have believed to forgive those who do not expect the days of God.** That is, to pardon them and endure the harm from them. This was at the beginning of Islam. They were commanded to be patient in the face of the harm caused by the polytheists and the People of the Book so that this would be a way to win them over. Then, when they persisted in their stubbornness, God prescribed fighting and jihad for the believers. This is how it was narrated on the authority of Ibn Abbas **may God be pleased with him** and Qatadah. Mujahid said: **not expecting the days of God** means they will not attain God's blessings. God the Almighty says: **That He may reward a people for what they used to earn.** That is, if you pardon them in this world, then God the Almighty will reward them for your bad deeds in the Hereafter. For this reason, God the Almighty says: "Whoever does righteousness does so for [his own] soul; and whoever does evil does so against it. Then to your Lord you will be returned." That is, you will return to Him on the Day of Resurrection and present your deeds to Him, and He will reward you for the good and the bad. And God the Almighty knows best.

Fath al-Qadir

Then he mentioned the believers and their deeds and the polytheists and their deeds, saying: 15- **Whoever does righteousness does so for his own soul, and whoever does evil does so against it.** The meaning is that the deeds of each group, whether good or evil, done to the one who does them will not extend to

others, and in it there is encouragement and threat. **Then to your Lord you will be returned.** He will reward each one for his deeds, if they were good then good, and if they were evil then evil.

Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn al-Mundhir, and Abu al-Shaykh in al-Azmah narrated on the authority of Ikrimah on the authority of Ibn Abbas regarding His statement, **All of it is from Him**, that he said: From Him is the light, the sun, and the moon. Ibn Jarir narrated on his authority regarding the verse, that he said: Everything is from God. Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Tawus that he said: A man came to Abdullah ibn Amr ibn al-As and asked him, **From what He created creation?** He said, **From water, light, darkness, wind, and dust.** He said, **Then from what He created these?** He said, **I do not know.** Then the man came to Abdullah ibn al-Zubayr and asked him, and he said the same as Abdullah ibn Amr. Then he came to Ibn Abbas and asked him, **From what He created creation?** He said, **From water, light, darkness, wind, and dust.** He said, **Then from what He created these?** Ibn Abbas recited, **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him.** The man said, "No one could have done this except a man from the family of the Prophet (peace and blessings of God be upon him)." Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement: **Tell those who believe to forgive verse 11**, that the Prophet of God, may God bless him and grant him peace, would turn away from the polytheists when they harmed him, and they would mock him and call him a liar. Then God commanded him to fight all the polytheists, and this was one of the abrogated verses.

Tafsir al-Baghawi

15. "Whoever does righteousness does so for [the benefit of] his own soul, and whoever does evil does so against it. Then to your Lord you will be returned."

Tafsir al-Baidawi

15- **Whoever does righteousness does so for his own soul, and whoever does evil does so against it.** That is, she will receive the reward for her deed and she will be punished for it. **Then to your Lord you will be returned.** He will reward you for your deeds.

Surat al-Jathiyah 45:16

And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds.

Surat al-Jathiyah 45:16

And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds.

Tafsir al-Jalalayn

16 - **And We gave the Children of Israel the Scripture** the Torah **and the judgment** by it among the people **and the prophethood** to Moses and Aaron among them **and provided for them of the good things** lawful things like manna and quails **and preferred them over the worlds** the rational people of their time.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We gave** O Muhammad, **the Children of Israel the Scripture** meaning the Torah and the Gospel, **and wisdom** meaning understanding the Scripture, and knowledge of the laws that were not revealed in the Scripture, **and prophethood** meaning: and We made from among them prophets and messengers to creation, **and provided for them of the good things** meaning: and We fed them from the good things of Our provisions, and that is what We fed them of manna and quails, **and preferred them over the worlds** meaning: and We preferred them over the worlds of the people of their time during the days of Pharaoh and his era in their region in Egypt and Syria.

Tafsir al-Qurtubi

The Almighty says: **And We had certainly given the Children of Israel the Scripture** meaning the Torah. **And wisdom and prophethood** Wisdom means understanding in the Scripture. It was also said that it means ruling and judging people. **And prophethood** means the prophets from the time of Joseph, peace be upon him, to the time of Jesus, peace be upon him. **And We provided for them of the good things** meaning the lawful foods, fruits, and foods that were in Syria. It was also said that it means the manna and quails in the wilderness. **And We preferred them over the worlds** meaning over the people of their time, as was explained previously in Ad-Dukhan.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon the Children of Israel by sending down the Books to them, sending Messengers to them, and making them kings over them. For this reason, the Blessed

and Exalted said: **And We certainly gave the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things** meaning food and drink **and preferred them over the worlds** meaning in their time **and gave them clear proofs of the matter** meaning arguments, proofs, and decisive evidence. So the arguments were established against them, then they differed after that after the argument had been established. This was only due to their transgression against one another. **Indeed, your Lord O Muhammad will judge between them on the Day of Resurrection concerning that over which they differed** meaning He will decide between them with His just judgment. This contains a warning to this nation not to follow their path and to seek their method. For this reason, the Almighty said: **Then We put you on a way of religion, so follow it** meaning follow what was revealed to you from your Lord - there is no god but Him - and turn away from the polytheists. And the Almighty said here: **And do not follow [their] desires**. Those who do not know - they will never avail you against God at all. And indeed, the wrongdoers are allies of one another. And God is the ally of the righteous. And He, the Most High, brings them out of darkness into the light. And as for those who disbelieve, their allies are the false gods. They bring them out of the light into darkness. Then God, the Most High, said: **This is insight for the people**, meaning the Qur'an, **and guidance and mercy for a people who are certain**.

Fath al-Qadir

16- His statement: **And We had certainly given the Children of Israel the Scripture, wisdom, and prophethood**. What is meant by the Scripture is the Torah, and by wisdom is the understanding and comprehension by which judgment is made between people and the settlement of their disputes, and by prophethood is the one whom God sent among the prophets among them. **And We provided them with good things**, meaning the pleasures that God made lawful for them, including manna and quails. **And We preferred them over the worlds**, of the people of their time, as We gave them what We did not give to anyone other than them, such as the splitting of the sea and the like.

Tafsir al-Baghawi

16. **And We had certainly given the Children of Israel the Scripture**, the Torah, **and wisdom and prophethood**, **and provided for them of the good things**, the lawful things, meaning manna and quails, **and preferred them over the worlds**, meaning the worldly people of their time. Ibn Abbas said: No one among the worlds in their time was more honored by God or more beloved to Him than them.

Tafsir al-Baidawi

16- **And We gave the Children of Israel the Scripture** the Torah, **and the wisdom** and theoretical and practical judgment or the settlement of disputes, **and the prophethood** as the prophets were numerous among them, more than they are numerous among others. **And We provided them with good things** from the pleasures that God has permitted. **And We preferred them over the worlds** as We gave them what We did not give others.

Surat al-Jathiyah 45:17

And We gave them clear proofs of the matter, but they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Surat al-Jathiyah 45:17

And We gave them clear proofs of the matter, but they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Jalalayn

17 - **And We gave them clear proofs of the matter** the matter of religion, of what is lawful and what is unlawful, and the mission of Muhammad, may the best prayers and peace be upon him. **But they did not differ** about his mission **except after knowledge had come to them, out of jealous animosity between themselves** that is, out of jealousy that arose between them. **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave the Children of Israel clear proofs of Our command by sending down to them the Torah in which is a detailed account of everything. **But they did not differ except after knowledge had come to them, out of envy among themselves** seeking leadership, and abandoning the explanation of God Almighty in His revelation.

And His statement, **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they differed**, says the Most High to His Prophet Muhammad, may God bless him and grant him peace: Indeed, O Muhammad, your Lord will judge between those of the Children of Israel who differed among themselves on the Day of Resurrection concerning that over which they differed in this world after the knowledge that He had given them and the explanation that He had given them. Then the one who is right will prevail over the one who is wrong by the judgment being passed between them.

Tafsir al-Qurtubi

The Almighty said: **And We gave them clear proofs of the matter.** Ibn Abbas said: He means the matter of the Prophet, peace and blessings be upon him, and the evidence of his prophethood, that he would migrate from Tihamah to Yathrib, and the people of Yathrib would support him. It was also said: The clear proofs of the matter are clear laws regarding what is permissible and what is forbidden, and miracles. **They**

did not differ except after knowledge had come to them. He means Joshua bin Nun, so some of them believed and some of them disbelieved. This was narrated by Al-Naqqash. It was also said: **Except after knowledge had come to them** of the prophethood of the Prophet, peace and blessings be upon him, so they differed about it **out of envy among themselves**, that is, out of envy of the Prophet, peace and blessings be upon him. Ad-Dahhak said its meaning. It was said: The meaning of **out of envy** is that some of them transgressed against others, seeking superiority and leadership, and they killed the prophets. This is how the polytheists of your time, O Muhammad, had received clear proofs, but they turned away from them in order to compete for leadership. **Indeed, your Lord will judge between them**, that is, He will rule and decide. **On the Day of Resurrection, concerning that over which they differed** in this world.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon the Children of Israel by sending down the Books to them, sending Messengers to them, and making them kings over them. For this reason, the Blessed and Exalted said: **And We certainly gave the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things** meaning food and drink **and preferred them over the worlds** meaning in their time **and gave them clear proofs of the matter** meaning arguments, proofs, and decisive evidence. So the arguments were established against them, then they differed after that after the argument had been established. This was only due to their transgression against one another. **Indeed, your Lord O Muhammad will judge between them on the Day of Resurrection concerning that over which they differed** meaning He will decide between them with His just judgment. This contains a warning to this nation not to follow their path and to seek their method. For this reason, the Almighty said: **Then We put you on a way of religion, so follow it** meaning follow what was revealed to you from your Lord - there is no god but Him - and turn away from the polytheists. And the Almighty said here: **And do not follow [their] desires.** Those who do not know - they will never avail you against God at all. And indeed, the wrongdoers are allies of one another. And God is the ally of the righteous. And He, the Most High, brings them out of darkness into the light. And as for those who disbelieve, their allies are the false gods. They bring them out of the light into darkness. Then God, the Most High, said: **This is insight for the people,** meaning the Qur'an, **and guidance and mercy for a people who are certain.**

Fath al-Qadir

This was explained in Surah Ad-Dukhan 17 - **And We gave them clear proofs of the matter** meaning clear laws regarding what is permissible and what is

forbidden, or apparent miracles. It was said that it meant knowledge of the mission of the Prophet, may God bless him and grant him peace, and the evidence of his prophethood, and the specification of his migration. **But they did not differ except after knowledge had come to them** meaning that they did not differ about that matter except after knowledge had come to them, explaining it and clarifying its meaning. So they made what necessitates the removal of the difference a reason for its establishment. It was said that what is meant by knowledge is Joshua bin Nun, for some of them believed in him and some of them disbelieved. It was also said that it was the prophethood of Muhammad, may God bless him and grant him peace. So they differed about it out of envy and malice. It was also said that it was *malice* from some of them against each other in seeking leadership. **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ** regarding the matter of religion. He will reward the doer of good for his good and the wrongdoer for his wrongdoing.

Tafsir al-Baghawi

17. **And We gave them clear proofs of the matter**, meaning knowledge of the mission of Muhammad, may God bless him and grant him peace, and what was explained to them about his matter, "but they did not differ except after knowledge had come to them, out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ."

Tafsir al-Baidawi

17- **And We gave them clear proofs of the matter** Evidence in the matter of religion, which includes miracles. It was said that they were signs from the matter of the Prophet, peace and blessings be upon him, demonstrating his truthfulness. **They did not differ** about that matter **except after knowledge had come to them** of the truth of the situation **out of envy between themselves** out of enmity and envy. **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ** by holding them accountable and retributing.

Surat al-Jathiyah 45:18

Then We put you on a way of religion, so follow it and do not follow the inclinations of those who do not know.

Surat al-Jathiyah 45:18

Then We put you on a way of religion, so follow it and do not follow the inclinations of those who do not know.

Tafsir al-Jalalayn

18 - **Then We made you** O Muhammad **upon a way** a method **of the matter** the matter of religion **so follow it** and **do not follow the inclinations of those who do not know** in worshipping other than God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Then We made you, O Muhammad, after what We gave to the Children of Israel, whose characteristics I have described to you, "upon a law of the matter** meaning: upon a way, tradition, and method of those We commanded before you from among Our messengers. **So follow it** meaning: follow that law that We made for you. **And do not follow the inclinations of those who do not know** meaning: and do not follow what the ignorant of God have called you to, who do not know the truth from falsehood, so that you act upon it and you will perish if you act upon it.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Then We put you on a way of religion, so follow it.** He said: He says, on the guidance of the matter and clear evidence.

Bishr told us, he said: Saeed told us on the authority of Qatada, his statement: **Then We put you on a way of religion, so follow it.** The way is: the obligations, the limits, the commands and prohibitions. **So follow it and do not follow the inclinations of those who do not know.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then We put you on a way of religion,** he said: The way is the religion. And he recited, **He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you** (al-Shura 42:13). He said: So Noah was the first of them and you are the last of them.

Tafsir al-Qurtubi

There are two issues:

English: The first: The Almighty's saying: **Then We placed you on a way of religion.** Sharia in the language means: doctrine and religion. The watering place, which is the place where a drinker comes from, is called sharia, and from it comes the word shari'a because it is a path to the destination. Sharia is what God has prescribed for His servants of religion, and the plural is sharia', and sharia' in religion: the doctrines that God has prescribed for His creation. So the meaning of: **We placed you on a way of religion** is on guidance from the matter. Qatadah: Sharia is the command and prohibition, the limits and the obligations. Muqatil: the evidence, because it is a path to the truth. Al-Kalbi: the Sunnah, because it is prescribed in the manner of the prophets who came before him. Ibn Zayd: the religion, because it is the path to salvation. Ibn al-Arabi said: The command occurs in the language with two meanings: one of them is in the sense of the matter, like His saying: **So they followed the command of Pharaoh, and Pharaoh's command was not right.** (Hud 11:97), and the second is one of the parts of speech that are opposite to the prohibition, and both can be intended here, and its interpretation is: Then We placed you on a way of religion, which is the religion of Islam, as God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** (al-Nahl 16:123)

There is no disagreement that God Almighty did not make any distinction between the laws in monotheism, virtues, and interests, but rather He made differences between them in the branches according to what He, glory be to Him, knew.

Second: Ibn al-Arabi said: Some of those who speak about knowledge thought that this verse is evidence that the law of those before us is not our law, because God Almighty singled out the Prophet, may God bless him and grant him peace, and his nation in this verse with a law. We do not deny that the Prophet, may God bless him and grant him peace, and his nation are singled out with a law. Rather, the dispute is over what the Prophet, may God bless him and grant him peace, informed us about regarding the law of those before us in the context of praise and commendation: is it necessary to follow it or not?

The Almighty said: **And do not follow the inclinations of those who do not know,** meaning the polytheists. Ibn Abbas said: Qurayzah and Nadir. And on his authority: It was revealed when Quraysh called him to the religion of his fathers.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon the Children of Israel by sending down the Books

to them, sending Messengers to them, and making them kings over them. For this reason, the Blessed and Exalted said: **And We certainly gave the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things** meaning food and drink **and preferred them over the worlds** meaning in their time **and gave them clear proofs of the matter** meaning arguments, proofs, and decisive evidence. So the arguments were established against them, then they differed after that after the argument had been established. This was only due to their transgression against one another. **Indeed, your Lord O Muhammad will judge between them on the Day of Resurrection concerning that over which they differed** meaning He will decide between them with His just judgment. This contains a warning to this nation not to follow their path and to seek their method. For this reason, the Almighty said: **Then We put you on a way of religion, so follow it** meaning follow what was revealed to you from your Lord - there is no god but Him - and turn away from the polytheists. And the Almighty said here: **And do not follow [their] desires.** Those who do not know - they will never avail you against God at all. And indeed, the wrongdoers are allies of one another. And God is the ally of the righteous. And He, the Most High, brings them out of darkness into the light. And as for those who disbelieve, their allies are the false gods. They bring them out of the light into darkness. Then God, the Most High, said: **This is insight for the people,** meaning the Qur'an, **and guidance and mercy for a people who are certain.**

Fath al-Qadir

18- **Then We placed you, O Muhammad, upon a clear way of religion** Sharia in the language means doctrine, religion, and method. It is said: for a water source which is a place where its drinkers come to drink, Sharia, and from this comes the word *street* because it is a path to the destination. So what is meant by Sharia here is what God has legislated for His servants of religion, and the plural is Shara'i': meaning We placed you, O Muhammad, upon a clear way of religion which leads you to the truth. **So follow it** So implement its rulings in your nation. **And do not follow the inclinations of those who do not know** the Oneness of God and His laws for His servants, and they are the disbelievers of Quraysh and those who agreed with them.

Tafsir al-Baghawi

18. **Then We made you, [O Muhammad], upon a law,** a way and a method after Moses, **of the matter,** of the religion, **so follow it and do not follow the desires of those who do not know,** meaning the intention of the disbelievers, and that is because they were saying to him: Return to the religion of your fathers, for they were better than you, so the Most High said:

of the religion **so follow it** so follow your way that is established by the proofs. **And do not follow the desires of those who do not know** the opinions of the ignorant who follow desires, and he is the leaders of Quraysh who said to him return to the religion of your fathers.

Tafsir al-Baidawi

18- **Then We put you on a way** a method **of the matter**

Surat al-Jathiyah 45:19

Indeed, they will never avail you against God at all. Indeed, the wrongdoers are allies of one another, but God is the ally of the righteous.

Surat al-Jathiyah 45:19

Indeed, they will never avail you against God at all. Indeed, the wrongdoers are allies of one another, but God is the ally of the righteous.

Tafsir al-Jalalayn

19 - **They will never avail you** to ward off **from God** His punishment (at all. And indeed, the wrongdoers) the disbelievers **are allies of one another, and God is the ally of the righteous** the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They will never avail you against God at all**, God Almighty says: These ignorant ones about their Lord, who call you, O Muhammad, to follow their desires, will never avail you at all if you follow their desires and disobey the law of your Lord that He has prescribed for you, from the punishment of God, so that they may repel it from you if He punishes you, and save you from Him.

And His statement, **And indeed, the wrongdoers are allies of one another**, meaning: And indeed, the wrongdoers are supporters and helpers of one another in their belief in God and in those who obey Him. **And God is the ally of the righteous**, meaning: And God is the ally of those who fear Him by performing His obligations and avoiding His disobedience with His sufficiency and defense against those who intend to harm him. God, the Most High, says to His Prophet, peace and blessings be upon him, "So be among the righteous, and God will suffice you against what these polytheists have plotted against you and plotted against you, for He is the ally of those who fear Him. And the opposition of those who disobey His command will not be too great for you, even if their number is great, because they will not harm you as long as God is your ally and supporter."

Tafsir al-Qurtubi

The Almighty says: **Indeed, they will never avail you against God at all** meaning if you follow their desires, they will not protect you from God's punishment at all. **Indeed, the wrongdoers are allies of one another** meaning friends, supporters, and loved ones. Ibn Abbas said: He means that the hypocrites are allies of the Jews. **And God is the ally of the righteous** meaning their supporter and helper. The righteous here: avoid polytheism and sins.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon the Children of Israel by sending down the Books to them, sending Messengers to them, and making them kings over them. For this reason, the Blessed and Exalted said: **And We certainly gave the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things** meaning food and drink **and preferred them over the worlds** meaning in their time **and gave them clear proofs of the matter** meaning arguments, proofs, and decisive evidence. So the arguments were established against them, then they differed after that after the argument had been established. This was only due to their transgression against one another. **Indeed, your Lord O Muhammad will judge between them on the Day of Resurrection concerning that over which they differed** meaning He will decide between them with His just judgment. This contains a warning to this nation not to follow their path and to seek their method. For this reason, the Almighty said: **Then We put you on a way of religion, so follow it** meaning follow what was revealed to you from your Lord - there is no god but Him - and turn away from the polytheists. And the Almighty said here: **And do not follow [their] desires**. Those who do not know - they will never avail you against God at all. And indeed, the wrongdoers are allies of one another. And God is the ally of the righteous. And He, the Most High, brings them out of darkness into the light. And as for those who disbelieve, their allies are the false gods. They bring them out of the light into darkness. Then God, the Most High, said: **This is insight for the people, meaning the Qur'an, and guidance and mercy for a people who are certain**.

Fath al-Qadir

19- **They will never avail you against God at all** meaning they will not ward off from you anything that God wants for you if you follow their desires. **And indeed, the wrongdoers are allies of one another** meaning supporters who support one another. Ibn Zayd said: The hypocrites are the allies of the Jews. **And God is the ally of the righteous** meaning He is their supporter. What is meant by the righteous are those who avoid polytheism and sins.

Tafsir al-Baghawi

19. **They will never protect you from God at all**, [they will never protect you from God's punishment at all] if you follow their desires, **and indeed, the wrongdoers are allies of one another, and God is the ally of the righteous**.

Tafsir al-Baidawi

19- **They will never avail you against God at all** of what He intended for you. **And indeed, the wrongdoers are**

allies of one another since nationality is the reason for joining, so do not befriend them by following their whims. **And God is the ally of the righteous** So befriend Him through piety and following the Sharia.

Surat al-Jathiyah 45:20

These are insights for the people and guidance and mercy for a people who are certain.

Surat al-Jathiyah 45:20

These are insights for the people and guidance and mercy for a people who are certain.

Tafsir al-Jalalayn

20 - *This* Qur'an **is insight for the people** landmarks by which they may gain insight into rulings and limits **and guidance and mercy for a people who are certain** of the Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *This* the book that We have revealed to you, O Muhammad, **is insight for the people** by which they can see the truth from falsehood, and know the path of guidance. Insight is the plural of insight.

And in a similar manner to what we said about that, Ibn Zayd used to say.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **These are insights for the people and guidance and mercy**, he said: All of this is in the heart. He said: And hearing and sight are in the heart. And he recited, **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts** (al-Hajj 22:46). And it is not the sight of this world nor its hearing.

And His statement, **and guidance**, means: **and right direction**, "and mercy for a people who are certain" of the truth of the authenticity of this Qur'an and that it is a revelation from God, the Almighty, the Wise. And the Most High singled out those who are certain that they will have insight, guidance, and mercy because they are the ones who benefit from it, not those who disbelieved in it, so it was blindness for them and grief for them.

Tafsir al-Qurtubi

The Almighty's saying: **These are insights for the people** is a subject and predicate, meaning that what has been sent down to you is proofs, evidence, and landmarks for the people regarding the limits and rulings. It was read **these are insights**, meaning these verses. **And guidance**, meaning right conduct and a path that leads to Paradise for whoever takes it. **And mercy** in the Hereafter **for a people who are certain**.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon the Children of Israel by sending down the Books to them, sending Messengers to them, and making them kings over them. For this reason, the Blessed and Exalted said: **And We certainly gave the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things** meaning food and drink **and preferred them over the worlds** meaning in their time **and gave them clear proofs of the matter** meaning arguments, proofs, and decisive evidence. So the arguments were established against them, then they differed after that after the argument had been established. This was only due to their transgression against one another. **Indeed, your Lord O Muhammad will judge between them on the Day of Resurrection concerning that over which they differed** meaning He will decide between them with His just judgment. This contains a warning to this nation not to follow their path and to seek their method. For this reason, the Almighty said: **Then We put you on a way of religion, so follow it** meaning follow what was revealed to you from your Lord - there is no god but Him - and turn away from the polytheists. And the Almighty said here: **And do not follow [their] desires**. Those who do not know - they will never avail you against God at all. And indeed, the wrongdoers are allies of one another. And God is the ally of the righteous. And He, the Most High, brings them out of darkness into the light. And as for those who disbelieve, their allies are the false gods. They bring them out of the light into darkness. Then God, the Most High, said: **This is insight for the people**, meaning the Qur'an, **and guidance and mercy for a people who are certain**.

Fath al-Qadir

And the reference in his saying: 20- *This* is to the Qur'an or to following the Shari'ah, and it is a subject and its predicate is **insights for the people** meaning proofs and evidence for them regarding what they need of the rulings of religion. He made that like insights in the hearts and it was read **This is insights**: meaning these verses, because the Qur'an has the same meaning as the poet said:

Question Bani Asad, what is this sound?

Because the voice means a shout, **and guidance** means right guidance and a path that leads to Paradise for whoever acts upon it, **and mercy** from God in the Hereafter, **for a people who are certain** meaning that it is their nature to be certain and not to doubt or waver in doubt.

Tafsir al-Baghawi

20. *This*, meaning the Qur'an, **is insight for the people**, [signposts for the people] regarding the limits and rulings by which they may see, **and guidance and mercy for a people who are certain**.

Tafsir al-Baidawi

20- *This* meaning the Qur'an or following the Sharia **is insight for the people** clear proofs that show them the path to success. **And guidance** from misguidance. **And mercy** and favor from God. **For a people who are certain** seeking certainty.

Surat al-Jathiyah 45:21

Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.

Surat al-Jathiyah 45:21

Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.

Tafsir al-Jalalayn

21 - *Or* with the meaning of the hamza of denial **it is according to those who have committed evil deeds** disbelief and sins **that We should make them like those who have believed and done righteous deeds, equal** predicate **their life and their death** subject and conjoined and the sentence is a substitute for the kaf and the two pronouns refer to the disbelievers meaning think that We will make them in the Hereafter in goodness like the believers in a comfortable life equal to their life in this world where they said to the believers if we were resurrected we would give from goodness like what you give God Almighty said in accordance with his denial with the hamza **evil is what they judge** meaning it is not like that so they are in the Hereafter in torment unlike their life in this world and the believers in the Hereafter in reward for their righteous deeds in this world of prayer, zakat, fasting and other than that and what is a source meaning evil is their judgement

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do those who commit evil deeds think?** God Almighty says: Or do those who commit evil deeds in this world, deny the messengers of God, disobey the command of their Lord, and worship other than Him, think that We will make them in the Hereafter like those who believed in God, confirmed His messengers, and did righteous deeds, obeyed God, and devoted worship to Him alone, excluding any rivals or gods besides Him? No, God would not do that. He has distinguished between the two groups, making the party of faith in Paradise and the party of disbelief in the Blaze.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **Or do those who commit evil deeds think...** the verse, by my life, people were separated in this world and they were separated at death, so they differed in their destiny.

And his saying, **Their life and death are the same.** The reciters differed in their reading of his saying, **the same.** So the majority of the reciters of Medina and Basra and some of the reciters of Kufa read it as **the same** in the nominative case, on the basis that the predicate ended with them at his saying, **like those who believed.** And they made the predicate of his saying, **that We make them** his saying, **like those who believed and did righteous deeds.** Then they began the report about the

sameness of the state of the believer's life and death and the life and death of the disbeliever, so they raised his saying **the same** in the manner of beginning with this meaning, and to this meaning the interpretation of that was directed by a group of the people of interpretation.

Who said that?

Muhammad ibn Amr told me, saying: Abu Asim told us, saying: Isa told us, and Al-Harith told me, saying: Al-Hasan told us, saying: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Their life and their death are the same**, he said: The believer in this world and the hereafter is a believer, and the disbeliever in this world is a disbeliever, alive and dead.

Abu Kuraib told us: Al-Husayn told us, on the authority of Shaiban, on the authority of Layth, regarding His statement: **Their life and their death are the same**, he said: The believer was sent as a believer, alive and dead.

And the speech, if it is read as *sawa* in the nominative case, may have another meaning other than this meaning that we mentioned from Mujahid and Layth, which is that it is directed to: Or do those who commit evil deeds think that We will make them and the believers equal in life or in death, meaning: that they are not equal, then it is raised in this meaning since it is not declined, as it is said: I passed by a man whose father is better than you, and his brother is sufficient for you, so *sawa* and *better* are raised since they are in the doctrine of nouns, and if their position was a verb in the form of a noun, it would only be accusative, so likewise his saying *sawa* and the majority of the readers of Kufa read it as *sawa* in the accusative case meaning: They thought that We would make them and those who believe and do righteous deeds equal.

The correct thing to say about this, in my opinion, is that they are two well-known readings in the readings of the regions. The people of knowledge of the Qur'an have read each of them with correct meanings, so whichever one the reader reads, he is correct.

The Arab scholars differed about the reason for the accusative and nominative cases of the phrase *equal*. Some of the grammarians of Basra said that *equal* is the nominative case for his life and death. Some of them said that life and death are all for the disbelievers. He said, **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** Then he said: **The life and death of the disbelievers are equal:** meaning their life is an equal life and their death is an equal death. So, *equal* is the subject case. He said: Whoever interprets life and death to refer to the disbelievers and the believers, this meaning allows for the accusative and nominative cases for *equal* because whoever makes *equal* equal should raise it because it is a noun, unless he places *equal* in the accusative case for the substitute, and *equal* is placed in the accusative case for the purpose of equality. If he wishes, he raises *equal* in the meaning of *equal*, as you say, **I passed by a man**

whose father is better than you, because it is an adjective that is not declined, and the nominative case is better. Some of the grammarians of Kufa said: His statement, **Their lives are the same**, puts **they are the same**, in the accusative case of **they are the same**, and in the nominative case, while *life* and *death* are in the nominative case, like his statement, **I saw the people, the young and the old**, in the accusative case of **they are the same**, because it makes it a verb for what is returned to the people from mentioning them. He said: The Arabs sometimes make **the same** in the doctrine of a noun in the place of *hasabaka*, so they say: **I saw your people, the young and the old**, so it would be like your saying: **I passed by a man whose father is sufficient for you**. He said: If you had put *mustawwa* in place of *mustaw*, it would not have been in the nominative case, but we make it follow what precedes it, different from *mustawwa*, because *mustawwa* is a description of the people, and because *mustawwa* is like a verbal noun, and a verbal noun is a noun. He said: If you had put *life* and *death* in the accusative case, it would be correct, meaning that we make them the same in their lives and their deaths.

Others among them said: The meaning is that the one who commits evil deeds is not equal to the believer in life or death, as it occurred in the position of the predicate, so it was the predicate of **We made**. He said: The accusative is for predicates, as you say **I made your brothers equal, their young and their old**. And it is permissible to raise it, because *equal* is not declined. And he said: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** So *like those* is the predicate, and he started with *equal* and raised what came after it, and the accusative of life and death is equal, nothing else. We have previously explained the correct statement in that regard.

And His statement, **How evil is that which they judge**, God Almighty says: How evil is the judgment which they thought that We would make those who committed evil deeds and those who believed and did righteous deeds, equal in their life and their death.

Tafsir al-Qurtubi

The Almighty said: **Or do those who commit evil deeds think** that is, they acquired them. Acquisition is acquisition, and from it comes the limbs. It was mentioned in Al-Ma'idah, **that We will make them like those who believed and did righteous deeds**. Al-Kalbi said: **Those who committed evil deeds** are Utbah and Shaibah, the sons of Rabi'ah, and Al-Walid bin Utbah, and **those who believed** are Ali, Hamzah, and Ubaidah bin Al-Harith, may God be pleased with them, when they went out to them on the day of Badr and killed them. It was said that it was revealed about a group of polytheists who said: They will be given better in the Hereafter than what is given to the believer, as the Lord informed us about them in His saying: **And if I should return to my Lord, indeed, I will have with Him the best** (Fussilat 41:50). His saying: **Or do they think** is a question word in apposition, meaning denial. The

Arabs pronounce it in the accusative without apposition if it is in the middle of the address, and some people say that it contains an omission, meaning, **And God is the protector of the righteous**. Do the polytheists know that, or do they think that We will make them equal? It was said that it is the mother of the disconnected letter, and the meaning of the hamza in it is the denial of the reckoning. The general reading of *sawa'u* is in the nominative case as the predicate of an advanced subject, meaning their life and death are the same, and the pronoun in **muhyihim wa mutamatuhum** refers to the disbelievers, meaning their life is the life of the evil of their death. Likewise, Hamzah, Al-Kisa'i, and Al-A'mash read *sawa'u* in the accusative case, and Abu Ubaid chose it. He said: Its meaning is that We will make them equal. Al-A'mash also and Isa bin Umar read **wa mutamatuhum** in the accusative case, meaning that they are equal in their life and death. So when the preposition was dropped, it became accusative. It is permissible for **muhyihim wa mutamatuhum** to be a substitute for the ha' and the mim in naj'alhum, and the meaning is that We will make their life and death the same like the life and death of those who believed. It is permissible for the pronoun in **muhyihim wa mutamatuhum** to refer to the disbelievers and the believers together. Mujahid said: The believer dies as a believer and is resurrected as a believer, and the disbeliever He will die as an unbeliever and will be resurrected as an unbeliever. Ibn al-Mubarak reported that Shu'bah told us on the authority of 'Amr ibn Murrah on the authority of Abu al-Dahha on the authority of Masruq who said: A man from the people of Mecca said: This is the station of Tamim al-Dari. I saw him one night, until morning came, or almost morning came, reciting a verse from the Book of God, bowing and prostrating and weeping: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** - the whole verse. Bashir said: I spent the night with al-Rabi' ibn Khaitham one night, and he got up to pray. He passed by this verse, so he stayed the night until morning and did not return to it with intense weeping. Ibrahim ibn al-Ash'ath said: I often saw al-Fudayl ibn 'Iyad repeating this verse and similar ones from the beginning of the night to the end, then he would say: **I wonder which of the two groups are you from?** This verse was called the Lament of the Worshipers because it was clear.

Tafsir Ibn Kathir

God the Almighty says: The believers and the disbelievers are not equal, as He the Almighty said: "The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful ones." And God the Almighty said: **Or do those who commit evil deeds think** that is, they committed them and earned them **that We will make them like those who believe and do righteous deeds - equal in their life and their death?** That is, that We will make them equal to them in this world and the hereafter. **Evil is what they judge** that is, evil is what they think of Us and Our justice that We will make the righteous and the wicked equal in the hereafter and in this world. Al-Hafiz Abu Ya'la said: Mu'ammil ibn Ihab

Surat al-Jathiyah 45:21

Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.

narrated to us, Bakir ibn Uthman al-Tanukhi narrated to us, al-Wadhin ibn Ata' narrated to us, on the authority of Yazid ibn Murthad al-Baji, on the authority of Abu Dharr **may God be pleased with him**, who said: God the Almighty built His religion upon four pillars, so whoever is patient with them and does not act upon them will meet God among the wicked. It was said: What are they, O Abu Dharr? He said: What is lawful for God is for God, what is forbidden for God is for God, what God has commanded is for God, and what God has forbidden is for God. No one is to be trusted with them except God.

Abu al-Qasim (peace be upon him) said: **Just as grapes are not picked from thorns, so the wicked will not attain the dwellings of the righteous.** This is a strange hadith from this aspect. Muhammad ibn Ishaq mentioned in his book, The Biography, that they found a stone in Mecca at the base of the Kaaba on which was written: **You commit evil deeds and hope for good deeds, just as grapes are picked from thorns.**

At-Tabarani narrated from the hadith of Shu'bah from Amr ibn Murrah from Abu al-Dhaha from Masruq that Tamim al-Dari stayed up all night until morning reciting this verse: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** For this reason God the Almighty said: **Evil is that which they judge.** And He the Almighty said: **And God created the heavens and the earth in truth** meaning with justice **and that every soul may be recompensed for what it has earned, and they will not be wronged.**

Then God the Almighty said: **Have you seen he who has taken his own desire as his god?** That is, he only follows his own desires, so whatever he deems good he does and whatever he deems bad he abandons. This may be used as evidence against the Mu'tazilah in their belief in rational goodness and badness. Malik, in what was narrated from him in the interpretation, said: **No one desires anything except that he worships it.** His statement, **And God sent him astray, due to knowledge**, has two possible interpretations: One is that God sent him astray because He knew that he deserved that, and the other is that God sent him astray after knowledge had reached him and proof had been established against him. The second entails the first and is not reversed. **And He has set a seal upon his hearing and his heart, and over his vision a veil has been placed** that is, so he does not hear what would benefit him, nor comprehend anything that would guide him, nor see any proof that would illuminate him. For this reason God the Almighty said: **Then who can guide him after God? Then will you not be reminded?** Like His statement, **He whom God sends astray - for him there is no guide, and He leaves them wandering blindly in their transgression.**

Fath al-Qadir

21- **Or do those who commit evil deeds think that We will make them like those who have believed and done righteous deeds** - meaning, We will make them equal, despite their committing evil deeds, and the people of

good deeds, **their life and their death are the same** in this world and in the Hereafter. No, they are not equal, for the state of the people of happiness in both is not the state of the people of misery. It was said that what is meant is denying that they will be equal in death as they were equal in life. The majority read *equal* in the nominative case as an advanced predicate, and the subject is their life and death, and the meaning is denying that they will be equal in death. Hamzah, Al-Kisa'i and Hafs read *sawa'u* in the accusative case as a state of the hidden pronoun in the prepositional phrase **like those who believed** or as a second object of *hasaba*. Abu Ubaid chose the accusative reading and said that it means: We will make them equal. Al-A'mash and Isa bin Umar read *mamatuhum* in the accusative case, meaning equal in their life and death. When the preposition was dropped, it was made accusative, or as a substitute for the object of *naja'alhum* as a substitute for inclusion. **Sa'a ma juhkimuhum** means evil is this judgment that they made.

Tafsir al-Baghawi

21. **Or do those who commit evil deeds think that We should treat them like those who believe and do righteous deeds?** This verse was revealed about a group of polytheists from Mecca who said to the believers: If what you say is true, We will surely excel you in the Hereafter just as We excelled you in this world. **Their life is the same.** Hamzah, Al-Kisa'i, Hafs, and Ya'qub read it as **the same** in the accusative case, meaning: We will make them the same. That is, do you think that the life and death of the disbelievers are like the life and death of the believers? No. The others read it in the nominative case as the subject and predicate, meaning their life and death are the same. The pronoun in both refers to the believers and the disbelievers alike. Its meaning is: The believer is a believer in his life and death, that is, in this world and the hereafter, and the disbeliever is a disbeliever in this world and the hereafter. **Evil is what they judge.** Evil is what they decide. Masruq said: A man from the people of Mecca said to me: This is the position of your brother Tamim Ad-Dari. I saw him one night, until morning, or almost morning, reciting a verse from the Book of God, bowing and prostrating with it, and weeping. **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?**

Tafsir al-Baidawi

21- **Or do those who commit evil deeds think that We will make them?** *Am* is a disconnected word and the meaning of the hamza in it is to deny the reckoning and *commitment* is acquisition and from it the wound. **That We will make them** is that We will make them. **Like those who have believed and done righteous deeds.** Like them is the second object of *naja'ul*. His

statement, **their life and death are the same** is a substitute for it if the pronoun is for the first relative pronoun, because the similarity in it is that the meaning is to deny that their life and death are bad in joy and dignity as are the believers. This is indicated by the reading of Hamzah, Al-Kisa'i, and Hafs, *equal* in the accusative case as a substitute or a state of the pronoun in the kaf, or the object and the kaf are a state. If it is the second, then it is a state of it or a resumption clarifying the requirement for the denial. If it is for both, then it is a substitute or a state of the second, and the pronoun is the first. The meaning is to deny that they are equal after death in dignity or being left alone with accountability as they were equal in provision and health in life, or a resumption establishing the equality of the life and death of each group in guidance and misguidance. Their death is read in the accusative case on the basis that **their life and death** are two circumstances like the introduction of the pilgrim. **Evil is that which they judge**. Evil is their judgement, this judgement of theirs, or evil is the thing with which they judged.

Surat al-Jathiyah 45:22

And God created the heavens and the earth in truth so that every soul may be recompensed for what it has earned, and they will not be wronged.

Surat al-Jathiyah 45:22

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Tafsir al-Jalalayn

22 - **And God created the heavens** He created **and the earth in truth** related to creation to indicate His power and His oneness **and that every soul may be recompensed for what it has earned** of sins and obedience, so the disbeliever is not equal to the believer **and they will not be wronged**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God created the heavens and the earth in truth** for justice and right, not for what these ignorant people think about God, that He makes those who commit evil deeds and disobey Him and go against His command, like those who believe and do righteous deeds in life and death, since that is the action of those who are not just and fair. God Almighty says: God did not create the heavens and the earth for injustice and oppression, but We created them for truth and justice. And it is right that We differentiate between the judgment of the wrongdoer and the doer of good in this life and the hereafter.

And His statement, **That every soul may be recompensed for what it has earned**, means, "And that God may reward every worker of the work of creating the heavens and the earth, the doer of good for good, and the doer of evil for what is due to him, not that We may diminish the reward of the doer of good, or burden him with the crime of another and thus punish him, or grant the evildoer a reward and thus honor him, but that We may recompense each one for what his hands have earned, and they will not be wronged in recompense for their deeds."

Tafsir al-Qurtubi

God Almighty says: **God created the heavens and the earth in truth** meaning with the true command. **And that you may be recompensed** meaning so that you may be recompensed. **Every soul will have what it has earned** meaning in the Hereafter. **And they will not be wronged**.

Tafsir Ibn Kathir

God the Almighty says: The believers and the disbelievers are not equal, as He the Almighty said:

"The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful ones." And God the Almighty said: **Or do those who commit evil deeds think** that is, they committed them and earned them **that We will make them like those who believe and do righteous deeds - equal in their life and their death?** That is, that We will make them equal to them in this world and the hereafter. **Evil is what they judge** that is, evil is what they think of Us and Our justice that We will make the righteous and the wicked equal in the hereafter and in this world. Al-Hafiz Abu Ya'la said: Mu'ammil ibn Ihab narrated to us, Bakir ibn Uthman al-Tanukhi narrated to us, al-Wadhin ibn Ata' narrated to us, on the authority of Yazid ibn Murthad al-Baji, on the authority of Abu Dharr **may God be pleased with him**, who said: God the Almighty built His religion upon four pillars, so whoever is patient with them and does not act upon them will meet God among the wicked. It was said: What are they, O Abu Dharr? He said: What is lawful for God is for God, what is forbidden for God is for God, what God has commanded is for God, and what God has forbidden is for God. No one is to be trusted with them except God.

Abu al-Qasim (peace be upon him) said: **Just as grapes are not picked from thorns, so the wicked will not attain the dwellings of the righteous**. This is a strange hadith from this aspect. Muhammad ibn Ishaq mentioned in his book, The Biography, that they found a stone in Mecca at the base of the Kaaba on which was written: **You commit evil deeds and hope for good deeds, just as grapes are picked from thorns**. At-Tabarani narrated from the hadith of Shu'bah from Amr ibn Murrah from Abu al-Dhaha from Masruq that Tamim al-Dari stayed up all night until morning reciting this verse: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** For this reason God the Almighty said: **Evil is that which they judge**. And He the Almighty said: **And God created the heavens and the earth in truth** meaning with justice **and that every soul may be recompensed for what it has earned, and they will not be wronged**.

Then God the Almighty said: **Have you seen he who has taken his own desire as his god?** That is, he only follows his own desires, so whatever he deems good he does and whatever he deems bad he abandons. This may be used as evidence against the Mu'tazilah in their belief in rational goodness and badness. Malik, in what was narrated from him in the interpretation, said: **No one desires anything except that he worships it**. His statement, **And God sent him astray, due to knowledge**, has two possible interpretations: One is that God sent him astray because He knew that he deserved that, and the other is that God sent him astray after knowledge had reached him and proof had been established against him. The second entails the first and is not reversed. **And He has set a seal upon his hearing and his heart, and over his vision a veil has been placed** that is, so he does not hear what would benefit him, nor comprehend anything that would guide him, nor see any proof that would illuminate him.

For this reason God the Almighty said: **Then who can guide him after God? Then will you not be reminded?** Like His statement, **He whom God sends astray - for him there is no guide, and He leaves them wandering blindly in their transgression.**

Fath al-Qadir

22- And God created the heavens and the earth in truth meaning in truth that requires justice among the servants. The place of **in truth** is in the accusative case as a state of the subject, or of the object, or the preposition *with* is for causality. His statement, **And that every soul may be recompensed for what it has earned** may be in the case of truth, because each of them is a cause, so the cause is conjoined with the cause. It may also be conjoined with something omitted, and the meaning is: God created the heavens and the earth to demonstrate His power and to recompense. It may be that the preposition *with* is for becoming. **And they are not wronged** meaning the souls indicated by **every soul** are not wronged by a reduction in reward or an increase in punishment. Then He, the Most High, is amazed at the state of the disbelievers.

Tafsir al-Baghawi

22. And God created the heavens and the earth in truth so that every soul may be recompensed for what it has earned, and they will not be wronged.

Tafsir al-Baidawi

22- And God created the heavens and the earth in truth as if it is evidence of the previous ruling in that creating that in truth that requires justice calls for the victory of the oppressed over the oppressor, and the disparity between the wrongdoer and the doer of good, and if it is not in life, it will be after death. **And that every soul may be recompensed for what it has earned** is in apposition to **in truth** because it is in the sense of a cause or to a cause or to an omitted cause like to indicate by it His power or to be just, **and that We may reward.** "And they will not be wronged" by reducing the reward and doubling the punishment, and calling that injustice, even if God had done it, would not have been injustice from Him because if someone else had done it, it would have been injustice like a trial and a test.

Surat al-Jathiyah 45:23

Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and set a seal upon his hearing and his heart and put over his vision a veil? Then who will guide him after God? Then will you not remember?

Surat al-Jathiyah 45:23

Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and set a seal upon his hearing and his heart and put over his vision a veil? Then who will guide him after God? Then will you not remember?

Tafsir al-Jalalayn

23 - **Have you seen** he told me **he who has taken as his god his own desire** whatever he desires from stone after stone he sees as better **and God has sent him astray due to knowledge** from Him, the Most High, that is, knowing that he was among the people of misguidance before his creation **and has set a seal upon his hearing and his heart** so he did not hear the guidance nor did he understand it **and has put over his vision a covering** darkness so he did not see the guidance and here the second object of **I saw** is understood as being guided **so who will guide him after God** that is, after He has sent him astray, that is, he will not be guided **so will you not remember** learn a lesson from it, the assimilation of one of the two ta's into the dhal

Tafsir al-Suyuti

Ibn al-Mundhir and Ibn Jarir narrated on the authority of Saeed bin Jubair, who said: The Quraysh used to worship stones for a period of time, and when they found something better than it, they would throw away the first and worship the other. Then God revealed: Have you seen he who takes his desire as his god?

Tafsir al-Tabari

The people of interpretation differed regarding his statement, **Have you seen he who has taken his desire as his god?** Some of them said: The meaning of this is: Have you seen he who has taken his religion based on his desires? He does not desire anything without doing it, because he does not believe in God, nor does he forbid what He has forbidden, nor does he permit what He has permitted. Rather, his religion is what his soul desires, and he acts upon it.

Who said that?

Ali told me, he said: Abu Al-Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Have you seen he who has taken as his god his own desire?** He said: That is the unbeliever who has taken his religion without guidance from God or proof.

Ibn Abd al-A'la told us: Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Have you seen he who has taken his desire as his god?** He said: He does not desire anything except that he commits it, and he does not fear God.

Others said: Rather, the meaning of this is: Have you seen the one who takes as his god that which his own soul desires to worship?

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: The Quraysh used to worship Al-'Uzza, which was a white stone, for a period of time. When they found something better than it, they would discard the first and worship the other. Then God revealed: **Have you seen he who has taken his own desire as his god?**

The more correct of the two interpretations of this is the statement of the one who said: The meaning of this is: Have you seen, O Muhammad, someone who takes his desires as his god, worshipping whatever he desires instead of the true God who has divinity over everything? Because this is the apparent meaning of it and nothing else.

And His statement, **And God led him astray knowingly**, God Almighty says: And He let him down from the straight path and the path of guidance in his previous knowledge, knowing that he would not be guided even if every sign came to him.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And God led him astray knowingly**, meaning: God led him astray in His prior knowledge.

And His statement, **And He has sealed his hearing and his heart**, means that God Almighty says: And He has sealed his hearing so that he hears God's admonitions and the verses of His Book, so that he may consider them, ponder them, and reflect upon them, and understand what they contain of light, clarification, and guidance.

And his saying, **and his heart**, means: It was also sealed on his heart, so he does not understand anything with it and does not truly comprehend anything with it.

And His saying, **And He placed a veil over his sight**, means: And He placed a veil over his sight so that he would not see God's proofs and use them to prove His Oneness and know that there is no god but Him.

The reciters differed in their reading of His statement, **And He placed a veil over his sight**. The majority of Medina and Basra, and some of the reciters of Kufa, read it as **a veil** with a kasra on the ghain and the confirmation of the alif in it, as if it were a noun. The majority of the reciters of Kufa read it as **a veil** meaning: that it is something all at once and at once, with a fatha on the ghain without an alif. In my opinion, they are two correct readings, so whichever one the

reciter reads, he is correct.

And His statement, **Who will guide him after God?** God Almighty says: Who will guide him to the truth and to see the path of right guidance after God has led him astray? **Will you not remember?** O people, and learn that God has what we have described, so he will never be guided and will never find for himself a guardian to guide him.

Tafsir al-Qurtubi

God Almighty says: "Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? Then who will guide him after God? Then will you not be reminded?"

Ibn Abbas, Al-Hasan and Qatada said: That is the disbeliever who has taken as his religion what he desires, and he does not desire anything except that he does it. Ikrimah said: Have you seen the one who makes the god of what he worships what he desires or approves of, so if he approves of something and likes it, he takes it as a god? Saeed bin Jubair said: One of them used to worship a stone, and if he saw something better than it, he would throw it away and worship another. Muqatil said: It was revealed about Al-Harith bin Qais Al-Sahmi, one of the mockers, because he used to worship what his soul desired. Sufyan bin Uyaynah said: They only worshipped stones because the House was made of stones. It was said: The meaning is: Have you seen the one who is led by his desires and his idol, astonishing the people of reason at this ignorance? Al-Hasan bin Al-Fadl said: In this verse there is an inversion, its meaning is: Have you seen the one who takes his desires as his god? Al-Sha'bi said: Desire is called desire because it throws its owner into the Fire. Ibn Abbas said: God did not mention desire in the Qur'an except that he condemned it. God Almighty said: **And follow "His desires are like that of a dog"** (al-A'raf 7:176), and God Almighty said: **And he followed his desires, and his affair was ever in neglect** (al-Kahf 18:28), and God Almighty said: "Rather, those who do wrong follow their desires without knowledge. So who guides whom God has led astray?" (Al-Rum: 29), and God Almighty said: **And who is more astray than he who follows his desires without guidance from God?** (al-Qasas 28:50), and God Almighty said: **And do not follow desires, for they will lead you astray from the path of God** (Sad: 26), and Abdullah ibn Amr ibn Al-As said, "On the authority of the Prophet, may God bless him and grant him peace: 'None of you truly believes until his desires are subservient to what you have brought.'" And Abu Umamah said, "I heard the Prophet, may God bless him and grant him peace, say, 'No god is worshipped under the heavens more hateful to God than desires.'" And Shaddad ibn Aws said, "On the authority of the Prophet, may God bless him and grant him peace: 'The intelligent person is he who judges himself and works for the hereafter, and the wicked person is he who follows his desires and hopes for God.'" And he, may God bless him and grant him peace, said, **If you see greed being obeyed and desires being followed...**

And the world is influential and every person with an opinion admires his opinion, so you should pay attention to yourself and leave the affairs of the public. And the Prophet (peace and blessings of God be upon him) said: "There are three things that lead to destruction and three that lead to salvation. The things that lead to destruction are obeyed greed, followed desires, and a person's admiration of himself. The things that lead to salvation are: fear of God in secret and in public, moderation in wealth and poverty, and justice in pleasure and anger." And Abu al-Darda' **may God be pleased with him** said: When a man wakes up, his desires, deeds, and knowledge are combined. If his deeds are in accordance with his desires, then his day is a bad day, and if his deeds are in accordance with his knowledge, then his day is a good day. And al-Asma'i said: I heard a man say:

Humiliation is love, the heart of its name. If you love, you will find humiliation.

Ibn al-Muqaffa was asked about love, and he said: **Hawaan is a word whose nun was stolen, so a poet took it and composed it, saying:**

The letter "nun" of hawa is stolen from hawa. So if you love, you will find our love.

Another said:

Love is humiliation itself. If you love, you will gain humiliation.

If you love, then love will enslave you, so submit to your love, whoever you are.

And to Abdullah bin Mubarak:

One of the signs of calamity is that you do not see any deviation from your desires.

The slave is a slave to his soul and its desires, while the free man is satisfied sometimes and sips sometimes.

And to Ibn Duraid:

If the soul ever demands of you a desire and there is a way to conflict with it

Leave it and go against what you like, because your like is an enemy and disagreement is a friend.

And for Abu Ubaid al-Tusi:

And the soul, if you give it what it desires, will open its mouth towards its desires.

Ahmad ibn Abi Al-Hawari said: I passed by a monk and found him thin, so I said to him: Are you sick? He said: Yes. I said: Since when? He said: Since when did I know myself? I said: Will you seek treatment? He said: Medicine has exhausted me and I have decided to cauterize. I said: What is cauterization? He said: Going against your desires. Sahl ibn Abdullah Al-Sitri said: Your desires are your illness, if you go against them then it is your cure. Wahb said: If you are in doubt about two matters and you do not know which is better, then look for the one further from your desires and then do it.

Scholars have written books and chapters on this

Surat al-Jathiyah 45:23

Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and set a seal upon his hearing and his heart and put over his vision a veil? Then who will guide him after God? Then will you not remember?

subject, condemning desires and opposing them. We have pointed out what is sufficient of it. It is sufficient for you to read the words of God Almighty: **But as for he who feared the position of his Lord and prevented the soul from desire, * then indeed, Paradise will be the refuge.** (al-Nazi'at 79:40-41)

God the Almighty said: **And God led him astray, knowingly.** That is, knowing that He knew him. It was also said: He led him astray from reward, knowing that he did not deserve it. Ibn Abbas said: That is, knowing that he would go astray. Muqatil: knowing that he was astray, and the meanings are close. It was also said: knowing that the idol worshipper neither benefits nor harms. Then it was said: *knowingly* may be a state of the subject, meaning: He led him astray, knowing that he was among the people of misguidance in his previous knowledge. It may also be a state of the object, so the meaning is: He led him astray while the disbeliever knew that he was astray. **And He set a seal upon his hearing and his heart,** that is, He sealed his hearing so that he would not hear the admonition, and He sealed his heart so that he would not understand the guidance. **And He placed over his vision a covering,** that is, a veil so that he would not see the right path. Hamzah and Al-Kisa'i read *ghashwah* with a fat-ha on the ghayn without an alif. This has already been mentioned in Al-Baqarah. The poet said:

If you have clothed me in a veil, I have indeed purified you of my affection for a time.

Who will guide him after God? That is, after He has led him astray. **Will you not remember?** Will you learn a lesson and know that He is capable of whatever He wills.

This verse responds to the Qadarites and the Imamites and those who follow their path in belief, as it clearly states that they are prevented from guidance. Then it was said: **And He has set a seal upon his hearing and his heart** that it is outside the context of reporting about their conditions, and it was said: It is outside the context of supplicating against them, as mentioned in the beginning of Surat Al-Baqarah. Ibn Jurayj narrated that it was revealed about Al-Harith ibn Qays from the Ghayatilah. Al-Naqqash narrated that it was revealed about Al-Harith ibn Nawfal ibn Abd Manaf. Muqatil said: It was revealed about Abu Jahl, because he circumambulated the Kaaba one night with Al-Walid ibn Al-Mughira, and they talked about the Prophet (peace and blessings of God be upon him). Abu Jahl said: By God, I know that he is truthful! He said to him: Stop! What made you say that?! He said: O Abu Abd Shams, in his youth we used to call him the truthful and trustworthy, but when his mind and maturity reached maturity, we called him the liar and traitor!! By God, I know that he is truthful! He said: So what prevents you from believing him and having faith in him? He said: The daughters of Quraysh are saying that I followed the orphan of Abu Talib because of a broken heart, and by Al-Lat and Al-Uzza I will never follow him. Then the verse was revealed: **And He has set a seal upon his hearing and his heart.**

Tafsir Ibn Kathir

God the Almighty says: The believers and the disbelievers are not equal, as He the Almighty said: "The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful ones." And God the Almighty said: **Or do those who commit evil deeds think** that is, they committed them and earned them **that We will make them like those who believe and do righteous deeds - equal in their life and their death?** That is, that We will make them equal to them in this world and the hereafter. **Evil is what they judge** that is, evil is what they think of Us and Our justice that We will make the righteous and the wicked equal in the hereafter and in this world. Al-Hafiz Abu Ya'la said: Mu'ammil ibn Ihab narrated to us, Bakir ibn Uthman al-Tanukhi narrated to us, al-Wadhin ibn Ata' narrated to us, on the authority of Yazid ibn Murthad al-Baji, on the authority of Abu Dharr **may God be pleased with him**, who said: God the Almighty built His religion upon four pillars, so whoever is patient with them and does not act upon them will meet God among the wicked. It was said: What are they, O Abu Dharr? He said: What is lawful for God is for God, what is forbidden for God is for God, what God has commanded is for God, and what God has forbidden is for God. No one is to be trusted with them except God.

Abu al-Qasim (peace be upon him) said: **Just as grapes are not picked from thorns, so the wicked will not attain the dwellings of the righteous.** This is a strange hadith from this aspect. Muhammad ibn Ishaq mentioned in his book, The Biography, that they found a stone in Mecca at the base of the Kaaba on which was written: **You commit evil deeds and hope for good deeds, just as grapes are picked from thorns.** At-Tabarani narrated from the hadith of Shu'bah from Amr ibn Murrah from Abu al-Dhaha from Masruq that Tamim al-Dari stayed up all night until morning reciting this verse: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds?** For this reason God the Almighty said: **Evil is that which they judge.** And He the Almighty said: **And God created the heavens and the earth in truth** meaning with justice **and that every soul may be recompensed for what it has earned, and they will not be wronged.**

Then God the Almighty said: **Have you seen he who has taken his own desire as his god?** That is, he only follows his own desires, so whatever he deems good he does and whatever he deems bad he abandons. This may be used as evidence against the Mu'tazilah in their belief in rational goodness and badness. Malik, in what was narrated from him in the interpretation, said: **No one desires anything except that he worships it.** His statement, **And God sent him astray, due to knowledge,** has two possible interpretations: One is that God sent him astray because He knew that he deserved that, and the other is that God sent him

astray after knowledge had reached him and proof had been established against him. The second entails the first and is not reversed. **And He has set a seal upon his hearing and his heart, and over his vision a veil has been placed** that is, so he does not hear what would benefit him, nor comprehend anything that would guide him, nor see any proof that would illuminate him. For this reason God the Almighty said: **Then who can guide him after God? Then will you not be reminded?** Like His statement, **He whom God sends astray - for him there is no guide, and He leaves them wandering blindly in their transgression.**

Fath al-Qadir

23- He said: **Have you seen he who has taken as his god his own desire?** Al-Hasan and Qatadah said: That is the disbeliever who has taken as his religion what he desires, so he does not desire anything except that he does it. Ikrimah said: He worships what he desires or finds good, and if he finds something good and what he desires good, he takes it as a god. Saeed bin Jubair said: One of them used to worship a stone, and if he saw something better than it, he would throw it away and worship another. **And God led him astray, knowingly**, meaning, knowing that He knew it. It was also said that the meaning is: He led him astray from the reward, knowing that he did not deserve it. Muqatil said: Knowingly, he was astray because he knew that an idol could neither benefit nor harm. Al-Zajaj said: **He had bad knowledge that he was astray before God created him.** The place of **on knowledge** is in the accusative case as a state of the subject or the object. **And He set a seal upon his hearing and his heart** means He imprinted upon his hearing so that he would not hear the sermon, and He imprinted upon his heart so that he would not understand the guidance. **And He placed over his vision a covering** meaning a veil so that he would not see the right path. The majority read **a covering** with an alif and a kasra on the ghain. Hamzah and Al-Kisa'i read **a covering** without an alif and with a fatha on the ghain. From this is the saying of the poet:

If you have clothed me in a veil, I have listened to you affectionately for a while.

Ibn Masoud and Al-A'mash read it as the majority did, with a fat-ha on the ghain, which is the dialect of Rabi'ah. Al-Hasan and Ikrimah read some of them, which is the dialect of Ikl, **So who will guide him after God?** meaning after God has led him astray. **Will you not then remember?** Remembering is considering so that you may know the true state of affairs.

Tafsir al-Baghawi

23. **Have you seen he who has taken his desire as his god?** Ibn Abbas, Al-Hasan, and Qatada said: This is the disbeliever who has taken as his religion what he desires, so he does not desire anything except that he does it because he does not believe in God, nor fear Him, nor forbid what God has forbidden. Others said: Its meaning is that he has taken his desire as his god, so he worships what his soul desires.

Saeed bin Jubair said: The Arabs used to worship stones, gold and silver. If they found something better than the first, they would throw it away or break it and worship the other.

Al-Shaabi said: It is called *desire* because it causes its owner to fall into the fire.

And God sent him astray with knowledge, from Him, of the consequences of his action. It was said that it was based on what preceded in His knowledge that he was astray before He created him. **And He sealed** He stamped **his hearing**, so he did not hear the guidance, **and his heart**, so he did not understand the guidance. **And He placed over his vision a veil**, Hamza and Al-Kisa'i read it with a fatha on the ghain and a sukoon on the sheen. The rest read it with a veil, meaning darkness, so he does not see the guidance. **So who will guide him after God?** [i.e., who will guide him] after God sent him astray. **So will you not remember?**

Tafsir al-Baidawi

23- **Have you seen he who has taken as his god his own desire?** He abandoned following guidance to following desire, as if he worshipped it. It was read **gods of his desires** because one of them would admire a stone and worship it, but when he saw something better than it, he would reject it. **And God has led him astray** and forsook him. **With knowledge** knowing his misguidance and the corruption of the essence of his soul. **And He has set a seal upon his hearing and his heart** so he does not care about admonitions nor does he reflect on the verses. **And He has placed over his vision a veil** so he does not look with the eye of insight and consideration. Hamza and Al-Kisa'i read it as **a veil**. **So who can guide him after God** after He has led him astray. **Then will you not remember?** It was also read as **you remember**.

Surat al-Jathiyah 45:24

And they say, "There is not but our worldly life. We die and live, and nothing destroys us except time." And they have of that no knowledge. They are only assuming.

Surat al-Jathiyah 45:24

And they say, "There is not but our worldly life. We die and live, and nothing destroys us except time." And they have of that no knowledge. They are only assuming.

Tafsir al-Jalalayn

24 - **And they said** that is, denying the resurrection **It is** that is, life **except our life** which is in (this world. We die and we live) that is, some die and some live by being born **and nothing destroys us except time** the passage of time. God Almighty said **and they have no knowledge of that** what is said **they are only guessing**

Tafsir al-Suyuti

And he narrated on the authority of Abu Hurairah, who said: The people of the Age of Ignorance used to say: **It is only the night and the day that destroy us.** So God revealed: "And they said: 'There is nothing but our worldly life; we die and live, and nothing destroys us except time.'"

Tafsir al-Tabari

God Almighty says: And these polytheists, about whom we have already mentioned, said: There is no life except our two worldly lives in which we are, there is no life other than it, as a denial from them of the resurrection after death.

As Bishr told it, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **And they said, 'There is nothing but our worldly life.'** That is, by my life, this is the saying of the polytheists of the Arabs.

His statement, **We die and we live**, means we die and our children live after us. So they made the life of their children after them their life, because they are from them and some of them, so it is as if they are alive with their life. This is similar to what people say: **He who leaves behind a son like so-and-so has not died**, because with his life he is reminded of him as if he is alive and not dead. This may have another meaning, which is that its meaning is: **We live and we die**, by presenting life before death, as one says: **I stood up and I sat down**, meaning: **I sat down and I stood up**. The Arabs do that with the letter *waw* especially when they want to report two things that they were or will be, and they do not mean to report that one of them came before the other. They sometimes present the later in occurrence over the earlier in occurrence of the two of them. This is from that, because the intention was not to report that it is life before death, so they mentioned life first, since the intention was to report that they will be alive at one time and dead at another.

And His statement, **And nothing destroys us except time**, God Almighty says, informing us about these polytheists that they said, **And nothing destroys us and annihilates us except the passing of nights and days**

and the length of life, denying that they have a Lord who would annihilate and destroy them.

It was mentioned that in Abdullah's reading, **And nothing destroys us except a passing time.**

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And nothing destroys us except time**, he said: time.

Ibn Abd al-A'la told us: Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **And nothing destroys us except time**, the polytheists of Quraysh said that. **Nothing destroys us except time** means life.

He mentioned that this verse was revealed because the polytheists used to say: **What destroys us and annihilates us is time and age**. Then they would curse that which sustains them and destroys them, and they thought that by doing so they were cursing time and age. So God Almighty said to them: **I am the one who annihilates you and destroys you, not time and age**, and you had no knowledge of that.

He mentioned the narration of that on the authority of the one who said it.

Abu Kurayb narrated: Ibn Uyaynah narrated to us, on the authority of Az-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: The people of ignorance used to say: It is only the night and the day that destroy us, and it is the night and the day that destroy us, and it is the day that causes us to die and to live. So God said in His Book: "And they say, 'There is not but our worldly life. We die and we live, and nothing destroys us except time.'"

He said: So they curse time, and God, the Blessed and Exalted, said: The son of Adam harms Me by cursing time, and I am time. In My hand is the command. I alternate night and day.

Imran bin Bakkar Al-Kila'i told us: Abu Ruh told us: Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Yunus ibn Zayd told me on the authority of Ibn Shihab: Abu Salamah ibn Abd al-Rahman told me: Abu Hurayrah said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty said: 'The son of Adam curses time, but I am time. In My hand are the night and the day.'"

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Ala' bin Abd

Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "God says: I borrowed from My servant, but he did not give Me. My servant cursed Me, saying: 'Woe to him!' And I am time."

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of al-Zuhri, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: "God said: 'Let none of you say, 'Oh, what a disappointment this time is!' For I am time. I alternate its night and day, and if I wish, I can take them away.'"

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Hisham, on the authority of Abu Hurayrah, who said: Do not curse time, for God is time. "And they have no knowledge of that. They are only guessing." God Almighty says: And these polytheists who say, **There is nothing but our worldly life; we live and die, and nothing destroys us except time**, have no knowledge of what they say about that: meaning, they have no certain knowledge of it, because they say that based on speculation without any report coming to them from God, and they have no proof of its reality. **They are only guessing.** God Almighty says: They are only in guesswork and doubt about that. He informs us that they are confused about their belief in the reality of what they utter with their tongues.

Tafsir al-Qurtubi

The Almighty said: "And they say, 'There is only our worldly life. We die and we live.'" This is a denial on their part of the Hereafter, a lie about the Resurrection, and a nullification of the recompense. The meaning of **we die and we live** is that we die and our children live, as Al-Kalbi said. It was also read **and we live** with a damma on the noon. It was also said: some of us die and some of us live. It was also said: there is an inversion of the letter noon, meaning we live and we die, and this is the reading of Ibn Mas'ud. **And nothing destroys us except time.** Mujahid said: meaning the years and days. Qatada said: except life, and the meaning is the same. It was also read **except an age that passes**. Ibn 'Uyaynah said: The people of the Jahiliyyah used to say: Time is what destroys us and it is what gives us life and causes us to die. So this verse was revealed. Qutrub said: And nothing destroys us except death. He recited the words of Abu Dhu'ayb:

Death and its uncertainties are painful, and time does not forgive those who are impatient.

Akrima said: That is, nothing destroys us except God. Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, who said: The people of ignorance used to say, **Nothing destroys us except the night and the day, and it is what destroys us, causes us to die, and brings us back to life.** They would curse time. God Almighty said: "The son of Adam harms me by cursing time, and I am time. In my hand is the command. I alternate night and day."

I said: His saying **God said** to the end is the text of

Al-Bukhari and his wording, and Muslim also included it, as did Abu Dawud, and in Al-Muwatta', "On the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: 'Let none of you say, 'Oh, the disappointment of time,' for God is time." This hadith was used as evidence by those who said that time is one of the names of God, and they said: Those scholars who did not make it a name only did so in response to the Arabs in their pre-Islamic period, for they believed that time was the doer, as God informed us about them in this verse. So if harm, oppression, or misfortune befell them, they would attribute that to time. So it was said to them about that: Do not curse time, for God is time, meaning that God is the doer of these things that you attribute to time, so the curse is attributed to Him, glory be to Him. So they were forbidden from that, and the evidence for the correctness of this is what we mentioned from the hadith of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God, the Blessed and Exalted, said: The son of Adam harms me..." The hadith. And the one who said it well, and he is Abu Ali Al-Thaqafi:

Oh you who reproach time when it happens to you, do not blame time for its treachery

Time is commanded by a commander, and time ends with his command.

How many infidels have a lot of money that increases many times over their infidelity?

A believer who has no dirham increases in faith despite his poverty.

It was narrated that Salim bin Abdullah bin Omar used to often mention time, so his father rebuked him and said: Beware, my son, of mentioning time! And he recited:

Time does not bring calamity or harm to anything in its time, so do not curse time.

But whenever God sends a messenger to a group, He makes their easy things difficult.

Abu Ubaid said: I debated with some atheists and he said: Don't you see that he says **God is time**?! I said: Did anyone curse God during the Eternal Era? Rather, they used to say as Al-A'sha said:

Whether in a place or on a journey, they will take their time.

God has taken loyalty and justice for Himself, and has left the blame to men.

Abu Ubaid said: It is the custom of the Arabs to criticize time during calamities and misfortunes, to the point that they mentioned it in their poetry and attributed events to it. Amr ibn Qami'ah said:

The daughters of time threw me from where I did not see, so what about the one who is thrown but does not throw?

If they were arrows, I would have avoided them, but I shoot without arrows.

On the palms of my hands once, and on the temples three times, after which I stand up

Surat al-Jathiyah 45:24

And they say, "There is not but our worldly life. We die and live, and nothing destroys us except time." And they have of that no knowledge. They are only assuming.

And there is much like it in poetry: they attribute that to time and attribute it to Him, while God Almighty is the doer, there is no lord other than Him. **And they have no knowledge of that** meaning knowledge. *From* is redundant, meaning they said what they said, doubting. **They only conjecture** meaning they only speak based on conjecture. The polytheists were of various types, including these, and those who affirmed the Creator and denied the Resurrection, and those who doubted the Resurrection and were not certain of denying it. In Islam, there occurred people who could not deny the Resurrection for fear of the Muslims, so they interpreted and saw the Resurrection as the death of the body, and they saw the reward and punishment as illusions that befall the souls, according to their claim. The evil of these people is more harmful than the evil of all the disbelievers, because these people confuse the truth, and one is deceived by their apparent deception. The Muslim is wary of the polytheist who openly declares his polytheism. It was said: We die and our traces live on, so this is the life of the male. It was also said: They pointed to reincarnation, meaning a man dies and his soul is placed in a state of death and lives on through him.

Tafsir Ibn Kathir

God Almighty tells us about the saying of the materialists among the infidels and those who agreed with them from the polytheists of the Arabs in denying the al-Qiyamah 75: "And they say, 'There is nothing but our worldly life. We die and we live.'" That is, there is nothing but this abode. Some people die and others live, and there is no Resurrection or resurrection. This is what the polytheists of the Arabs who deny the Resurrection say, and it is what the divine philosophers among them say, and they deny the beginning and the return. It is what the materialist philosophers of the Deity say, who deny the Creator, and who believe that every thirty-six thousand years everything returns to what it was. They claimed that this has been repeated countless times, so they were stubborn about reason and denied what was transmitted. For this reason they said, **And nothing destroys us except time**. God Almighty said: "And they have no knowledge of that. They only conjecture." That is, they imagine and fantasize. As for the hadith that the two authors of the Sahih, Abu Dawud and al-Nasa'i, narrated on the authority of Sufyan ibn 'Uyaynah, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God said: God, may God bless him and grant him peace, said: "God, the Almighty, says: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate its night and day." In another narration: **Do not curse time, for God is time**. Ibn Jarir included it in a very strange context, saying: Abu Kurayb told us, Sufyan ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Sa'id ibn Al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the

authority of the Prophet, may God bless him and grant him peace, who said: "The people of ignorance used to say: It is only the night and the day that destroy us, that it is He who destroys us; He causes us to die and brings us to life. So God, the Almighty, said in His Book: 'And they say: There is not but our worldly life; we die and live, and nothing destroys us except time.' And they curse time. So God, the Almighty, said: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate the night and the day." Ibn Abi Hatim narrated it similarly, on the authority of Ahmad ibn Mansur, on the authority of Shuraih ibn Al-Nu'man, on the authority of Ibn Uyaynah. Then he narrated on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty said: 'The son of Adam curses time, but I am time. In My hand are the night and the day.'" And the two authors of the Sahih and Al-Nasa'i included it on the authority of Yunus bin Yazid. Muhammad ibn Ishaq said, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah **may God be pleased with him**, "The Messenger of God (peace and blessings of God be upon him) said, 'God the Most High says, "I borrowed from My servant but he did not give Me, and My servant cursed Me." He says, **Woe to him!** And I am time.'" Al-Shafi'i, Abu Ubaidah, and other imams said in their interpretation of the words of the Prophet (peace and blessings of God be upon him), **Do not curse time, for God is time**. When the Arabs in their pre-Islamic period were afflicted with hardship, calamity, or misfortune, they would say, **Oh, what a disaster time is!** They would attribute those actions to time and curse it, but the one who did them was God the Most High. It was as if they were cursing God, the Almighty, because He is the one who did that in reality. For this reason, cursing time in this regard was forbidden, because God the Most High is the time they mean and to which they attribute those actions. This is the best that has been said in its interpretation, and it is what is intended, and God knows best. Ibn Hazm and those who followed his example among the Zahiris erred in counting time as one of the Most Beautiful Names, taking this hadith as evidence.

God the Almighty says: **And when Our clear verses are recited to them**, meaning when the truth is explained to them and God the Almighty is able to restore bodies after they have perished and been scattered, **Their only argument is that they say, 'Bring our fathers, if you should be truthful,'** meaning, bring them back to life if what you say is true. God the Almighty says: **Say, 'God gives you life and then causes you to die,'** meaning, as you see, He brings you out of nonexistence into existence. **How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die and then bring you back to life?** That is, He who was able to begin is able to repeat it, by a fortiori and more appropriate way. **And it is He who begins creation and then repeats it, and that is**

easier for Him. "Then He will assemble you for the Day of Resurrection, about which there is no doubt." That is, He will only assemble you for the Day of Resurrection. He will not bring you back in this world until you say, **Bring our fathers, if you should be truthful.** "The Day He will assemble you for the Day of Assembly." **For what day have you postponed? For the Day of Separation.** "And We do not delay it except for a specified term." And He said here, **Then He will assemble you for the Day of Resurrection, about which there is no doubt.** That is, there is no doubt about it. **But most of the people do not know.** That is, for this reason they deny the Resurrection and rule out the resurrection of bodies. God Almighty said, **Indeed, they see it as far off, but We see it as near.** That is, they see its occurrence as far off, while the believers see it as easy and near.

Fath al-Qadir

Then God, the Almighty, explained some of their ignorance and misguidance, saying: 24- **And they say, 'There is nothing but our worldly life.'** That is, what is life except the life we are in? **We die and we live.** That is, death and life befall us in it, and there is no life beyond that. It was also said that we die and our children live in it, and it was also said that we are dead sperm and then we become alive. It was said that there is an inversion of the verse: that is, we live and we die. Ibn Mas'ud recited it this way. In any case, what they meant by this statement was to deny the resurrection and to belie the afterlife. **And nothing destroys us except time.** That is, nothing destroys us except the passing of days and nights. Mujahid said: He means years and days. Qatadah said: Except lifespan, and the meaning is the same. Qatrab said: The meaning is, nothing destroys us except death. Ikrimah said: Nothing destroys us except God. **And they have no knowledge of that.** That is, they said this statement only out of doubt and lack of knowledge of the truth. Then he explained that this was done by them and not based on knowledge, saying: **They only conjecture,** meaning that they are only a people whose only conjecture is conjecture, so they only speak about it and rely on it.

Tafsir al-Baghawi

24. **And they said,** meaning those who denied the resurrection, **It is not but our worldly life,** meaning what is life but our worldly life. **We die and we live,** meaning the fathers die and the sons live. Al-Zajaj said: It means we die and we live, so the waw is for gathering. **And nothing destroys us except time,** meaning nothing destroys us except the passage of time, the length of life, and the alternation of night and day. **And they have no knowledge of that,** what they said, **that they did not say it based on knowledge [that they knew], they are only guessing.**

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad Mahmarsh Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Abu Al-Hasan Ahmad bin Yusuf Al-Salami told us, Abdul-Razzaq told us, Muammar

told us on the authority of Hammam bin Munabbih, Abu Hurairah, may God be pleased with him, told us: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'The son of Adam should not say, 'Oh, what a disappointment this time is!' For I am Time. I send the night and the day, and if I wish, I take them away.'"

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafi told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Let none of you curse time, for God is time, and let no one say of grapes 'vineyard', for the vineyard is the Muslim man.**

The meaning of the hadith is that it was the custom of the Arabs to criticize time and curse it when calamities afflicted them, because they would attribute to it the misfortunes and hardships that befell them, and they would say: The calamities of time befell them, and time destroyed them, as God Almighty said about them: **And nothing destroys us except time.** So if they attributed to time the hardships that befell them, they would curse the one who caused them, so their cursing would be attributed to God Almighty, since He is the one who actually causes the things that they attribute to time, [so they were forbidden from cursing time].

Tafsir al-Baidawi

24- "And they said, 'What is it?' What is life or the state? 'Except our worldly life' in which we are. 'We die and live,' meaning we are dead, sperm and what came before it, and we live after that, or we die with ourselves and live with the survival of our children, or some of us die and some of us live, or death and life befall us in it and there is no life after that. It is possible that they meant by it reincarnation, for it is a belief of most idol worshippers. 'And nothing destroys us except time,' except the passage of time, which is originally the duration of the world's existence from a time if it overcomes it. 'And they have no knowledge of that,' meaning attributing events to the movements of the heavens and what is related to them independently, or denying the resurrection or both. 'They only conjecture,' since they have no proof for it, and they only said it based on imitation and denial of what they did not sense.

Surat al-Jathiyah 45:25

And when Our clear verses are recited to them, their only argument is that they say, "Bring our fathers, if you should be truthful."

Surat al-Jathiyah 45:25

And when Our clear verses are recited to them, their only argument is that they say, **Bring our fathers, if you should be truthful.**

Tafsir al-Jalalayn

25 - **And when Our verses are recited to them** from the Qur'an indicating Our ability to resurrect *clear* clear conditions **their only argument is that they say, Bring our fathers alive (if you should be truthful** that We will resurrect

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And when Our verses are recited to these polytheists who deny the resurrection, that God will resurrect His creation after their death and gather them on the Day of Resurrection before Him for reward and punishment, "clear proofs" meaning: clear and evident, that remove any doubt from the hearts of those who believe in God in that. **Their only argument is that they say, 'Bring our fathers, if you should be truthful.'**

God Almighty says: They had no argument against Our Messenger who recited this to them except their saying to him: Bring us our fathers who have perished alive and resurrect them for us if you are truthful in what you recite to us and inform us, so that we may believe in the truth that says that God will raise us after our death and revive us after our annihilation.

Tafsir al-Qurtubi

The Almighty said: **And when Our clear verses are recited to them** meaning, and when Our revealed verses are recited to these polytheists about the permissibility of resurrection, there is no refutation. **Their argument is only that they say, 'Bring our fathers'** Their argument is the predicate of *was*, and the noun **except that they say, 'Bring our fathers'** the dead ones. We will ask them about the truth of what they say. So God responded to them by saying: **Say, 'God gives you life'** meaning after you were dead sperm. **Then He causes you to die, then He will gather you together for the Day of Resurrection** just as He gave you life in this world. **But most people do not know** that God will bring them back as He began them. Az-Zamakhshari: If you say, why is their statement called an argument and not an argument? I say: Because they presented it as a proof presents his argument, and they presented it in its context, so it was called an argument by way of sarcasm, or because it was in their calculations and estimation an argument, or because it is in the style of His saying:

Greetings between them are a painful blow

It is as if it was said: Their argument was nothing but what is not an argument, and what is meant is the denial that they have any argument at all. If you say: How did His statement, **Say, 'God will give you life,'** occur as an answer to, **Bring our fathers, if you should be truthful,** I say: When they denied the resurrection and belied the messengers, and thought that what they said was a statement of rebuke, they committed what they acknowledged from God, the Almighty, the Majestic, who is the one who gives them life and then causes them to die, and added to the commitment of that the commitment of what is obligatory to acknowledge is that they were fair and listened to the caller of the truth, which is their gathering on the Day of Resurrection, and whoever was able to do that was able to bring their fathers, and it was the easiest thing for him.

Tafsir Ibn Kathir

God Almighty tells us about the saying of the materialists among the infidels and those who agreed with them from the polytheists of the Arabs in denying the al-Qiyamah 75: "And they say, 'There is nothing but our worldly life. We die and we live.'" That is, there is nothing but this abode. Some people die and others live, and there is no Resurrection or resurrection. This is what the polytheists of the Arabs who deny the Resurrection say, and it is what the divine philosophers among them say, and they deny the beginning and the return. It is what the materialist philosophers of the Deity say, who deny the Creator, and who believe that every thirty-six thousand years everything returns to what it was. They claimed that this has been repeated countless times, so they were stubborn about reason and denied what was transmitted. For this reason they said, **And nothing destroys us except time.** God Almighty said: "And they have no knowledge of that. They only conjecture." That is, they imagine and fantasize. As for the hadith that the two authors of the Sahih, Abu Dawud and al-Nasa'i, narrated on the authority of Sufyan ibn 'Uyaynah, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God said: God, may God bless him and grant him peace, said: "God, the Almighty, says: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate its night and day." In another narration: **Do not curse time, for God is time.** Ibn Jarir included it in a very strange context, saying: Abu Kurayb told us, Sufyan ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Sa'id ibn Al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of ignorance used to say: It is only the night and the day that destroy us, that it is He who destroys us; He causes us to die and brings us to life. So God, the Almighty, said in His

Book: 'And they say: There is not but our worldly life; we die and live, and nothing destroys us except time.' And they curse time. So God, the Almighty, said: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate the night and the day." Ibn Abi Hatim narrated it similarly, on the authority of Ahmad ibn Mansur, on the authority of Shuraih ibn Al-Nu'man, on the authority of Ibn Uyaynah. Then he narrated on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty said: 'The son of Adam curses time, but I am time. In My hand are the night and the day.'" And the two authors of the Sahih and Al-Nasa'i included it on the authority of Yunus bin Yazid. Muhammad ibn Ishaq said, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah **may God be pleased with him**, "The Messenger of God (peace and blessings of God be upon him) said, 'God the Most High says, "I borrowed from My servant but he did not give Me, and My servant cursed Me." He says, **Woe to him!** And I am time." Al-Shafi'i, Abu Ubaidah, and other imams said in their interpretation of the words of the Prophet (peace and blessings of God be upon him), **Do not curse time, for God is time**. When the Arabs in their pre-Islamic period were afflicted with hardship, calamity, or misfortune, they would say, **Oh, what a disaster time is!** They would attribute those actions to time and curse it, but the one who did them was God the Most High. It was as if they were cursing God, the Almighty, because He is the one who did that in reality. For this reason, cursing time in this regard was forbidden, because God the Most High is the time they mean and to which they attribute those actions. This is the best that has been said in its interpretation, and it is what is intended, and God knows best. Ibn Hazm and those who followed his example among the Zahiris erred in counting time as one of the Most Beautiful Names, taking this hadith as evidence.

God the Almighty says: **And when Our clear verses are recited to them**, meaning when the truth is explained to them and God the Almighty is able to restore bodies after they have perished and been scattered, **Their only argument is that they say, 'Bring our fathers, if you should be truthful,'** meaning, bring them back to life if what you say is true. God the Almighty says: **Say, 'God gives you life and then causes you to die,'** meaning, as you see, He brings you out of nonexistence into existence. **How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die and then bring you back to life?** That is, He who was able to begin is able to repeat it, by a fortiori and more appropriate way. **And it is He who begins creation and then repeats it, and that is easier for Him.** "Then He will assemble you for the Day of Resurrection, about which there is no doubt." That is, He will only assemble you for the Day of Resurrection. He will not bring you back in this world until you say, **Bring our fathers, if you should be truthful.** "The Day He will assemble you for the Day of Assembly." **For what day have you postponed? For the Day of Separation.** "And We do not delay it except for a

specified term." And He said here, **Then He will assemble you for the Day of Resurrection, about which there is no doubt.** That is, there is no doubt about it. **But most of the people do not know.** That is, for this reason they deny the Resurrection and rule out the resurrection of bodies. God Almighty said, **Indeed, they see it as far off, but We see it as near.** That is, they see its occurrence as far off, while the believers see it as easy and near.

Fath al-Qadir

25- **And when Our clear verses are recited to them** meaning when the verses of the Qur'an are recited to the polytheists while they are clear and evident in meaning and indication of the resurrection **their only argument is that they say, 'Bring our fathers, if you should be truthful'** We will be resurrected after death: meaning they had no argument or hold on to anything except this false statement which has no basis in any argument, and He only called it an argument to mock them. The majority of scholars read the word **their argument** in the accusative case as the predicate of *was*, and its subject is **except that they said**. Zayd ibn Ali, Amr ibn Ubayd, and Ubayd ibn Umar read the word **their argument** in the nominative case as the subject of *was*.

Tafsir al-Baghawi

25. **And when Our clear verses are recited to them, their only argument is that they say, 'Bring our fathers, if you should be truthful.'**

Tafsir al-Baidawi

25- **And when Our verses are recited to them as clear proofs** clear evidence of what contradicts their belief or clarification of it. **Their argument** is nothing to hold onto with which to oppose them. **except that they say, 'Bring our fathers, if you should be truthful.'** He only called it an argument based on their own calculations and their approach, or based on their style of speech.

Greetings between them are a painful blow

The fact that something does not happen immediately does not necessarily mean that it is impossible in any case.

Surat al-Jathiyah 45:26

Say, "God gives you life, then causes you to die, then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

Surat al-Jathiyah 45:26

Say, **God gives you life, then causes you to die, then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.**

Tafsir al-Jalalayn

26 - (Say: God gives you life) when you were sperm-drops **then causes you to die, then He will gather you alive until the Day of Resurrection, there is no doubt about it** but most of the people) who say what was mentioned **do not know**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who deny the Resurrection, who say to you, **Bring us our fathers if you should be truthful**, O polytheists, God gives you life as long as He wills in this world, then He causes you to die therein when He wills, then He will gather you together for the Day of Resurrection. That is, He will gather you all, the first of you and the last of you, the young of you and the old of you. **Until the Day of Resurrection**, He says: for the Day of Resurrection, meaning that He will gather you all alive for the Day of Resurrection. **There is no doubt about it.** He says: But most of the people who deny the Resurrection do not know the truth of that, and that God will bring them back to life after their death.

Tafsir al-Qurtubi

God Almighty says: **Say, 'God gives you life, then causes you to die, then He will assemble you for the Day of Resurrection, about which there is no doubt, but most people do not know.'**

Tafsir Ibn Kathir

God Almighty tells us about the saying of the materialists among the infidels and those who agreed with them from the polytheists of the Arabs in denying the al-Qiyamah 75: "And they say, 'There is nothing but our worldly life. We die and we live.'" That is, there is nothing but this abode. Some people die and others live, and there is no Resurrection or resurrection. This is what the polytheists of the Arabs who deny the Resurrection say, and it is what the divine philosophers among them say, and they deny the beginning and the return. It is what the materialist

philosophers of the Deity say, who deny the Creator, and who believe that every thirty-six thousand years everything returns to what it was. They claimed that this has been repeated countless times, so they were stubborn about reason and denied what was transmitted. For this reason they said, **And nothing destroys us except time.** God Almighty said: "And they have no knowledge of that. They only conjecture."

That is, they imagine and fantasize. As for the hadith that the two authors of the Sahih, Abu Dawud and al-Nasa'i, narrated on the authority of Sufyan ibn 'Uyaynah, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God said: God, may God bless him and grant him peace, said: "God, the Almighty, says: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate its night and day." In another narration: **Do not curse time, for God is time.** Ibn Jarir included it in a very strange context, saying: Abu Kurayb told us, Sufyan ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Sa'id ibn Al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of ignorance used to say: It is only the night and the day that destroy us, that it is He who destroys us; He causes us to die and brings us to life. So God, the Almighty, said in His Book: 'And they say: There is not but our worldly life; we die and live, and nothing destroys us except time.' And they curse time. So God, the Almighty, said: The son of Adam offends Me by cursing time, while I am time. In My hand is the command; I alternate the night and the day." Ibn Abi Hatim narrated it similarly, on the authority of Ahmad ibn Mansur, on the authority of Shuraih ibn Al-Nu'man, on the authority of Ibn Uyaynah. Then he narrated on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty said: 'The son of Adam curses time, but I am time. In My hand are the night and the day.'" And the two authors of the Sahih and Al-Nasa'i included it on the authority of Yunus bin Yazid. Muhammad ibn Ishaq said, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah **may God be pleased with him**, "The Messenger of God (peace and blessings of God be upon him) said, 'God the Most High says, 'I borrowed from My servant but he did not give Me, and My servant cursed Me.'" He says, **Woe to him!** And I am time." Al-Shafi'i, Abu Ubaidah, and other imams said in their interpretation of the words of the Prophet (peace and blessings of God be upon him), **Do not curse time, for God is time.** When the Arabs in their pre-Islamic period were afflicted with hardship, calamity, or misfortune, they would say, **Oh, what a disaster time is!** They would attribute those actions to time and curse it, but the one who did them was God the Most High. It was as if they were cursing God, the Almighty, because He is the one who did that in reality. For this

reason, cursing time in this regard was forbidden, because God the Most High is the time they mean and to which they attribute those actions. This is the best that has been said in its interpretation, and it is what is intended, and God knows best. Ibn Hazm and those who followed his example among the Zahiris erred in counting time as one of the Most Beautiful Names, taking this hadith as evidence.

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Fath al-Qadir

Then God, the Exalted, commanded His Messenger, may God bless him and grant him peace, to respond to them, saying: 26- "Say: God gives you life," meaning in this world, **then causes you to die**, when your appointed times have come to an end, **then He will assemble you for the Day of Resurrection**, with resurrection and revival, **there is no doubt about it**, meaning about your assembly, because He who was able to initiate creation was able to bring it back, **but most people do not know**, of that. For this reason, they had doubts about the resurrection, and they came to refute it with something weaker than a spider's web. If they had looked with the right eye, they would have attained certain knowledge, doubt would have been removed from them, and they would have relieved themselves of the predicament of doubt and confusion.

Ibn Jarir narrated from Ibn Abbas regarding his statement, {Then We put you on a way of religion}, meaning: on guidance regarding the matter of His religion. Ibn Jarir narrated from Mujahid regarding his statement, {Their life and their death are the same}, he said: The believer in this world and the hereafter is a

believer, and the disbeliever in this world and the hereafter is a disbeliever. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated from Ibn Abbas regarding his statement, {Have you seen he who takes as his god his own desire}, he said: That disbeliever took his religion without guidance from God or proof. {And God has sent him astray due to knowledge}, meaning: He sent him astray due to His foreknowledge. An-Nasa'i, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it** and Ibn Mardawayh narrated from him that he said: A man from the Arabs would worship a stone, and if he found a better one he would take it and throw away the other, so God revealed: {Have you seen he who takes as his god his own desire}. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Hurayrah, who said: "The people of the Jahiliyyah used to say, 'It is only the night and the day that destroy us.' So God said in His Book, 'And they say, "There is nothing but our worldly life. We die and we live, and nothing destroys us except time." God said, 'The son of Adam insults time, and I am time. In My hand is the command. I alternate night and day.'" Al-Bukhari, Muslim, and others narrated on the authority of Abu Hurayrah, "I heard the Messenger of God, may God bless him and grant him peace, say, 'God said,

Almighty God said: "The son of Adam harms Me by cursing time, and I am time. In My hand is the matter. I alternate night and day."

Tafsir al-Baghawi

26. **Say, 'God gives you life, then causes you to die, then He will assemble you for the Day of Resurrection. There is no doubt about it, but most people do not know.**

Tafsir al-Baidawi

26- **Say, 'God gives you life, then causes you to die,'** as indicated by the evidence. **Then He will assemble you for the Day of Resurrection, about which there is no doubt.** For He who has the power to begin has the power to repeat, and wisdom necessitated the assembly for recompense for what He has decreed repeatedly, and the promise confirmed by the signs indicates their occurrence. If that were the case, it would be possible to bring their fathers, but wisdom necessitated that they be brought back on the Day of Assembly for recompense. **But most people do not know**, due to their lack of disbelief and their limited vision of what they sense.

Surat al-Jathiyah 45:27

And to God belongs the dominion of the heavens and the earth. And on the Day the Hour appears - that Day the falsifiers will lose.

Surat al-Jathiyah 45:27

And to God belongs the dominion of the heavens and the earth. And on the Day the Hour appears - that Day the falsifiers will lose.

Tafsir al-Jalalayn

27 - (And to God belongs the dominion of the heavens and the earth. And on the Day the Hour comes) it is replaced by **On that Day the falsifiers will lose** the disbelievers, meaning their loss will become apparent by their going to the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And to God belongs the authority of the seven heavens and the earth, apart from what you call upon as a partner for Him and worship besides Him, and what you call upon besides Him of the gods and rivals in His kingdom and His authority and His rule over him. So how can what was like that be His partner? Or how can you worship Him and abandon the worship of your Master and the Master of what you worship besides Him? **And on the Day the Hour comes** God Almighty says: And on the Day the Hour comes in which God will raise up the dead from their graves and gather them for the place of presentation **the falsifiers will lose**: He says: On it those who invalidated their statements in this world and called upon God as a partner and worshipped gods besides Him will be deceived, and the truthful will win their homes in Paradise, and they will exchange them for homes in the Fire that were for the truthful, so their homes in Paradise will be made for them. That is the manifest loss.

Tafsir al-Qurtubi

The Almighty says: **And to God belongs the dominion of the heavens and the earth**, in creation and dominion. **And on the Day the Hour appears, that Day the falsifiers will lose**. The first *Day* is in the accusative case because of *loses*, and **that Day** is a repetition for emphasis or a substitute. It was said that the meaning is: And to Him belongs the dominion on the Day the Hour appears, and the agent in **that Day** is *loses*, and the object of *loses* is omitted, and the meaning is they will lose their homes in Paradise.

Tafsir Ibn Kathir

God Almighty tells us that He is the Owner of the heavens and the earth and the Ruler of them in this

world and the hereafter. That is why He, the Almighty, said: **And on the Day the Hour comes** meaning the Day of Resurrection **the falsifiers will lose** - they are the disbelievers in God who deny what He sent down to His Messengers of clear signs and evident proofs.

Ibn Abi Hatim said: Sufyan al-Thawri came to Madinah and heard al-Ma'afiri saying something that would make people laugh. He said to him: O Sheikh, don't you know that God has a day on which the falsifiers will lose? He said: This reputation continued to grow in al-Ma'afiri until he joined God. Ibn Abi Hatim mentioned this, then God the Almighty said: **And you will see every nation kneeling**, meaning on its knees from the severity and greatness. It is said that when Hell is brought, it will sigh and no one will remain except kneeling, even Abraham, peace be upon him, who will say: **Myself, myself, myself! I ask You today for nothing but myself**. Even Jesus, peace be upon him, will say: "I ask You for nothing but myself. I ask You for Mary who gave birth to me!" Mujahid, Ka'b al-Ahbar, and al-Hasan al-Basri said: **Every nation kneeling**, meaning on its knees. **Kneeling distinctly on its side, not on its knees**, but the former is more appropriate. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri narrated to us, Sufyan ibn Uyaynah narrated to us, on the authority of Amr, on the authority of Abdullah ibn Babaah, that the Messenger of God, may God bless him and grant him peace, said: **It is as if I see you kneeling in a heap before Hellfire**. Ismail ibn Abi Rafi' al-Madani said, on the authority of Muhammad ibn Ka'b, on the authority of Abu Hurayrah, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, in the hadith of the trumpet: "Then the people will be distinguished and the nations will kneel, and it is about this that God, the Most High, says: 'And you will see every nation kneeling, every nation called to its book.'" This combines the two opinions and there is no contradiction, and God knows best.

And the Almighty said: **Every nation will be called to its book** meaning the book of its deeds, as He, the Almighty, said: **And the Book will be placed, and the prophets and the witnesses will be brought forth**. That is why He, the Almighty, said: **This Day you will be recompensed for what you used to do**, meaning you will be recompensed for your deeds, both good and bad, as He, the Almighty, said: "On that Day man will be informed of what he sent forth and what he left behind. Rather, man will be a witness against himself, even if he were to put forth his excuses." That is why He, the Almighty, said: **This is Our Book that speaks against you with truth**, meaning it will bring to mind all your deeds, neither addition nor subtraction, as He, the Almighty, said: "And the Book will be placed, and you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?' And they will find what they did present. And your Lord does not wrong anyone." And the Almighty said: **Indeed, We were recording what you used to do**, meaning We were commanding the recorders to

record your deeds for you. Ibn Abbas, may God be pleased with him, and others said: The angels write down the deeds of the servants and then ascend with them to heaven, where they meet the angels in the register of deeds based on what is in the hands of the scribes, from what has been brought out for them from the Preserved Tablet every Night of Decree, from what God wrote in antiquity for the servants before He created them, so He does not add a letter nor subtract a letter. Then He recited: **Indeed, We were recording what you used to do.**

Fath al-Qadir

When the Almighty mentioned the argument that the polytheists used and how He answered them, He mentioned that He is the only One with dominion, saying: 27- **And to God belongs the dominion of the heavens and the earth**, meaning that He alone is the One who controls them, and none of His servants share with Him. Then He threatened the people of falsehood, saying: **And on the Day the Hour arises, that Day the falsifiers will lose**, meaning that the disbelieving disbelievers who cling to the false ones will see their loss on that Day because they will go to the Fire. The agent in **on the Day** is he who loses, and **on that Day** is a substitute for it, and the tanween is to replace the complement indicated by what the complement is added to, so the meaning is: and on the Day the Hour arises, so it is a confirmatory substitute. It is better for the agent in **on the Day** to be **is dominion**, meaning that to God belongs dominion on the Day the Hour arises, and **on that Day** will be the object of **to lose**.

Tafsir al-Baghawi

27. "To God belongs the dominion of the heavens and the earth. And on the Day the Hour comes - that Day the falsifiers will lose," meaning the unbelievers who are the people of falsehoods. On that Day their loss will become apparent when they go to the Fire.

Tafsir al-Baidawi

27- **And to God belongs the dominion of the heavens and the earth**. This is a generalization of power after it has been made specific. **And on the Day the Hour appears, on that Day the falsifiers will lose**. That is, the losers will be the ones on the Day it appears, and **on that Day** is a substitute for it.

Surat al-Jathiyah 45:28

And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do.

Surat al-Jathiyah 45:28

And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do.

Tafsir al-Jalalayn

28 - **And you will see every nation** meaning the people of religion *kneeling* on their knees or gathered together **every nation will be called to its book** the book of its deeds and it will be said to them **This Day you will be recompensed for what you used to do** meaning its recompense

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And you will see, O Muhammad, on the Day when the Hour will come, the people of every nation and religion will be kneeling: He says: gathered together, on their knees from the terror of that day.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hussein told us, he said: Warqa' told us, all on the authority of Ibn Nujayh, on the authority of Mujahid, regarding his statement, **And you will see every nation kneeling**, he said: On their knees, rising up.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **And you will see every nation kneeling**, that this is on the Day of Resurrection, kneeling on their knees.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And you will see every nation kneeling**, meaning on their knees at the reckoning.

His saying, **Every nation will be called to its book**, means: Every people of a religion and faith will be called to its book that it dictated to its memorizers.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Every nation will be called to its book**, they know that one nation will be called before another, one people before another, and one man before another. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "On the Day of Resurrection, what it used to worship, whether stone, idol, wood, or house, will be presented to every nation. Then it will be said, 'Whoever used to worship something, let him follow it.' So it will be, or your idols will be made leaders of the Fire until they are thrown into it. Only the nation of Muhammad, may God bless him and grant him peace, will remain. Then it will be said to the Jews, 'What did you worship?' They will say,

'We used to worship God and Ezra, except for a few of them.' It will be said to it, 'As for Ezra, he is not one of you, and you are not one of him.' They will be taken to the left and set off, unable to stay. Then the Christians will be called and it will be said to them, 'What did you worship?' They will say, 'We used to worship God and the Messiah, except for a few of them.' It will be said, 'As for Jesus, he is not one of you, and you are not one of him.' They will be taken to the left and set off, unable to stay. Only the nation of Muhammad, may God bless him and grant him peace, will remain." Upon him be peace, it will be said to them: What did you worship? They will say: We used to worship God alone, and we only parted from these people in this world out of fear of this Day of ours. Then permission will be given to the believers to prostrate, and the believers will prostrate, and between each believer is a hypocrite, so the back of the hypocrite will harden from prostrating, and God will make the prostration of the believers to him a rebuke, humiliation, regret, and remorse.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatadah, on the authority of al-Zuhri, on the authority of Ata' ibn Yazid al-Laythi, on the authority of Abu Hurayrah, who said: "The people said: O Messenger of God, will we see our Lord on the Day of Resurrection? He said: Will you be harmed by the sun when there are no clouds above it? They said: No, O Messenger of God. He said: Will you be harmed by the moon when it is full when there are no clouds above it? They said: No, O Messenger of God. He said: You will see it on the Day of Resurrection. God will gather the people and say: Whoever worshipped a thing, let him follow it. So whoever worshipped the moon will follow the moon, and whoever worshipped the sun will follow the sun, and whoever worshipped false gods will follow the false gods, and this nation will remain with its hypocrites. Then their Lord will come to them in a form, and a bridge will be built over Hell. The Prophet, may God bless him and grant him peace, said: I will be the first to cross it. The supplication of the Messengers on that day will be: O God, grant us peace, O God, grant us peace! And in it are hooks like the thorns of the Sa'dan. Have you seen the thorns of the Sa'dan? They said: Yes, O Messenger of God. He said: They are like the thorns of the Sa'dan." However, no one knows how great it is except God. He snatches people away because of their deeds. Some of them are doomed by their deeds, and some of them are ruined but escape. Then he mentioned the hadith in full.

And His statement, **This day you will be recompensed for what you used to do**, God Almighty says: Every nation will be called to its book, and it will be said to it, **This day you will be recompensed**, meaning you will be rewarded and given the rewards for the deeds you did in this world, doing good deeds and being punished for evil deeds.

Tafsir al-Qurtubi

The Almighty's saying: **And you will see every nation kneeling** meaning from the horror of that Day, and the nation here: the people of every religion, and there are five interpretations of *al-Jathiyah 45*. The first: Mujahid said: *Mostawfiz*, and Sufyan said: **Mostawfiz is the one from whom nothing touches the ground except his knees and the tips of his fingers**, Ad-Dahhak: that is at the time of reckoning, the second: gathered, said Ibn Abbas, Al-Farra': the meaning is and you will see the people of every religion gathered, the third: distinct, said Ikrimah, the fourth: submissive in the language of Quraysh, said: **He lowers his knees, he kneels and he kneels, he kneels and he kneels, on the pattern of fa'ul in them, and it has already been mentioned in Maryam, and the root of "al-Jathwa** is a group of everything, Tarafa said describing two graves:

You see two bodies of dirt covered with solid sheets of tin.

Then it was said: It is specific to the infidels, said Yahya bin Salam, and it was said: It is general for the believer and the infidel awaiting the reckoning, and Sufyan bin Uyaynah narrated on the authority of Amr bin Abdullah bin Babaah that the Prophet, may God bless him and grant him peace, said: It is as if I see you kneeling in a heap before Hell, mentioned by Al-Mawardi, Salman said: On the Day of Resurrection there is an hour that is ten years in which people will fall kneeling on their knees until Abraham, peace be upon him, calls out: I do not ask You today for anything but myself, **Every nation will be called to its book**, Yahya bin Salam said: To its reckoning, and it was said: To its book in which what it did of good and evil was transcribed, said Muqatil, and this is the meaning of Mujahid's statement: It was said: **its book** is what the angels wrote upon it, and it was said: its book sent down upon it to see whether they acted upon what was in it, and it was said: The book here is the Preserved Tablet, and Yaqub Al-Hadrami read **every nation** in the accusative as a substitute for the first *every* because of the clarification in the second which Not in the first, because there is nothing in her kneeling from the state of explaining kneeling as in the second from mentioning the reason calling for it, which is her summoning to her book. And it was said: It was erected by the use of **you see** implied, and the raising is in the beginning, **Today you will be recompensed for what you used to do** of good or evil.

Tafsir Ibn Kathir

God Almighty tells us that He is the Owner of the heavens and the earth and the Ruler of them in this world and the hereafter. That is why He, the Almighty, said: **And on the Day the Hour comes** meaning the Day of Resurrection **the falsifiers will lose** - they are the disbelievers in God who deny what He sent down to His Messengers of clear signs and evident proofs.

Ibn Abi Hatim said: Sufyan al-Thawri came to Madinah and heard al-Ma'afiri saying something that would make people laugh. He said to him: O Sheikh, don't you know that God has a day on which the falsifiers

will lose? He said: This reputation continued to grow in al-Ma'afiri until he joined God. Ibn Abi Hatim mentioned this, then God the Almighty said: **And you will see every nation kneeling**, meaning on its knees from the severity and greatness. It is said that when Hell is brought, it will sigh and no one will remain except kneeling, even Abraham, peace be upon him, who will say: **Myself, myself, myself! I ask You today for nothing but myself**. Even Jesus, peace be upon him, will say: "I ask You for nothing but myself. I ask You for Mary who gave birth to me!" Mujahid, Ka'b al-Ahbar, and al-Hasan al-Basri said: **Every nation kneeling**, meaning on its knees. Ikrimah said: **Kneeling distinctly on its side, not on its knees**, but the former is more appropriate. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri narrated to us, Sufyan ibn Uyaynah narrated to us, on the authority of Amr, on the authority of Abdullah ibn Babaah, that the Messenger of God, may God bless him and grant him peace, said: **It is as if I see you kneeling in a heap before Hellfire**. Ismail ibn Abi Rafi' al-Madani said, on the authority of Muhammad ibn Ka'b, on the authority of Abu Hurayrah, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, in the hadith of the trumpet: "Then the people will be distinguished and the nations will kneel, and it is about this that God, the Most High, says: 'And you will see every nation kneeling, every nation called to its book.'" This combines the two opinions and there is no contradiction, and God knows best.

And the Almighty said: **Every nation will be called to its book** meaning the book of its deeds, as He, the Almighty, said: **And the Book will be placed, and the prophets and the witnesses will be brought forth**. That is why He, the Almighty, said: **This Day you will be recompensed for what you used to do**, meaning you will be recompensed for your deeds, both good and bad, as He, the Almighty, said: "On that Day man will be informed of what he sent forth and what he left behind. Rather, man will be a witness against himself, even if he were to put forth his excuses." That is why He, the Almighty, said: **This is Our Book that speaks against you with truth**, meaning it will bring to mind all your deeds, neither addition nor subtraction, as He, the Almighty, said: "And the Book will be placed, and you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?' And they will find what they did present. And your Lord does not wrong anyone." And the Almighty said: **Indeed, We were recording what you used to do**, meaning We were commanding the recorders to record your deeds for you. Ibn Abbas, may God be pleased with him, and others said: The angels write down the deeds of the servants and then ascend with them to heaven, where they meet the angels in the register of deeds based on what is in the hands of the scribes, from what has been brought out for them from the Preserved Tablet every Night of Decree, from what God wrote in antiquity for the servants before He created them, so He does not add a letter nor subtract a letter. Then He recited: **Indeed, We were recording what you used to do**.

Surat al-Jathiyah 45:28

And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do.

Fath al-Qadir

28- **And you will see every nation kneeling** The address is to everyone who is fit for it, or to the Prophet, may God bless him and grant him peace. The nation is the religion. The meaning of kneeling is *prostrated*, and the one who is provoked is the one from whom nothing touches the ground except his knees and the tips of his fingers, and that is at the time of judgment. It was said that the meaning of kneeling is *gathered*. Al-Farra' said: The meaning is and you will see the people of every religion gathered. Ikrimah said: distinct from the others. Mu'ajj said: its meaning in the language of Quraysh is: submissive. Al-Hasan said: kneeling on the knees. And kneeling is sitting on the knees. You say **jatha yajtuhu** and *yajtihi* jathuwan and jathuan: if he sat on his knees, and the first is more appropriate. This is not contradicted by the occurrence of this word for another meaning in the Arabic language. The term *jathwa* has been used to refer to a group of everything in the Arabic language, such as the saying of Tarafa describing two graves:

You see two bodies of dirt, on which are solid sheets of arranged sheets.

The apparent meaning of the verse is that this attribute applies to every nation, without any difference between the followers of the religions that follow the messengers and other polytheists. Yahya ibn Salam said: It is specific to the disbelievers, but the former is more appropriate. This is supported by His statement: **Every nation will be called to its book**, and His statement later: **As for those who have believed**, and the meaning of **to its book** is to the book revealed to it. It was also said: to its record of deeds, or to its accounting, or to the Preserved Tablet, but the former is more appropriate. The majority of scholars read **every nation** in the nominative case as a subject, and its predicate is: will be called. Ya'qub al-Hadrami read it in the accusative case as a substitute for **every nation**. "This Day you will be recompensed for what you used to do," meaning that it will be said to them: **This Day you will be recompensed for what you used to do, both good and evil.**

Tafsir al-Baghawi

28. **And you will see every nation kneeling**, kneeling on its knees, which is the position of a litigant before a judge awaiting judgment.

Salman Al-Farsi said: There is an hour on the Day of Resurrection that will last for ten years, in which people will fall on their knees, even Abraham, peace be upon him, will call out to his Lord: I ask You for nothing but myself.

Every nation will be called to its book, which contains its deeds. Jacob read **every nation** in the accusative case, and they will be told: **This day you will be recompensed for what you used to do.**

Tafsir al-Baidawi

28- **And you will see every nation kneeling** gathered together from the word *jathwa* which means a group, or kneeling and prostrating on their knees. It was also read as *jadhiyah* meaning sitting on the tips of the toes, not **studying them**. **Every nation will be called to its book** its record of deeds. Jacob read *every* as a substitute for the first, and *called* is an adjective or a second object. **This Day you will be recompensed for what you used to do** is carried over to the saying.

Surat al-Jathiyah 45:29

This is Our Book that speaks against you with truth. Indeed, We were transcribing what you used to do.

Tafsir al-Jalalayn

29 - **This is Our Book** the register of the guardians (that speaks to you with the truth. Indeed, We were transcribing) recording and preserving **what you used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Every nation will be called on the Day of Resurrection to its book which it dictated to its memorizers in this world. **This Day you will be recompensed for what you used to do.** So do not be impatient about our reward for that, for if you deny it, it will speak for you with the truth. So read it. **Indeed, We used to record what you used to do.** He says: We used to have our memorizers record your deeds, so you record them in the books and write them down.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Kurayb told us: Talq bin Ghannam told us, on the authority of Zaidah, on the authority of Ata bin Muqsim, on the authority of Ibn Abbas: **This is Our Book that speaks to you with truth.** He said: It is the Mother of the Book, in which are the deeds of the children of Adam. **Indeed, We were recording what you used to do.** He said: Yes, the angels record the deeds of the children of Adam.

Ibn Hamid narrated: Yaqub al-Qummi narrated: My brother Isa ibn Abdullah ibn Thabit al-Thamali narrated: Ibn Abbas said: God created the inkwell, and the pen. It fought: *Write*. Then it fought: **What should I write?** He said: "Write whatever will happen until the Day of Resurrection of deeds done, righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that binding in its nature: its entry into the world, its duration in it, and its exit from it. Then He appointed guardians over the servants, and keepers over the book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: "We do not find anything for your companion with us." Then the guardians return and find that they have died. Ibn Abbas said: "Are you not an Arab people who hear the guardians say: 'We used to copy what you used to do.'" Can copying be anything other than an original?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Al-Hakam, on the authority of Muqsim, on the authority

of Ibn Abbas: **This is Our Book that speaks to you with the truth.** He said: The Book is the Reminder. **Indeed, We were recording what you used to do.** He said: We were recording the deeds.

Others said about this:

Al-Hasan bin Arafa told us: Al-Nadr bin Ismail told us, on the authority of Abu Al-Shaibani, on the authority of Ata bin Abi Rabah, on the authority of Abu Abd Al-Rahman Al-Salami, on the authority of Ali Abu Talib, may God be pleased with him, who said: Angels descend every day with something in which they record the deeds of the children of Adam.

Tafsir al-Qurtubi

The Almighty's saying: **This is Our Book.** It was said that it is from the words of God to them, and it was said that it is from the words of the angels, **It speaks against you with the truth**, meaning it bears witness, and it is a metaphor. It is said: The Book spoke of such-and-such, meaning it made clear. It was said that they read it and the Book reminds them of what they did, so it is as if it speaks against them. The evidence for this is His saying: **And they say, 'Woe to us! What is this Book that leaves out nothing small or great without enumerating it?'** (al-Kahf 18:49), and in al-Mu'minun 23: **And with Us is a Book that speaks with the truth, and they will not be wronged.** It was mentioned before, and *speaks* is in the place of a state of the Book, or from this, or a second predicate of this, or **Our Book** is a substitute for *this* and *speaks* is the predicate.

Indeed, We were transcribing what you used to do.

That is, We commanded that what you used to do be transcribed. Ali, may God be pleased with him, said: God has angels who descend every day with something in which they write down the deeds of the children of Adam. Abbas said: God and all the angels are purified, so they transcribe from the Mother of the Book in Ramadan everything that is of the children of Adam, and they check with God's guardians over the servants every five days, and they find that what the guardians have brought of the servants' deeds is in agreement with what is in their book from which they transcribed, with no increase or decrease in it. Ibn Abbas said: And does transcribing happen except from a book? Al-Hasan: We transcribe what the guardians wrote for the children of Adam, because the guardians raise the scrolls of deeds to the keepers. It was said: The guardians carry every day what they wrote for the servant, then when they return to their place, the good and bad deeds are transcribed from it, and the permissible deeds are not transferred to the second copy. It was said: When the angels raise the deeds of the servants to God Almighty, He commands that what contains reward and punishment be recorded with Him, and that what contains neither reward nor punishment is dropped from their total. .

Tafsir Ibn Kathir

God Almighty tells us that He is the Owner of the

This is Our Book that speaks against you with truth. Indeed, We were transcribing what you used to do.

heavens and the earth and the Ruler of them in this world and the hereafter. That is why He, the Almighty, said: **And on the Day the Hour comes** meaning the Day of Resurrection **the falsifiers will lose** - they are the disbelievers in God who deny what He sent down to His Messengers of clear signs and evident proofs.

Ibn Abi Hatim said: Sufyan al-Thawri came to Madinah and heard al-Ma'afiri saying something that would make people laugh. He said to him: O Sheikh, don't you know that God has a day on which the falsifiers will lose? He said: This reputation continued to grow in al-Ma'afiri until he joined God. Ibn Abi Hatim mentioned this, then God the Almighty said: **And you will see every nation kneeling**, meaning on its knees from the severity and greatness. It is said that when Hell is brought, it will sigh and no one will remain except kneeling, even Abraham, peace be upon him, who will say: **Myself, myself, myself! I ask You today for nothing but myself**. Even Jesus, peace be upon him, will say: "I ask You for nothing but myself. I ask You for Mary who gave birth to me!" Mujahid, Ka'b al-Ahbar, and al-Hasan al-Basri said: **Every nation kneeling**, meaning on its knees. Ikrimah said: **Kneeling distinctly on its side, not on its knees**, but the former is more appropriate. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri narrated to us, Sufyan ibn Uyaynah narrated to us, on the authority of Amr, on the authority of Abdullah ibn Babaah, that the Messenger of God, may God bless him and grant him peace, said: **It is as if I see you kneeling in a heap before Hellfire**. Ismail ibn Abi Rafi' al-Madani said, on the authority of Muhammad ibn Ka'b, on the authority of Abu Hurayrah, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, in the hadith of the trumpet: "Then the people will be distinguished and the nations will kneel, and it is about this that God, the Most High, says: 'And you will see every nation kneeling, every nation called to its book.'" This combines the two opinions and there is no contradiction, and God knows best.

And the Almighty said: **Every nation will be called to its book** meaning the book of its deeds, as He, the Almighty, said: **And the Book will be placed, and the prophets and the witnesses will be brought forth**. That is why He, the Almighty, said: **This Day you will be recompensed for what you used to do**, meaning you will be recompensed for your deeds, both good and bad, as He, the Almighty, said: "On that Day man will be informed of what he sent forth and what he left behind. Rather, man will be a witness against himself, even if he were to put forth his excuses." That is why He, the Almighty, said: **This is Our Book that speaks against you with truth**, meaning it will bring to mind all your deeds, neither addition nor subtraction, as He, the Almighty, said: "And the Book will be placed, and you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?' And they will find what they did present. And your Lord does not wrong anyone." And the Almighty said: **Indeed, We were recording what you used to do**,

meaning We were commanding the recorders to record your deeds for you. Ibn Abbas, may God be pleased with him, and others said: The angels write down the deeds of the servants and then ascend with them to heaven, where they meet the angels in the register of deeds based on what is in the hands of the scribes, from what has been brought out for them from the Preserved Tablet every Night of Decree, from what God wrote in antiquity for the servants before He created them, so He does not add a letter nor subtract a letter. Then He recited: **Indeed, We were recording what you used to do**.

Fath al-Qadir

29- **This is Our Book that speaks against you with the truth**. This is part of what is said to them, and the one who says this is the angels. It has also been said that it is from the statement of God, the Most High: meaning, it bears witness against you, and it is a metaphor. It is said that the Book speaks of such-and-such: meaning, it makes clear. It has also been said that they read it and remember what they did, so it is as if it speaks against them with the truth that has no addition or subtraction. The place of *speaks* is the accusative as a state, or the nominative as another predicate of the demonstrative pronoun. The phrase **Indeed, We were transcribing what you used to do** is an explanation for speaking the truth, meaning, We command the angels to transcribe your deeds: that is, to write them down and record them for you. Al-Wahidi said: Most of the commentators agree that this transcribing is from the Preserved Tablet, for the angels write from it every year what is of the children of Adam and they find that in agreement with what they do. They said: Because transcribing can only be from an original. It has also been said that the meaning is: We command the angels to transcribe what you used to do. It is said that the angels write down the deeds of the servant every day. When they return to their places, they delete the good and bad deeds and leave out the permissible deeds. It is also said that when the angels present the deeds of the servants to God, the Almighty, He orders that those deeds that contain reward and punishment be recorded with Him, and those that contain neither reward nor punishment are dropped.

Tafsir al-Baghawi

29. **This is Our Book**, meaning the register of the guardian angels, **that speaks against you with the truth**, testifying against you with clear evidence, as if it were speaking. It was said that what is meant by the Book is the Preserved Tablet. **Indeed, We were transcribing what you used to do**, meaning We commanded the angels to transcribe your deeds, that is, to write them down and record them for you.

It was said: **We copy**, meaning we take a copy of it. This is because the two angels raise the deeds of the person, and God confirms from it what he had a reward or punishment for, and removes from it the idle

talk such as their saying: Come and go.

It was said: Copying from the Preserved Tablet. The angels copy every year the deeds of the sons of Adam, and copying only occurs from an original, so a book is copied from a book.

Ad-Dahhak said: We copy, meaning we record.

As-Suddi said: We write. Al-Hasan said: We memorize.

Tafsir al-Baidawi

29- **This is Our Book** He added the records of their deeds to Himself because He ordered the scribes to write their deeds in it. **It speaks against you with the truth** It testifies against you regarding what you did without addition or subtraction. **Indeed, We were transcribing** We were asking the angels to write down. **What you used to do** Your deeds.

Surat al-Jathiyah 45:30

Then as for those who have believed and done righteous deeds, their Lord will admit them into His mercy. That is the clear attainment.

Surat al-Jathiyah 45:30

Then as for those who have believed and done righteous deeds, their Lord will admit them into His mercy. That is the clear attainment.

Tafsir al-Jalalayn

30 - **As for those who believe and do righteous deeds, their Lord will admit them into His mercy** His Paradise **that is the clear attainment** the clear and apparent.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **As for those who believed and did righteous deeds, their Lord will admit them into His mercy**, God Almighty says: As for those who believed in God in this world, and worshipped Him alone and did not associate anything with Him, **and did righteous deeds**, meaning: and did what God commanded them to do and refrained from what God forbade them from, then He will admit them into His mercy, meaning into His Paradise, by His mercy.

His statement, **That is the clear attainment**, means: Their entry into God's mercy on that day is the attainment of what they were seeking, and the realization of what they were striving for in this world, the clear goal of which is that it is the attainment.

Tafsir al-Qurtubi

God Almighty says: **But as for those who believe and do righteous deeds, their Lord will admit them to His mercy** meaning Paradise. **That is the clear attainment.**

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds**, meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy**, which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in

your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them**, meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them**, meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours**, meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: *No.* God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery**, meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you**, meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it**, meaning from the Fire, **nor will they be asked to repent**, meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth**, meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds**, then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

30- **As for those who believe and do righteous deeds, their Lord will admit them into His mercy.** That is, admit them into His mercy. **That is the clear attainment.** That is, the apparent and clear.

Tafsir al-Baghawi

30. "As for those who believe and do righteous deeds, their Lord will admit them into His mercy. That is the clear triumph." [The Victory] is apparent.

Tafsir al-Baidawi

30- **But as for those who have believed and done righteous deeds, their Lord will admit them to His mercy,** which includes Paradise. **That is the clear success,** apparent because it is free from impurities.

Surat al-Jathiyah 45:31

And as for those who disbelieved, were not My verses recited to you, and you were arrogant and were a people of criminals?

Surat al-Jathiyah 45:31

And as for those who disbelieved, were not My verses recited to you, and you were arrogant and were a people of criminals?

Tafsir al-Jalalayn

31 - **And as for those who disbelieved** it will be said to them, **Were not My verses** the Qur'an **recited to you,** **and you were arrogant** you were arrogant **and you were a criminal people** disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As for those who denied the oneness of God and refused to single Him out as divinity in this world, it will be said to them: Were not My verses recited to you in this world?

If someone says: Isn't it answered with *fa*, so where is *fi*? The answer is to say: It is the *fa* in His saying *afiam*. Rather, the way of speaking in Arabic is if it is pronounced clearly, and its origin is to say: And as for those who disbelieve, were not My verses recited to you? Because the meaning of the speech is: And as for those who disbelieve, it will be said to them, **Alif, Laam, Meem**. So the position of the *fa* is at the beginning of the deleted part that is required in the speech, so when it was deleted, it is said, and an interrogative alif came, the rule of which is that it is the subject, it was started with, and the *fa* was placed after it. And the Arabs sometimes drop the *fa* that is the answer to *amma* in such a place if they drop the verb that is in the place of the answer to *amma* as God Almighty said: **And as for those whose faces will have turned black, did you disbelieve after your oaths?** [Al Imran], so the *fa* was dropped, since the verb that is in the answer to *amma* was deleted, and it is said, and that is because the meaning of the speech is: And as for those whose faces will have turned black, it will be said to them: Did you disbelieve? So when it was dropped, it is said that which the *fa* is connected to, the *fa* that is the answer to *amma* was dropped.

And His statement, **Then you were arrogant**, means: you were arrogant about listening to it and believing in it. **And you were a criminal people**, means: you were a people who committed sins and disbelieved in God, who did not believe in the afterlife and did not believe in reward or punishment.

Tafsir al-Qurtubi

The Almighty says: **And as for those who disbelieved, were not My verses recited to you?** That is, were they not told that, and it is a question of rebuke, **but you**

were arrogant about accepting them, **and you were a criminal people**, that is, polytheists who committed sins. It is said: So-and-so is the one who committed the sins of his family if he was their earner. The criminal is the one who committed sins himself. God Almighty said: **Should We then treat the Muslims like the criminals?** (al-Qalam 68:35), so the criminal is the opposite of the Muslim, so he is the one who is guilty of disbelief.

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds**, meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy**, which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them**, meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them**, meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours**, meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers**. It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord**. He will say: **Did you think that you would meet Me?** He will say: **No**. God the Almighty will say: **Today I will forget you as you forgot Me**.

God the Almighty said: **That is because you took the verses of God in mockery**, meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and

ridiculing them. **And the life of this world deceived you**, meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it**, meaning from the Fire, **nor will they be asked to repent**, meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth**, meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds**, then He the Almighty said: **And to Him belongs majesty in the heavens and the earth**. Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

31- **And as for those who disbelieved, were not My verses recited to you?** That is, were they not told that, and it is a question of rebuke, because the messengers had come to them and the verses of God were recited to them, but they denied them and did not act upon them. **Then you were arrogant and were a criminal people**. That is, you were too arrogant to accept them or believe in them, and you were among the people of *ihram*, which is sins, and *ijatram* is acquisition. It is said that someone is the crime of his *al-Nas* 114: if he is their earner, so the criminal is the one who acquires sins by doing transgressions.

Tafsir al-Baghawi

31. **As for those who disbelieved**, it will be said to them, **Were not My verses recited to you, and you were arrogant and were a criminal people?** Arrogant and disbelieving.

Tafsir al-Baidawi

31- **And as for those who disbelieved, were not My verses recited to you?** That is, it will be said to them, **Were not My verses recited to you?** So the statement and the word conjoined to it were omitted, as the intended meaning was sufficient and the context was sufficient. **Then you were arrogant** to believe in them. **And you were a criminal people** Your habit was crime.

Surat al-Jathiyah 45:32

And when it is said, "Indeed, the promise of God is truth, and the Hour - there is no doubt about it," you say, "We do not know what the Hour is. We only assume an assumption, and we are not certain."

Surat al-Jathiyah 45:32

And when it is said, **Indeed, the promise of God is truth, and the Hour - there is no doubt about it**, you say, "We do not know what the Hour is. We only assume an assumption, and we are not certain."

Tafsir al-Jalalayn

32 - **And when it is said** to you, O disbelievers, **Indeed, the promise of God of resurrection is true and the Hour in the nominative and accusative there is no doubt no doubt about it**, you say, "We do not know what the Hour is. We only think an assumption." Al-Mubarrad said that its original form is **we only think an assumption and we are not certain** that it is coming.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And it will be said to them then: **And when it is said** to you, **Indeed, the promise of God** which He promised His servants, that He will revive them after their death, and raise them from their graves **is true, and the Hour** which He informed them that He will establish to gather them and assemble them for the reckoning and reward for obedience and punishment for disobedience, is coming **without doubt** He says: There is no doubt about it, meaning about the Hour, and the *ha* in His statement **in it** is from the mention of the Hour. The meaning of the statement: And the Hour, there is no doubt about its occurrence, so fear God and believe in God and His Messenger, and work for that which will save you from God's punishment in it. **You say, 'We do not know what the Hour is'** as a denial from you of the promise of God, the Most High, and a rejection of His report and a denial of His ability to revive you after your death.

And his saying, **We only think an assumption**, means: And you said, **We only think the Hour is coming**, "and we are not certain" that it will come, nor that it will occur.

The reciters differed in their recitation of His statement, **And the Hour, there is no doubt about it**. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, recited it as **and the Hour**, in the nominative case as the subject. The majority of the reciters of Kufa recited it as **and the Hour**, in the accusative case, linking it to His statement, **Indeed, the promise of God is true**.

The correct thing to say about this, in our view, is that they are two widely used readings in the readings of the regions, correct in their articulation in Arabic, and close in meaning. So whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And when it is said, 'Indeed, the promise of God is true,'** meaning that the resurrection will happen. **And the Hour, there is no doubt about it**. Hamzah read **and the Hour** in the accusative case in apposition to *promise*, while the rest read it in the nominative case as a subject, or in apposition to the position of **Indeed, the promise of God**. It is not good with the pronoun in the source, because it is not emphasized, and the raised pronoun is only attached to it without emphasis in poetry: **You said, 'We do not know what the Hour is,'** whether it is true or false. **We only think a thought**. Al-Mubarrad interpreted it as: **We only think a thought**. It was said that the interpretation is: **We only think that you think a thought**. It was said that you said, **We only think a thought**, "and we are not certain," that the Hour is coming.

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds**, meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy**, which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them**, meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them**, meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours**, meaning, you did not work for it because you did not believe in it. **And your refuge will be the**

Fire, and you will have no helpers. It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: **No.** God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery,** meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you,** meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it,** meaning from the Fire, **nor will they be asked to repent,** meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth,** meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds,** then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

32- **And when it is said, 'The promise of God is true'** meaning His promise of resurrection and judgment, or that He will gather together what He promised of future matters, will inevitably happen. **And the Hour** meaning the Resurrection **there is no doubt about it** meaning about its occurrence. The majority of scholars read **and the Hour** in the nominative case as a subject, or in apposition to the position of the subject of *in*. Hamzah read it in the accusative case in apposition to the subject of *in*. "You say, 'We do not know what the Hour is'" meaning what it is? **We only think an assumption** meaning we surmise and imagine an illusion. Al-Mubarrad said: Its meaning is: We only think a thought. It was said that the meaning is: We only think that you think a thought. It was said that we think includes the meaning of we believe: that is, we only believe a thought, not knowledge. It was said that thought has an implied quality: that is, except a clear thought. It was said that thought can mean knowledge and doubt, so it is as if they said: We have no belief

except doubt. **And we are not certain,** that is, we had no certainty in that, and we had nothing with us except a mere thought that the Hour was coming.

Tafsir al-Baghawi

32. **And when it is said, 'The promise of God is true, and there is no doubt about the Hour,'** Hamza read: **and the Hour,** in the accusative case, in apposition to the promise. The others read it in the nominative case as the subject. "You say, 'We do not know what the Hour is. We only think,'" meaning, "We do not know that except by intuition and imagination. "And we are not certain," that it will happen.

Tafsir al-Baidawi

32- **And if it is said that the promise of God** could mean the promised thing and the source. *Truth* is something that is or is related to it inevitably: **And the Hour, there is no doubt about it** singular for the intended purpose, and Hamza read it in the accusative case in apposition to the name of *if*. You said, **We do not know what the Hour is** meaning what the Hour is, expressing astonishment at it. **We only think a thought** its original form is **we think a thought** so he inserted the letters of negation and exception to prove the thought and negate what is other than it as if he said: we do not think a thought, or to negate their thought in what is other than that as an exaggeration then he confirmed it by saying: **And we are not certain** meaning its possibility, and perhaps that is the saying of some of them who were confused between what they heard from their fathers and what was recited to them of verses about the matter of the Hour.

Surat al-Jathiyah 45:33

And the evils of what they did will become apparent to them, and what they used to ridicule will overtake them.

Surat al-Jathiyah 45:33

And the evils of what they did will become apparent to them, and what they used to ridicule will overtake them.

Tafsir al-Jalalayn

33 - **And the evils of what they did will become apparent** will appear to them in the Hereafter **and that which they used to ridicule will befall them** that is, the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the evils of what they had done in this world became apparent to those who had disbelieved in the signs of God.** That is, their ugliness and evils became apparent to them there when they read the books of their deeds that the recorders had copied in this world. **And that which they had been mocking overtook them.** That is, the punishment of God overtook them at that time, when it was said to them: **Indeed, God's place with those who denied Him is the evils of what they had done in this world.**

Tafsir al-Qurtubi

God Almighty says: **And the evil consequences of what they did will become apparent to them.** That is, the punishment for the evil consequences of what they did will become apparent to them. **And what they used to ridicule will encompass them,** that is, it will descend and surround them, **of God's punishment.**

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds,** meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy,** which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from

hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them,** meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them,** meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours,** meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: *No.* God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery,** meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you,** meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it,** meaning from the Fire, **nor will they be asked to repent,** meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth,** meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds,** then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is

no god but Him.

Fath al-Qadir

33- **And the evils of what they did will become apparent to them** meaning the evils of their actions will appear to them as they are **and that which they used to ridicule will encompass them** meaning it will surround them and the punishment for their actions will descend upon them by making them enter the Fire.

Tafsir al-Baghawi

33. **And the evils of what they did will appear to them,** [in the Hereafter], **and what they used to ridicule will overtake them.**

Tafsir al-Baidawi

33- **And the evils of what they did became apparent to them** as they were, so they knew its ugliness and witnessed the dire consequences of it, or its punishment. **And that which they used to ridicule overtook them** which is the punishment.

Surat al-Jathiyah 45:34

And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours. And your refuge is the Fire, and you will have no helpers."

Surat al-Jathiyah 45:34

And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours. And your refuge is the Fire, and you will have no helpers."

Tafsir al-Jalalayn

34 - **And it will be said, This Day We will forget you** We will leave you in the Fire **as you forgot the meeting of this Day of yours** that is, you left working to meet it **and your refuge is the Fire, and you will have no helpers** to prevent it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it will be said to these infidels whose characteristics He described: Today we will leave you in the torment of Hell just as you abandoned your deeds to meet your Lord on this day of yours.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And it will be said, 'Today We will forget you,'** and **We will abandon you.** And his statement, **And your refuge is the Fire,** means: And your refuge to which you will turn is the fire of Hell. **And you have no helpers,** means: And you have no one to rescue you today from the punishment of God, nor anyone to defend you from those who are punishing you, so that you may be saved from them.

Tafsir al-Qurtubi

God Almighty says: **And it will be said, 'Today We will forget you.'** That is, We will leave you in the Fire just as you abandoned the meeting of this Day of yours, that is, you abandoned working for it. **And your refuge is the Fire.** That is, your dwelling and your final resting place. **And you will have no helpers.**

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds,** meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy,** which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will." "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who**

disbelieved, were not My verses recited to you, and you were arrogant? Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them,** meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them,** meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours,** meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: **No.** God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery,** meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you,** meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it,** meaning from the Fire, **nor will they be asked to repent,** meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth,** meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds,** then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God,

may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

34- **And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours.'** That is, We will leave you in the Fire as you left off working for this Day. He added the meeting to the Day as an expansion, because he added to the thing what it is in. **And your refuge is the Fire**, that is, your dwelling and your abode to which you will take refuge. **And you will have no helpers**, to help you and prevent the punishment from you.

Tafsir al-Baghawi

34. **And it will be said, 'Today We will forget you,'** meaning, We will leave you in the Fire, **just as you forgot the meeting of this Day of yours,** meaning, you abandoned faith and action to meet this Day, **and your refuge is the Fire, and you will have no helpers.**

Tafsir al-Baidawi

34- **And it will be said, 'Today We will forget you.'** We will leave you in the torment that is not forgotten. **Just as you forgot the meeting of this Day of yours.** Just as you left its promise and did not care about it. Adding the meeting to the Day is adding the source to its circumstance. **And your refuge is the Fire, and you will have no helpers.** Who will save you from it.

Surat al-Jathiyah 45:35

That is because you took the verses of God in ridicule and the worldly life deceived you. So today they will not be taken out of it, nor will they be asked to repent.

Surat al-Jathiyah 45:35

That is because you took the verses of God in ridicule and the worldly life deceived you. So today they will not be taken out of it, nor will they be asked to repent.

Tafsir al-Jalalayn

35 - **That is because you took the verses of God** the Qur'an **in jest and the worldly life deceived you** until you said there is no resurrection and no reckoning **so today they will not come forth** in the active and passive form **from it** the Fire **nor will they be asked to repent** they will not be asked to please their Lord through repentance and obedience because that will be of no benefit on that Day.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: It will be said to them: This is what has befallen you of God's punishment today.

Because you in this world **took the verses of God in jest** - they are His proofs and evidence and the verses of His Book that We sent down to His Messenger, may God bless him and grant him peace - **in jest** meaning mockery that you make fun of them. **And the worldly life deceived you** meaning: And the adornments of the worldly life deceived you, so you preferred them over working for what will save you today from God's punishment. God the Most High says: **So today they will not come out of it** from the Fire **nor will they be asked to repent** meaning: Nor will they be returned to this world to repent and return to what they were punished for.

Tafsir al-Qurtubi

The Almighty said: **That is because you took the verses of God** meaning the Qur'an, **in jest** "and the worldly life deceived you" meaning it tricked you with its falsehoods and decorations, so you thought that there was nothing else and that there would be no resurrection, **so today they will not come out of it** meaning from the Fire, **nor will they be asked to repent** seeking to be appeased. This has been mentioned before. Hamzah and Al-Kisa'i read **so today they will not come out** with a fat-ha on the ya' and a damma on the ra', based on the Almighty's statement: **Whenever they want to come out of it, they will be returned to it** (al-Sajdah 32:20). The rest read it with a damma on the ya' and a fat-ha on the ra', based on the Almighty's statement: **Our Lord, bring us out** (al-Mu'minun 23:107), and similar to it.

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds**, meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy**, which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them**, meaning, the punishment for their evil deeds will appear to them, and **that which they used to ridicule will encompass them**, meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours**, meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: *No.* God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery**, meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you**, meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it**, meaning from the Fire, **nor will they be asked to repent**, meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth**, meaning, the

Owner of them and everything in them. For this reason, He said, **Lord of the worlds**, then He the Almighty said: **And to Him belongs majesty in the heavens and the earth**. Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

35- **That is because you took the verses of God in jest** meaning that this punishment is because you took the Qur'an in jest and play **and the worldly life deceived you** meaning it tricked you with its decorations and falsehoods, so you thought that there is no home other than it, no resurrection or revival. **So today they will not come out of it** meaning from the Fire. The majority read *yujruju* with a damma on the ya' and a fatha on the ra', in the passive voice, in the third person to belittle them. **Nor will they be asked to repent** meaning that they will not be appeased and asked to return to the obedience of God, because on that day no repentance will be accepted and no excuse will be of any use.

Tafsir al-Baghawi

35. **That is because you took the verses of God in jest, and the worldly life deceived you**, until you said: There is no resurrection and no reckoning. **So today they will not come out of it**, Hamza and Al-Kisa'i read it with a fatha on the ya' and a damma on the ra', and the others read it with a damma on the ya' and a fatha on the ra'. **Nor will they be asked to repent**, they will not be asked to return to the obedience of God, because on that day He will not accept any excuse or repentance.

Tafsir al-Baidawi

35- **That is because you took the verses of God in jest** You mocked them and did not reflect on them. **And the worldly life deceived you** You thought that there was no life other than it. **So today they will not emerge from it** Hamzah and Al-Kisa'i read it with a fat-ha on the ya' and a damma on the ra'. **Nor will they seek forgiveness** They are not asked to forgive their Lord, that is, to please Him, because their time has passed.

Surat al-Jathiyah 45:36

So all praise is due to God, Lord of the heavens and Lord of the earth, Lord of the worlds.

Surat al-Jathiyah 45:36

So all praise is due to God, Lord of the heavens and Lord of the earth, Lord of the worlds.

Tafsir al-Jalalayn

36 - **So praise be to God** The description of the beautiful for fulfilling His promise to the deniers **Lord of the heavens and Lord of the earth, Lord of the worlds** He created what was mentioned and the world is what is other than God and gathered for the difference of its types and Lord instead

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So to God be praise** for His blessings upon His creation. So praise Him, O people, for every blessing you have is from Him, not from what you worship besides Him of gods and idols, and not from what you take as lords besides Him and associate others with Him. **Lord of the heavens and Lord of the earth** means: Owner of the seven heavens and Owner of the seven earths. **Lord of the worlds** means: Owner of all the kinds of creation in them.

Tafsir al-Qurtubi

The Almighty said: **Then praise be to God, Lord of the heavens and Lord of the earth, Lord of the worlds.** Mujahid, Hamid, and Ibn Muhaisin read **Lord of the heavens and Lord of the earth, Lord of the worlds** in the nominative case in all of them, meaning He is Lord.

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds,** meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy,** which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will

happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,' meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them,** meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them,** meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours,** meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: *No.* God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery,** meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you,** meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it,** meaning from the Fire, **nor will they be asked to repent,** meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth,** meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds,** then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

36- **So praise be to God, Lord of the heavens and Lord of the earth, Lord of the worlds.** None deserves praise

except Him. The majority of scholars read *Lord* in the three instances in the genitive case as an adjective for the noble name. Mujahid, Hamid, and Ibn Muhaisin read it in the nominative case in the three instances, assuming it is a subject: meaning, He is the Lord of the heavens, etc.

Tafsir al-Baghawi

36. So praise be to God, Lord of the heavens and Lord of the earth, Lord of the worlds.

Tafsir al-Baidawi

36- So praise be to God, Lord of the heavens and Lord of the earth, Lord of the worlds. For everything is a blessing from Him and indicates the perfection of His power.

Surat al-Jathiyah 45:37

And to Him belongs pride in the heavens and the earth, and He is the Exalted in Might, the Wise.

Surat al-Jathiyah 45:37

And to Him belongs pride in the heavens and the earth, and He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

37 - **And to Him belongs pride** majesty in the heavens and the earth a state of any being in them **and He is the Exalted in Might, the Wise** presented

Tafsir al-Suyuti

Tafsir al-Tabari

And to Him belongs pride in the heavens and the earth. He says: To Him belongs greatness and authority in the heavens and the earth, without any other gods or equals. **And He is the Exalted in Might** in His vengeance against His enemies, the Subduer of all that is beneath Him, and nothing can subdue Him. **The Wise** in His management of His creation and His disposition of them as He wills and however He wills. And God knows best.

Tafsir al-Qurtubi

God Almighty says: **And to Him belongs pride** meaning greatness, majesty, permanence, authority, power, and perfection, "in the heavens and the earth. He is the Exalted in Might, the Wise." And God knows best.

Tafsir Ibn Kathir

God the Almighty tells us about His judgment of His creation on the Day of Resurrection, saying: **But as for those who have believed and done righteous deeds,** meaning their hearts believed and their limbs performed righteous deeds, which are pure and in accordance with the Shariah, **their Lord will admit them to His mercy,** which is Paradise, as it was proven in the Sahih that God the Almighty said to Paradise: "You are My mercy, with You I have mercy on whom I will. "That is the clear attainment," meaning the clear and obvious. Then God the Almighty said: **But as for those who disbelieved, were not My verses recited to you, and you were arrogant?** Meaning, this will be said to them as a rebuke and a rebuke. Were the verses of God the Almighty not recited to you, and you were arrogant about following them, and you turned away from hearing them, and you were a people of criminals in your actions, despite what your hearts contained of denial? "And when it is said, 'The promise of God is true, and there is no doubt about the Hour,' you say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'" meaning, if the believers say that to you, "You say, 'We do not know what the Hour is. We only think [it will happen] with conjecture,'

meaning, we do not imagine it will happen except with conjecture, meaning, a weak assumption. That is why He said, "And we are not certain," meaning, we will be certain. God, the Most High, said, **And the evils of what they did will appear to them,** meaning, the punishment for their evil deeds will appear to them, **and that which they used to ridicule will encompass them,** meaning, the torment and chastisement will encompass them. **And it will be said, 'This Day We will forget you,'** meaning, We will treat you as one who forgets you in the fire of Hell **just as you forgot the meeting of this Day of yours,** meaning, you did not work for it because you did not believe in it. **And your refuge will be the Fire, and you will have no helpers.** It has been proven in Sahih that God the Almighty will say to some of His servants on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject horses and camels to you and let you rule and reign supreme?** He will say: **Yes, O Lord.** He will say: **Did you think that you would meet Me?** He will say: *No.* God the Almighty will say: **Today I will forget you as you forgot Me.**

God the Almighty said: **That is because you took the verses of God in mockery,** meaning, We only rewarded you with this punishment because you took God's proofs against you in mockery, mocking and ridiculing them. **And the life of this world deceived you,** meaning, it tricked you, so you felt secure in it, and so you became among the losers. For this reason, God the Almighty said: **So today they will not come out of it,** meaning from the Fire, **nor will they be asked to repent,** meaning, they will not be asked to repent, but they will be punished without account or reprimand, just as a group of believers will enter Paradise without punishment or account. Then, when God the Almighty mentioned His judgment regarding the believers and the disbelievers, He said: **So to God is praise, Lord of the heavens and Lord of the earth,** meaning, the Owner of them and everything in them. For this reason, He said, **Lord of the worlds,** then He the Almighty said: **And to Him belongs majesty in the heavens and the earth.** Mujahid said: This means the Sultan, meaning, He is the Great, the Glorified, to whom everything is submissive and in need. It was reported in the authentic hadith, "God the Most High says: 'Greatness is My garment, and pride is My cloak. Whoever disputes with Me over one of them, I will make him dwell in My Fire.'" Muslim narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Al-Agharr Abu Muslim, from Abu Hurairah and Abu Sa'id, may God be pleased with them, from the Messenger of God, may God bless him and grant him peace, in a similar manner. And the statement of God the Most High, **And He is the Exalted in Might** means the One who cannot be overcome or resisted, **the Wise** in His words, deeds, laws, and decree. Exalted and sanctified is He, there is no god but Him.

Fath al-Qadir

37- **And to Him belongs pride in the heavens and the earth** meaning majesty, greatness, and authority. He specified the heavens and the earth because this is evident in them. **And He is the Exalted in Might, the Wise** meaning the Exalted in His power. No one can

overcome Him. He is Wise in all His actions, words, and all His judgments.

Saeed bin Mansour, Abdullah bin Ahmad in Zawa'id al-Zuhd, Ibn Abi Hatim, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abdullah bin Babaah who said: The Messenger of God (peace and blessings of God be upon him) said: **It is as if I see you kneeling on a mound before Hellfire.** Then Sufyan recited: **And He will see every nation kneeling.** Ibn Mardawayh narrated on the authority of Ibn Umar regarding His statement: **And you will see every nation kneeling,** that he said: Every nation will be with its Prophet until the Messenger of God (peace and blessings of God be upon him) comes on a mound that has risen above all creation, and that is the praised station. Ibn Jarir narrated on the authority of Ibn Abbas regarding His statement: **This is Our Book that speaks against you with truth,** that he said: It is the Mother of the Book in which are the deeds of the children of Adam. **Indeed, We were recording what you used to do,** that he said: They are the angels who record the deeds of the children of Adam. Ibn al-Mundhir and Ibn Abi Hatim narrated a similar narration at length from him. A man stood up and said: O Ibn Abbas, we did not see the angels writing this down every day and night. Ibn Abbas said: You are not an Arab people. **Indeed, We used to record what you did.** Can something be recorded except from a book? Ibn Jarir also narrated something similar from him. Ibn Jarir narrated from Ali ibn Abi Talib, who said: God has angels who descend every day with something in which they record the deeds of the children of Adam. Ibn Mardawayh narrated from Ibn Umar something similar to what was narrated from Ibn Abbas. Ibn Mardawayh narrated from Ibn Abbas, regarding the verse: The angels record from the Mother of the Book what the children of Adam do. Man only does what the angel records from the Mother of the Book. Al-Hakim narrated something similar from him and authenticated it. At-Tabarani also narrated from him regarding the verse: "God and all His angels copy from that year in Ramadan, on the Night of Decree, whatever happens on earth, to a similar one in the following year. Then the guardians of God, may He be exalted, will compare it with the servants on the eve of every Thursday, and they will find that what the guardians have lifted agrees with what is in their book, with no addition or subtraction." Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding His statement: **This Day We will forget you as you forgot the meeting with this Day of yours,** he said: **We will abandon you.** Ibn Abi Shaybah, Muslim, Abu Dawud, Ibn Majah, Ibn Mardawayh and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "God, the Blessed and Exalted, says: Pride is My cloak and greatness is My garment. Whoever disputes with Me over one of them, I will throw him into the Fire."

Tafsir al-Baghawi

37. **And to Him belongs pride,** the greatness, "in the heavens and the earth. And He is the Exalted in Might,

the Wise."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Sayyid Abu al-Hasan Muhammad ibn al-Husayn al-Alawi told us, Abu Hamid Ahmad ibn Muhammad ibn al-Hasan al-Sharqi told us, Ahmad ibn Hafs, Abdullah ibn Muhammad al-Farra' and Qatan ibn Ibrahim told us, they said, Hafs told us, on the authority of Abdullah, Ibrahim ibn Tahman told me, on the authority of Ata' ibn al-Sa'ib, on the authority of al-Agharr Abu Muslim, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: Pride is My cloak, and greatness is My garment. Whoever disputes with Me over one of them, I will cast him into Hellfire."

Tafsir al-Baidawi

37- **And to Him belongs majesty in the heavens and the earth** as their effects have become apparent therein. **And He is the Exalted in Might** who cannot be defeated. **The Wise** in what He has decreed and decided, so praise Him, glorify Him, and obey Him. The Prophet, may God bless him and grant him peace, said: **Whoever recites Ha Mim al-Jathiya, God will conceal his faults and calm his fear on the Day of Judgment.**

Surat al-Ahqaf 46:1
Ha Mim

Surat al-Ahqaf 46:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

We have already explained the meaning of His saying, "Ha Meem. The revelation of the Book," so there is no need to repeat it in this topic.

Tafsir al-Qurtubi

Meccan according to all of them, and it is thirty-four verses, and it was said: five.

The Almighty said: **Ha Meem** before.

Tafsir Ibn Kathir

Surah Al-Ahqaf

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us that He sent down the Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unparalleled glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood. **And for a specified term** meaning for a specific fixed period that neither increases nor decreases. And His statement: **And those who disbelieve turn away from that of which they are warned** meaning there is no weakness in what is intended for them. God the Almighty sent down a Book to them and sent a Messenger to them, but they turn away from all of that, meaning they will come to know after that. Then God the Almighty said: *Say* meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created. **Or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it?

Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter**. Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware**. That is, there is no one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship**. Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Fath al-Qadir

It is thirty-four verses, and it was said thirty-five

It is a Meccan verse. Al-Qurtubi said: According to the saying of all of them: Ibn Mardawayh narrated on the authority of Ibn Abbas and Ibn al-Zubayr, they said: Surat Ha Mim al-Ahqaf was revealed in Mecca. Ibn al-Durais and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud, who said: "The

Messenger of God (peace and blessings of God be upon him) taught me Surat al-Ahqaf, and another recited it but he differed from his recitation. I said: 'Who taught you it?' He said: 'The Messenger of God (peace and blessings of God be upon him).' I said: 'By God, the Messenger of God (peace and blessings of God be upon him) taught me something different.' So we came to the Messenger of God (peace and blessings of God be upon him) and I said: 'O Messenger of God, did you not teach me such and such?' He said: 'Yes.' The other said: 'Did you not teach me such and such?' He said: 'Yes.' The face of the Messenger of God (peace and blessings of God be upon him) became red, and he said: 'Let each of you recite what he heard, for those who came before you were destroyed only because of differences.'"

His saying: 1- **Ha Meem** We have already discussed this in Surah Ghafir and what follows it in full, and we have mentioned the reason for the grammatical analysis and clarified what is true, that the openings of the surahs are among the ambiguous, the knowledge of which must be entrusted to the One who revealed it.

Tafsir al-Baghawi

1. Meccan, **Ha Mim**

Tafsir al-Baidawi

1-*Ha Mim*.

Surat al-Ahqaf 46:2

The revelation of the Book is from God, the Exalted in Might, the Wise.

Surat al-Ahqaf 46:2

The revelation of the Book is from God, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

2 - **Download the Book** The Qur'an is the subject **from God** its predicate is **the Almighty** in His kingdom **the Wise** in His creation

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **The revelation of the Book is from God, the Almighty, the Wise.**

Tafsir al-Qurtubi

The Almighty said: **The revelation of the Book is from God, the Exalted in Might, the Wise.** It was presented.

Tafsir Ibn Kathir

God the Almighty informs us that He sent down the Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unassailable glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood **and for a specified term** meaning for a specific fixed period that does not increase or decrease. And His statement the Almighty: **And those who disbelieve turn away from that of which they are warned** meaning there is no weakness in what is intended for them, and God the Almighty sent down a Book to them and sent a Messenger to them, and they turn away from all of that, meaning they will know the consequences of that. Then God the Almighty said: *Say* meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created **or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it? Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have

taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter.** Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.** That is, there is no one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship.** Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Fath al-Qadir

2- **The revelation of the Book is from God, the Exalted in Might, the Wise.** We have already discussed this in detail in Surah Ghafir and what follows it, and we have mentioned the reason for the grammatical analysis and clarified what is true, that the openings of the surahs are among the ambiguous, the knowledge of which must be entrusted to the One who revealed it.

Tafsir al-Baghawi

2. **The revelation of the Book is from God, the Exalted in Might, the Wise.**

Tafsir al-Baidawi

2- The revelation of the Book is from God, the Almighty, the Wise.

Surat al-Ahqaf 46:3

We did not create the heavens and the earth and whatever is between them except in truth and for a specified term. And those who disbelieve, from that of which they are warned, are turning away.

Surat al-Ahqaf 46:3

We did not create the heavens and the earth and whatever is between them except in truth and for a specified term. And those who disbelieve, from that of which they are warned, are turning away.

Tafsir al-Jalalayn

3 - **We did not create the heavens and the earth and what is between them except** a creation in truth to indicate Our power and Oneness **and for a specified term** until their demise on the Day of Resurrection **and those who disbelieve - from that of which they are warned** with which they are frightened of the punishment **are turning away**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We did not create the heavens and the earth and what is between them except in truth**, God Almighty says: We did not create the heavens and the earth and bring them into being as a manufactured creation, and what is between them of the kinds of world except in truth, meaning: except to establish truth and justice in creation.

And His saying, **And a specified term**, means: Except for a term for all of that that is known to Him, and He will destroy it when it reaches it, and will annihilate it after it had existed by His bringing it into existence.

And His statement, **And those who disbelieve turn away from that which they have been warned of**. God Almighty says: And those who have denied the Oneness of God turn away from God's warning to them and do not reflect and take heed.

Tafsir al-Qurtubi

The Almighty's saying: **We did not create the heavens and the earth and all that is between them except in truth** was previously mentioned. **And a specified term** means the Resurrection, according to Ibn Abbas and others, and it is the term at which the heavens and the earth will come to an end. It was also said that it is the term decreed for every creature. **And those who disbelieve from that of which they were warned** fear it. **Turning away** turning away, heedless, and not prepared for it. It is possible that *ma* is a source, meaning from their warning on that Day.

Tafsir Ibn Kathir

God the Almighty informs us that He sent down the

Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unassailable glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood **and for a specified term** meaning for a specific fixed period that does not increase or decrease. And His statement the Almighty: **And those who disbelieve turn away from that of which they are warned** meaning there is no weakness in what is intended for them, and God the Almighty sent down a Book to them and sent a Messenger to them, and they turn away from all of that, meaning they will know the consequences of that. Then God the Almighty said: *Say* meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created **or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it? Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter**. Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware**. That is, there is no

one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship.** Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Fath al-Qadir

2- **We did not create the heavens and the earth and what is between them** of all the creations **except with the truth** is an exception devoid of the most knowledgeable conditions, that is, except a creation mixed with the truth required by the Divine Will. His statement, **and a specified term** is conjoined with the truth: that is, except with the truth, and **with a specified term** is based on the assumption of a deleted complement: that is, and with the assumption of a specified term, and this term is the Day of Resurrection, for on that day the heavens and the earth and what is between them will come to an end and the earth will be replaced by something other than the earth and the heavens. It was said that what is meant by the specified term is the end of the term of each individual of the creations, and the first was for something else, rather it was created for reward and punishment. **And those who disbelieve - from that of which they are warned - are turning away** that is, from that of which they are warned and frightened in the Qur'an of resurrection, judgment, and recompense, they are turning away from it, not believing in it. What is in His statement, **they were not warned** may be the relative pronoun, or it may be the source.

Tafsir al-Baghawi

3. **We did not create the heavens and the earth and what is between them except in truth and for a specified term**, meaning the Day of Resurrection, which is the term at which the heavens and the earth will come to an end, and it is a reference to their annihilation. **And those who disbelieve - from that of which they were warned**, with which they were warned in the Qur'an of the resurrection and the reckoning, **are turning away**.

Tafsir al-Baidawi

3- **We did not create the heavens and the earth and what is between them except in truth** except a creation mixed with truth, which is what wisdom and justice require, and in it is evidence of the existence of the

Wise Creator, and the resurrection for recompense for what we have repeatedly stated. **And a specified term** and by estimating a specified term to which all will come to an end, which is the Day of Resurrection, or each one, which is the last period of its allotted existence. **And those who disbelieve from that of which they were warned** of the horror of that time, and it is permissible for *ma* to be a source. **Turning away** they do not think about it nor prepare for its occurrence.

Surat al-Ahqaf 46:4

Say, "Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture before this or a trace of knowledge, if you should be truthful."

Surat al-Ahqaf 46:4

Say, "Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture before this or a trace of knowledge, if you should be truthful."

Tafsir al-Jalalayn

4 - (Say: Have you seen) Tell me **what you call upon** worship **besides God** idols are the first object **Show me** Tell me what is the emphasis **what they created** is the second object **of the earth** explaining what **Or do they have a partner** participation *in* the creation **of the heavens** with God? And *am* means the hamza of denial **Bring me a book** revealed **before this** the Qur'an **or a trace** a remainder **of knowledge** transmitted from the first ones regarding the validity of your claim in worshipping idols that it brings you closer to God **if you should be truthful** in your claim

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to these polytheists among your al-Nas 114: Have you seen, O people, the gods and idols that you worship besides God? Show me what they created from the earth. My Lord created the entire earth, and you called it because of its creation. I did not create any gods or lords from that. So that will be an argument for you in your worship of it. For part of My argument for My worship of My God and My singling out Him as God is that He created the earth and innovated it from nothing.

And His statement, **Or do they have a partner in the heavens?** God Almighty says: Or do your gods that you worship, O people, have a partner with God in the seven heavens, so that you will have an argument for your worship of them? For part of my argument for my singling out worship for my Lord is that He has no partner in creating them, and that He is the One who created them, without everything else besides Him.

And His saying, **Bring me a book from before this**, God Almighty says: A book that came from God before this Qur'an that was sent down to me, that the gods and idols that you worship created something from the earth, or that they have a partner with God in the heavens, so that will be an argument for you for your worship of them, because if that is true for them, then their partnership in the blessings that you have is true, and it is obligatory for them to thank you, and they deserve service from you because that is something that no one can create except God.

And his saying, **or a trace of knowledge**, the reciters

differed in their recitation of that, so the majority of the reciters of Hijaz and Iraq read it as **or a trace of knowledge** with an alif, meaning: bring me a remnant of knowledge. Abu Abd al-Rahman al-Sulami said that he used to read it as **or a trace of knowledge** meaning: or specifically from the knowledge that you were given, and you preferred it over others. The other recitation that I do not permit is **or a trace of knowledge** with an alif, due to the consensus of the reciters of the regions on it.

The commentators differed in their interpretation of this verse. Some of them said: Its meaning is: Or bring me knowledge that your gods created something from the earth and that they have a share in the heavens through the line that you draw on the earth, for you Arabs are people of divination, augury, and soothsaying.

Who said that?

Bishr bin Adam told us: Abu Al-Asim told us, on the authority of Sufyan, on the authority of Safwan bin Salim, on the authority of Abu Salamah, on the authority of Ibn Abbas: **Or a trace of knowledge**. He said: A line that the Arabs used to draw on the ground.

Abu Kurayb told us: Abu Bakr said: meaning Ibn Ayyash: The line is divination.

Others said: Rather, the meaning of this is: or specifically from knowledge.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **Or a trace of knowledge**. He said: Or a special kind of knowledge.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **Or a trace of knowledge**. He said: That is, a special kind of knowledge.

Abdul Warith bin Abdul Samad bin Abdul Warith told us: My father told me, on the authority of Al-Hussein, on the authority of Qatada: **Or a trace of knowledge**. He said: Especially knowledge.

Others said: Rather, the meaning of this is: Or knowledge that you stir up and extract.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan, regarding his statement, **or a trace of knowledge**, he said: A trace of something they extract by nature.

Others said: Rather, the meaning of this is: Or do you influence that knowledge from someone before you?

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Or a trace of knowledge**, he said: Someone who traces knowledge.

Others said: Rather, the meaning of this is: or a clear explanation of the matter.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Or a trace of knowledge** meaning clear evidence of the matter.

Others said: Rather, the meaning of this is: with the remainder of knowledge.

Who said that?

Abu Kuraib told us: Abu Bakr, meaning Ibn Ayyash, was asked about **a trace of knowledge**. He said: A remnant of knowledge.

The first of the correct sayings on this matter is the saying of the one who said: *Atharah* is the remainder of knowledge, because that is what is known from the speech of the Arabs, and it is a source from the saying of the speaker: *Athar* something is *Atharah*, like *Samja* is *Samja*, and *Qabaha* is *Qabaha*, as the camel herder said:

And she had a strange feeling that she ate a plant in a barren hillock.

Meaning: And the one who reads: or its trace, then he made it his trace from the trace, as it was said: a layer of dust.

It has been reported from some of them that he read it or traced it with a sukoon on the tha' like rajfa and khatfa. If that is directed to what we said about it that it is a remnant of knowledge, then it is possible that that remnant is from the knowledge of writing and from knowledge that was derived from the books of the ancients, or from the special knowledge that they were influenced by. It has been narrated from the Messenger of God, may God bless him and grant him peace, in that regard, that he interpreted it to mean writing, we will mention it, God willing. So the interpretation of the statement then is: Bring me, O people, a book from before this book that verifies what I have asked you to verify from the evidence for your claim to what you claim for your gods, or a remnant of knowledge that leads to knowledge of the truth of what you say about that **if you are truthful** in your claim to it as you claim, because if the claim does not have an argument for you, it is of no use to the one making the claim.

Tafsir al-Qurtubi

It contains five issues:

The first: The Almighty's saying: **Say, 'Have you considered what you invoke besides God?'** That is, what you worship of idols and rivals besides God. **Show me what they have created on the earth.** That is,

have they created anything on the earth? **Or do they have a share?** "in the heavens." That is, in the creation of the heavens with God. **Bring me a book before this.** That is, before this Qur'an.

Second: The Almighty's saying: **Or a trace of knowledge.** The general reading is **or a trace** with an alif after the tha'. Ibn Abbas said: "On the authority of the Prophet, may God bless him and grant him peace: It is a line that the Arabs used to draw on the ground." Al-Mahdawi and Al-Tha'labi mentioned it, and Ibn Al-Arabi said: It is not authentic. In the famous hadith: "On the authority of the Prophet, may God bless him and grant him peace, he said: A prophet from among the prophets used to draw, so whoever matches his drawing, that is it." It is also not authentic.

I said: It is proven from the hadith of Muawiyah ibn al-Hakam al-Sulami, narrated by Muslim, and al-Nahhas narrated: Muhammad ibn Ahmad **known as al-Juraiji** told us, he said: Muhammad ibn Bandar told us, he said: Yahya ibn Sa'id told us, on the authority of Sufyan al-Thawri, on the authority of Safwan ibn Salim, on the authority of Abu Salamah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **or a trace of knowledge** he said: handwriting. This is also correct. Ibn al-'Arabi said: They differed in its interpretation, some of them said: It came to permit striking, because some of the prophets used to do it, and some of them said: It came to forbid it, because "he, may God bless him and grant him peace, said: 'Whoever agrees with his handwriting, that is it.'" There is no way to know the path of the Prophet mentioned earlier in this regard, so there is no way to act upon it. He said:

By your life, neither the pebble-beaters nor the birds' warders know what God is doing.

Its reality, according to its masters, goes back to the images of the planets. What emerges from them indicates what those planets indicate of good fortune or bad luck that will befall them. So it became an assumption based on assumption, and an attachment to an unseen matter whose path has been studied and whose verification has been lost. The Shariah has forbidden it, and informed that it is something that is exclusive to God and cut it off from creation. Even if they had before that means to which they could cling in order to attain unseen things, God has removed those means, obliterated those doors, and singled Himself out with knowledge of the unseen. It is not permissible to compete with Him in that, and it is not permissible for anyone to call upon Him, and seeking it is a burden if there is no prohibition on it. So, when the prohibition has been mentioned, seeking it is a sin or disbelief according to the intention of the seeker.

I said: What he chose is the statement of Al-Khattabi. Al-Khattabi said: "His saying, peace be upon him: 'Whoever agrees with his handwriting, that is it.' This may be interpreted as a warning, since that was knowledge of his prophethood and it had ceased, so we were forbidden from engaging in that. Al-Qadi Iyad said: What is most apparent from the wording is the opposite of this, and the approval of the handwriting of whoever agrees with his handwriting. But how do you know the agreement when the Shari'ah forbade

Surat al-Ahqaf 46:4

Say, "Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture before this or a trace of knowledge, if you should be truthful."

speculation and claiming the unseen in general? Rather, its meaning is that whoever agrees with his handwriting, that is the one they find to be correct, not that he intended to permit that for the one who does it, as some of them interpreted it. Makki narrated in his interpretation of his statement: 'A prophet from among the prophets used to write,' that he used to write with his index and middle fingers in the sand and then he was warned. Ibn Abbas said in his interpretation of his statement: 'And among us are men who write,' it is the line that the collector writes and is given a reward and says: Sit until I write for you, and in front of the collector is a boy with him a mile, then he comes to soft ground and the teacher writes lines quickly so that the number does not catch up with them, then he returns and erases. Draw two lines, two lines. If two lines remain, it is a sign of success, and if one line remains, it is a sign of disappointment. The Arabs call it "al-Asham," and it is considered unlucky.

Third: Ibn al-Arabi said: God Almighty did not leave any of the causes that indicate the unseen that He permitted to cling to and deduce from except visions, for He permitted them and informed that they are part of prophecy, as well as omens. As for superstitions and warnings, He forbade them. Omens are deduced from what is heard in speech what one wants from a matter if it is good. If one hears something bad, then it is superstition. The Shari'ah commands him to rejoice in the omen and to carry on with his matter happily. If one hears something bad, he should turn away from it and not return because of it. The Prophet, may God bless him and grant him peace, said: **O God, there is no omen except Your omen, and there is no good except Your good, and there is no god but You.** Some of the men of letters narrated:

Omens, warnings, and fortune-tellers are all misleading, and there are locks on the unseen.

This is true, except for omens, which the Sharia has made an exception for and ordered. Therefore, what this poet has composed about it is not acceptable, for he has spoken out of ignorance, and the one who follows the Sharia is more truthful, more knowledgeable, and wiser.

I said: Sufficient information has been given about superstitions and omens and the difference between them in Al-Ma'idah and elsewhere.

And it was mentioned in Al-An'am that God, the Exalted, is the only One with knowledge of the unseen, and that no one knows that except what God has informed him of, or He makes a customary practice for that by which He knows what will happen according to custom, and it may differ. An example of this is if he sees a palm tree that has blossomed, then he knows that it will bear fruit, and if he sees that its blossoms have fallen, then he knows that it will not bear fruit. And it may be possible that a plague may come upon it that destroys its fruit, so that it does not bear fruit, just as it is also possible that his month will not be followed by his month, nor his day by his day, if God wants to

destroy the world at that time, and other things that were explained in Al-An'am.

Fourth: Ibn Khuwayjiz Mandad said: The Almighty's statement: **or a trace of knowledge** means handwriting. Malik, may God have mercy on him, used to rule by handwriting if the witness recognized his handwriting, and if the judge recognized his handwriting or the handwriting of the one who wrote to him, he would rule by it. Then he changed his mind when what became apparent of tricks and forgery became apparent among the people. It was narrated from him that he said: People talk and become unjust, and they make judgments. But if the witnesses testify to the handwriting that is ruled by, such as if they testify that this is the judge's handwriting and his book, we testify to what is in it even if they do not know what is in the book. Likewise, the will or the handwriting of a man in his admission of money to someone else, they testify that it is his handwriting and the like, so his school of thought does not differ that he rules by it. It was said: **or a trace of knowledge** or a remnant of knowledge, as said by Ibn Abbas, Al-Kalbi, Abu Bakr bin Ayyash and others. In Al-Sahah **or a trace of knowledge** a remnant of it, and likewise the trace **with a fatha** and it is said: the deer grew fat on trace, meaning the remnant of fat that was before that. Al-Mawardi and Al-Tha'labi recited the words of Al-Ra'i:

And a woman who was excited about eating a plant in her thicket, and then she fled

Al-Harawi said: "Al-Atharah and Al-Athar: the remainder." It is said: **There is neither an eye nor a trace.** Maymun bin Mihran, Abu Salamah bin Abd Al-Rahman, and Qatada said: **Or a trace of knowledge** specifically from knowledge. Mujahid said: A narration that you inherit from those who came before you. Ikrimah and Muqatil said: A narration from the prophets. Al-Qurazi said: It is the chain of transmission. Al-Hasan: The meaning is something that is stirred up or extracted. Al-Zajaj said: **Or a trace** means a sign. Atharah is a noun like generosity and bravery. The root of the word is from Athar, which is the narration. It is said: I transmitted the hadith, I transmitted it from someone other than you, and from this it is said: A transmitted hadith, meaning it was transmitted by generations after generations. Al-A'sha said:

What you have argued about is clear to the listener and the follower.

It is narrated *between* and it was read **or athra** with a damma on the hamza and a sukoon on the tha', and it is possible that its meaning is a remnant of knowledge, and it is possible that its meaning is something transmitted from the books of the ancients, and the transmitted: what is spoken of from what its chain of transmission is authentic from the one who transmitted it from him, and Al-Salami, Al-Hasan and Abu Raja' read it with a fatha on the hamza and the tha' without an alif, meaning a special part of the knowledge that you were given or you were preferred by it over others, and it was narrated from Al-Hasan also and a group

athra with a fatha on the alif and a sukoon on the tha', the first was mentioned by Al-Tha'labi and the second by Al-Mawardi, and Al-Tha'labi narrated from Ikrimah: or an inheritance from knowledge **if you are truthful**.

Fifth: The Almighty's saying: **Bring me a book from before this or a trace of knowledge**. This explains all the paths of evidence, the first of which is rational, which is the Almighty's saying: "Say: Have you seen what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens?" This is an argument with rational evidence that inanimate objects cannot be called upon besides God, for they neither harm nor benefit. Then He said: **Bring me a book from before this**, which explains the evidence of what has been heard **or a trace of knowledge**.

Tafsir Ibn Kathir

God the Almighty informs us that He sent down the Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unassailable glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood **and for a specified term** meaning for a specific fixed period that does not increase or decrease. And His statement the Almighty: **And those who disbelieve turn away from that of which they are warned** meaning there is no weakness in what is intended for them, and God the Almighty sent down a Book to them and sent a Messenger to them, and they turn away from all of that, meaning they will know the consequences of that. Then God the Almighty said: *Say* meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created **or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it? Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter**. Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of

Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware**. That is, there is no one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship**. Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Fath al-Qadir

3- "Say: Have you seen what you call upon besides God?" That is, tell me what you worship besides God of idols. **Show me what they have created from the earth**. That is, what thing they have created from it. His saying, **Show me** may be an emphasis on his saying, **Have you seen?** That is, tell me, **Show me**. The second object is **have you seen** "what they have created." It may also be that it is not an emphasis, but rather this is a case of dispute, because **Have you seen** requires a second object, and **Show me** is likewise. **Or do they have a share in the heavens?** This is the disjunctive particle understood by *bal* and the hamza, and the meaning is: Rather, He has inspired a share with God in it. The question is for rebuke and reprimand. **Bring me a book before this**. This is a rebuke to them and a demonstration of their inability and inability to produce that. The reference in his saying this is to the Qur'an, for it has clearly stated the invalidity of polytheism, that God is One without partner, and that the Hour is true, there is no doubt about it. So do the polytheists have a book that contradicts this book? Or an argument that contradicts this argument, **or a trace of knowledge**. It is said in As-Sahah: Or a trace of knowledge, a remainder of it, and so is Athara with the fat-ha. Ibn Qutaybah said: Meaning a remainder of the knowledge of the ancients. Al-Farra' and Al-Mubarrad said: It means what is

Surat al-Ahqaf 46:4

Say, "Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture before this or a trace of knowledge, if you should be truthful."

transmitted from the books of the ancients. Al-Wahidi said: This is the meaning of the commentators' statement. Ata' said: Or something you transmitted from a prophet who came before Muhammad, peace and blessings be upon him. Muqatil said: Or a narration from knowledge from the prophets. Al-Zajjaj said: Or Athara: It is said I transmitted the hadith, Athara, Athara, and Athara: if you mentioned it from someone other than you. The majority read *Athhara* as a verbal noun, like Samahah and Al-Ghawayah. Ibn Abbas, Zaid bin Ali, Ikrimah, As-Sulami, Al-Hasan, and Abu Raja' read it with the fat-ha on the hamza and the tha' without an alif. Al-Kisa'i read *Athara* with a damma on the hamza and a sukoon on the tha' **if you are truthful** in your claim that you are making, which is your saying that God has a partner and you did not bring anything of that, so the invalidity of their statement is clear due to the establishment of rational and textual proof to the contrary.

arouses meanings. *athra* means something that you have influenced. *athra* with the three vowels in the hamza and the sukoon of the tha', so the open one for the time is from the source of *athra* the hadith if he narrated it, and the broken one means *athara* and the closed one is the name of what influences.

Tafsir al-Baghawi

4. Say, 'Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a book before this,' meaning, a book that came to you from God before the Qur'an, which explains what you say, **or a trace of knowledge**, Al-Kalbi said: meaning, a remnant of knowledge transmitted from the first peoples, meaning, it is attributed to them. Mujahid, Ikrimah, and Muqatil said: narration from the prophets. Qatada said: specifically from knowledge. The root of the word is from athar, which means narration. It is said: I transmitted the hadith, athar, and athara, and from this, the report is called athar. **If you should be truthful.**

Tafsir al-Baidawi

4- Say, 'Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens?' That is, tell me about the state of your gods after contemplating them. Is it conceivable that they would have any role in creating any part of the world, thus deserving of worship? Restricting polytheism to the heavens is a precaution against the notion that intermediaries have a share in bringing about lower events. **Bring me a book from before this** from before this book, meaning the Qur'an, for it speaks of monotheism. **Or a trace of knowledge** or a remnant of knowledge that remains to you from the knowledge of the ancients. Is there in it something that indicates that they deserve to be worshipped or that they are commanded to do so. **If you are truthful** in your claim, which is an obligation that there is nothing that indicates their divinity in any way, transmitted, after obligating them that there is nothing that requires it rationally. It was read as *ithara* with a kasra, meaning debate, because debate

Surat al-Ahqaf 46:5

And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware?

Tafsir al-Jalalayn

5 - **And who** is an interrogative with the meaning of negation, meaning no one **is more astray than he who calls upon** worships **other than God** meaning other than Him **who will not respond to him until the Day of Resurrection** and they are the idols who never respond to their worshippers regarding anything they ask of them **and they are heedless of their call** their worship **because they are inanimate and do not reason** because they are inanimate and do not understand.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And which servant is more astray than a servant who calls upon gods other than God who will not respond to him until the Day of Resurrection? He says: His call will never be answered because it is a stone or wood or something similar.

And His statement, **And they are heedless of their invocation**, meaning that the Most High says: **And their gods whom they call upon are heedless of their invocations, because they do not hear, speak, or understand**. What He meant by describing them as heedless is that He likens them to a person who is forgetful of what is said to him, since they do not understand anything that is said to them, just as something is said to them, just as someone who is heedless of something does not understand what he is heedless of. This is a rebuke from God to these polytheists for their bad opinion and the ugliness of their choice in their worship of someone who does not reason or understand, and for abandoning the worship of all of His blessings that they have, and the one to whom they seek help when needs and calamities befall them. It was said: the one who does not respond to Him, so mentioning the gods, which are inanimate, is embarrassing, while mentioning the sons of Adam and the one who has choice and discrimination, is embarrassing, since their worshippers had likened them to kings and princes who serve them in their service. Thus, the discussion of that was conducted in a manner that was common among them.

Tafsir al-Qurtubi

The Almighty said: **And who is more astray** meaning no one is more astray and ignorant, **than he who calls upon besides God those who will not respond to him until the Day of Resurrection** and they are the idols. **And they are unaware of their call** meaning they do not

hear nor understand. So He brought them out, and they are inanimate, like the males of the children of Adam, since their worshippers had likened them to the kings and princes whom they serve.

Tafsir Ibn Kathir

God the Almighty informs us that He sent down the Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unassailable glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood **and for a specified term** meaning for a specific fixed period that does not increase or decrease. And His statement the Almighty: **And those who disbelieve turn away from that of which they are warned** meaning there is no weakness in what is intended for them, and God the Almighty sent down a Book to them and sent a Messenger to them, and they turn away from all of that, meaning they will know the consequences of that. Then God the Almighty said: **Say** meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created **or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it? Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter**. Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the

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And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware?

choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.** That is, there is no one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship.** Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Denying that anyone is more astray than the polytheists, as they abandoned the worship of the All-Hearing, All-Seeing, Responsive, All-Powerful, All-Aware, to worship someone who would not respond to them even if He heard their invocation, let alone know their secrets and take care of their interests. **Until the Day of Resurrection** as long as the world exists. **And they are heedless of their invocation** because they are either inanimate objects or subjugated servants preoccupied with their own affairs.

Fath al-Qadir

4- **And who is more astray than he who invokes besides God those who do not respond to him?** That is, no one is more astray or more ignorant than him, for he invokes one who does not hear, so how can he hope for an answer, let alone bringing benefit or warding off harm? Thus, it is clear that he is the most ignorant of the ignorant and the most astray of the misguided. The question is for correction and rebuke. His statement, **until the Day of Resurrection** is the limit for the lack of response. **And they, of their invocation, are unaware.** The first pronoun refers to the idols, and the second refers to their worshippers. The meaning is: And the idols that they invoke are unaware of their invocation to them. They do not hear nor do they understand, because they are inanimate. The plural in the two pronouns is based on the meaning of *who*. He applied to the idols what is for rational beings, because the polytheists believed that they had reason.

Tafsir al-Baghawi

5. **And who is more astray than he who calls upon those besides God who do not respond to him,** meaning the idols do not respond to their worshippers regarding anything they ask of them, **until the Day of Resurrection**, forever as long as the world exists, **and they are unaware of their call**, because they are inanimate and do not hear or understand.

Tafsir al-Baidawi

5- **And who is more astray than he who invokes besides God those who do not respond to him?**

Surat al-Ahqaf 46:6

And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.

Tafsir al-Jalalayn

6 - **And when the people are gathered together, they will be that is, the idols enemies to them** to their worshippers **and they will be disbelievers in their worship** in the worship of their worshippers *denying*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when the people are gathered on the Day of Resurrection for the Day of Judgment, these gods that they called upon in this world will be their enemies because they will disown them. **And they were disbelievers in their worship.** God Almighty says: And their gods that they worshipped in this world will be disbelievers in their worship because they will say on the Day of al-Qiyamah 75: We did not command them to worship us, nor did we feel that they worshipped us. We disown them, O our Lord.

Tafsir al-Qurtubi

The Almighty says: **And when mankind is gathered together** meaning on the Day of Resurrection. **They will be enemies to them** meaning these objects of worship will be enemies of the disbelievers on the Day of Resurrection. So the angels are the enemies of the disbelievers, and the jinn and devils will immediately disown those who worshipped them and curse one another. It is possible that the idols were enemies of the disbelievers who worshipped them, assuming that life was created for them. The evidence for this is the Almighty's statement: **We disavow to You that they used to worship us** (al-Qasas 28:63). It was also said: They returned to their objects of worship because they were the cause of their destruction and the objects of worship denied their worship, which is His statement: **and they were disbelievers in their worship.**

Tafsir Ibn Kathir

God the Almighty informs us that He sent down the Book to His servant and Messenger Muhammad, may God's prayers and peace be upon him, forever until the Day of Judgment. He described Himself with unassailable glory and wisdom in words and deeds. Then God the Almighty said: **We did not create the heavens and the earth and all that is between them except in truth** meaning not in vain or falsehood **and for a specified term** meaning for a specific fixed period that does not increase or decrease. And His statement the Almighty: **And those who disbelieve turn away from**

that of which they are warned meaning there is no weakness in what is intended for them, and God the Almighty sent down a Book to them and sent a Messenger to them, and they turn away from all of that, meaning they will know the consequences of that. Then God the Almighty said: *Say* meaning to these polytheists who worship other than God, **Have you seen what you invoke besides God? Show me what they have created on the earth** meaning guide me to the place on earth that they independently created **or do they have a share in the heavens?** They have no partner in the heavens or on the earth, nor do they possess even a speck of dust. Indeed, the sovereignty and control all belongs to God, the Almighty, the Majestic. So how can you worship other than Him and associate others with Him? Who guided you to this? Who called you to it? Did He command you to do it? Or is it something you suggested of your own selves? That is why He said: **Bring me a book before this** meaning bring a book from the books of God revealed to the prophets peace be upon them, commanding you to worship these idols **or a trace of knowledge** meaning clear evidence for this path that you have taken **if you should be truthful** meaning you have no evidence, neither transmitted nor rational, for that. That is why others read: **or a trace of knowledge** meaning or correct knowledge that you transmit from someone before you, as Mujahid said about His statement: **or a trace of knowledge** or someone who transmits knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: or clear evidence of the matter.** Imam Ahmad said: Yahya narrated to us, on the authority of Sufyan, on the authority of Safwan ibn Salim, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Ibn Abbas, may God be pleased with them both. Sufyan said: I do not know except from the Prophet, peace and blessings be upon him, or a trace of knowledge, he said: handwriting. Abu Bakr ibn Ayyash said: Or a remnant of knowledge. Al-Hasan al-Basri said: Or a trace of something that he extracts and stirs up. Ibn Abbas, may God be pleased with them both, Mujahid, and Abu Bakr ibn Ayyash also said: Or a trace of knowledge, meaning handwriting. Qatadah said: Or a trace of knowledge specifically from knowledge. All of these sayings are close to each other. They go back to what we have said, and it is the choice of Ibn Jarir, may God have mercy on him, honor him, and grant him a good abode.

God the Almighty said: **And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.** That is, there is no one more astray than he who invokes idols besides God, and asks for what they cannot do until the Day of Resurrection, and they are unaware of what he says; they do not hear, see, or strike, because they are inanimate, deaf stones. God the Almighty said: **And when the people are gathered together, they will be enemies to them and will disbelieve in their worship.** Like His statement: "And they have taken other than God deities that might be for them a means of honor. No! They will deny their worship and will be opponents to them." That is, they will betray them when they are most in need of them. Abraham, peace and blessings be upon him, said: "You only took idols besides God

Surat al-Ahqaf 46:6

And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.

out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers.”

Fath al-Qadir

5- **And when mankind is gathered together, they will be enemies to them.** That is, when the idol worshippers are gathered together, the idols will be enemies to them, disowning each other and cursing each other. It has been said that God creates life in idols, so they deny them. It has also been said that what is meant is that they deny them and are hostile to them in their actions, not in their words. As for the angels, the Messiah, Ezra, and the devils, they will disown those who worshipped them on the Day of Resurrection, as in the saying of God the Almighty: **We declare our disavowal to You that they used to worship us.** “And they were disbelievers in their worship.” That is, the worshipped ones were disbelievers in the worship of the polytheists, meaning they denied and rejected them. It has been said that the pronoun in *were* refers to the worshippers, as in His saying: **By God, our Lord, we were not polytheists.** The first is more appropriate.

Tafsir al-Baghawi

6. **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship,** denying it. This is explained by His statement: **We disavow to You that they used to worship us** Al-Qasas 63.

Tafsir al-Baidawi

6-**And when the people are gathered together, they will be enemies to them** striking them but not benefiting them. **And they will be disbelievers in their worship** denying it in their actions or words. It was said that the pronoun refers to the worshippers, and it is like the Almighty's saying: **And by God, our Lord, we were not polytheists.**

Surat al-Ahqaf 46:7

And when Our clear verses are recited to them, those who disbelieve say of the truth when it has come to them, **This is obvious magic**.

Tafsir al-Jalalayn

7 - **And when Our verses are recited to them** meaning the people of Mecca **the Qur'an** (clear) apparent state **those who disbelieve** among them **said of the truth** meaning the Qur'an **when it has come to them, This is obvious magic** clear apparent

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And when Our clear verses are recited to them**, God Almighty says: And when Our verses are recited to these polytheists among your people, meaning Our arguments that We used against them, in what We sent down of Our Book to Muhammad, may God bless him and grant him peace, *clear* meaning clear and luminous. **Those who disbelieved said of the truth when it came to them**, God Almighty says: Those who strove to believe in the oneness of God and denied His Messenger said of the truth when it came to them from God, so He sent it down to His Messenger, may God bless him and grant him peace, **This is obvious magic**, meaning this Qur'an is a deception that deceives us and takes hold of the hearts of those who hear it, the work of magic. *Clear*, He says: It makes clear to those who contemplate it from those who hear it that it is obvious magic.

Tafsir al-Qurtubi

God Almighty says: **And when Our clear verses are recited to them**, meaning the Qur'an. **Those who disbelieve say of the truth when it has come to them, 'This is obvious magic.'**

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their disbelief and stubbornness: That when the clear verses of God are recited to them, that is, when they are made clear, evident, and evident, they say, **This is obvious magic**, that is, obvious magic, and they have lied, fabricated, gone astray, and disbelieved. **Or do they say, 'He invented it,'** meaning Muhammad, may God bless him and grant him peace? God the Almighty says: **Say, 'If I invented it, then you will not possess for me anything against God.'** That is, if I lied about him and claimed that he sent me, when he was not, then He would punish me with the most severe punishment, and no one on earth, neither you nor anyone else, would be able to protect me from him, as God the Blessed and Exalted says: **Say, 'No one can**

protect me from God, and I will not find besides Him a refuge,* Except by conveying [the message] from God and His messages.' And God the Almighty says: "And if he had fabricated against Us some sayings, * We would have seized him by the right hand, * Then We would have cut from him the aorta, * And there is not one of you who could prevent Him from Him." That is why God the Almighty says here: "Say, 'If I have invented it, then you do not possess for me anything against God. He is most knowing of what you conceal. Sufficient is He as a witness between me and you.'" This is a clear threat, a warning, and a severe intimidation.

And the saying of God the Almighty: **And He is the Forgiving, the Most Merciful** is an encouragement to them to repent and return to Him, meaning that despite all of this, if you return and repent, He will accept your repentance, pardon you, forgive you, and have mercy. This verse is like the saying of God the Almighty in Surat al-Furqan 25: "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and evening.' Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is ever Forgiving and Merciful.'" And the saying of God the Almighty: **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger to come to the world, rather messengers came before me, so I am not something that has no equal for you to find me strange and reject my mission to you, for God the Almighty sent all the prophets to the nations before me. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said, **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger. Neither Ibn Jarir nor Ibn Abi Hatim narrated anything other than that.

And the saying of God the Almighty: **And I do not know what will be done with me or with you**. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding this verse: After it was revealed: **That God may forgive you what is past of your sin and what is to come**. And this is what Ikrimah, Al-Hasan and Qatadah said: It was abrogated by the saying of God the Almighty: **That God may forgive you what is past of your sin and what is to come**. They said: When this verse was revealed, a Muslim man said: God the Almighty has made this clear. What will He do with you, O Messenger of God, so what will He do with us? So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow**. This is what he said. What is established in the Sahih is that the believers said: Congratulations to you, O Messenger of God, but what will be with us? So God the Almighty revealed this verse. Ad-Dahhak said: **And I do not know what will be done with me or with you**, meaning I do not know what I am commanded to do and what He forbade after this. Abu Bakr Al-Hudhali said on the authority of Al-Hasan Al-Basri regarding the verse: {And I do not know what will be done with me or with you} He said: As for the Hereafter, God forbid! He knew that he would be in Paradise, but he said: I do not know what will be done with me or with you in this world. Will I be brought out as the prophets before me were brought out? Or will I be killed as the prophets before me were killed? And I do not know

Surat al-Ahqaf 46:7

And when Our clear verses are recited to them, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

whether the earth will swallow you up or you will be pelted with stones? This is the statement that Ibn Jarir relied on and no other is permissible. There is no doubt that this is what is appropriate for him, may God bless him and grant him peace, because with regard to the Hereafter he was certain that he and those who followed him would go to Paradise. As for this world, he did not know what the outcome of his situation and the situation of the polytheists of Quraysh would be: Will they believe or disbelieve and be punished and uprooted because of their disbelief.

As for the hadith narrated by Imam Ahmad, Yaqub told us, my father told us, on the authority of Ibn Shihab, on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, one of their women, who told him and who had pledged allegiance to the Messenger of God, may God bless him and grant him peace. She said: When the Ansar drew lots for the residence of the Muhajireen, they had a choice between Uthman bin Mazun, may God be pleased with him. Uthman, may God be pleased with him, fell ill with us, so we nursed him until he died. We wrapped him in his garments, and the Messenger of God, may God bless him and grant him peace, came to us. I said, **May God have mercy on you, Abu Al-Sa'ib, my testimony to you is that God, the Almighty, has honored you.** The Messenger of God, may God bless him and grant him peace, said, **And how do you know that God, the Almighty, has honored him?** I said, **I do not know, may my father and mother be sacrificed for you.** The Messenger of God, may God bless him and grant him peace, said, "As for him, certainty has come to him from his Lord, and I hope good for him. By God, I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to me."

She said: By God, I will never vouch for anyone after him, and that saddened me. Then I slept and saw a flowing spring for Uthman, may God be pleased with him. I went to the Messenger of God, may God bless him and grant him peace, and informed him of that. The Messenger of God, may God bless him and grant him peace, said: **That is his work.** Al-Bukhari alone transmitted it, not Muslim. In another version of his, he said: "I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to him." This is more likely to be the correct version, based on her statement, **That saddened me.** This and similar hadiths indicate that no one is certain of Paradise except those whom the Lawgiver has specifically designated, such as the ten, Ibn Salam, Al-Ghumaysa, Bilal, Suraqa, Abdullah ibn Amr ibn Haram, the father of Jabir, the seventy reciters who were killed at Bir Ma'unah, Zayd ibn Haritha, Ja'far, Ibn Rawahah, and others like them, may God be pleased with them. His statement, **I only follow what is revealed to me,** means I only follow what God sends down to me of revelation. **And I am only a clear warner,** meaning that my warning is clear and apparent to every person of reason and intellect. And God knows best.

Fath al-Qadir

6- **And when Our verses are recited to them,** meaning the verses of the Qur'an, when they are *clear*, with clear meanings and obvious indications, **those who disbelieve say about the truth,** meaning because of it and regarding it, which is the verses, **when it has come to them,** meaning at the time it came to them, **this is obvious magic,** meaning obvious magic.

Tafsir al-Baghawi

7. **And when Our clear verses are recited to them, those who disbelieve say of the truth when it has come to them, 'This is obvious magic.'** They call the Qur'an magic.

Tafsir al-Baidawi

7- **And when Our clear verses are recited to them** clear or evident. **Those who disbelieve say,** For the truth" because of it and regarding it. What is meant by it are the verses and its placement in the place of its pronoun and the placement of "those who disbelieve" in the place of the pronoun of the one recited to them to record against them the truth and against them disbelief and immersion in misguidance. "When it came to them" when it came to them without looking and contemplating. "This is obvious magic" its falsehood is apparent.

Surat al-Ahqaf 46:8

Or do they say, **He has invented it?** Say, "If I have invented it, then you do not possess for me anything from God. He is most knowing of what you conceal. Sufficient is He as a witness between me and you. And He is the Forgiving, the Merciful."

Tafsir al-Jalalayn

8 - Or meaning *but* and the hamza of denial **they say, He invented it** meaning the Qur'an **Say, If I invented it** as an obligation **then you do not possess for me anything against God** of His punishment *anything* meaning you are not able to repel it from me if God punishes me **He knows best what you conceal** you say about the Qur'an **Sufficient is He** the Most High **as a witness between me and you, and He is the Forgiving** of those who repent **the Merciful** towards them, so He did not hasten to punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do these polytheists from Quraysh say: Muhammad invented this Qur'an, fabricated it and fabricated it as a lie? Say to them, O Muhammad, if you fabricated it and fabricated it as a lie about God, **then you have no power over me** meaning you will not be able to protect me from God if He punishes me for inventing it and fabricating anything about it, and you will not be able to ward off any harm from me if He afflicts me with it.

And His statement, **He knows best what you say about it**, means: My Lord knows best what you say among yourselves regarding this Qur'an. The *ha* in His statement, **you say about it**, is from the mention of the Qur'an.

And in a similar manner to what we said about the meaning of His statement, **You will overflow therein**, the people of interpretation said.

Who said that?

Muhammad bin Amr told me: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Nujayh, on the authority of Mujahid, regarding his statement **when you are pouring forth therein**, he said: You say.

And His saying, **That is sufficient as a witness between me and you**, means: God is sufficient as a witness against me and against you regarding what you say of your denial of me in what I brought to you from God, the Forgiving, the Most Merciful, that He will not punish them for it after they repent from it.

Tafsir al-Qurtubi

God Almighty says: **Or do they say, 'He invented it?'**

The *meem* is a connective, the meaning is: Do they say, 'He invented it', meaning, Muhammad says it, and it is a diversion from mentioning their calling the verses magic, and the meaning of the hamza in *am* is denial and astonishment, as if he said: Leave this and listen to their reprehensible saying from which astonishment is decided, and that is because Muhammad would not have been able to do it until he said it and invented it about God, and if he had been able to do it without the Arab nation, then his ability to do it would have been a miracle because it violated the norm, and if it was a miracle, then it would have been confirmation from God for him, and the judge does not believe the liar, so he is not a liar, and the pronoun refers to the truth, and what is meant by it are the verses, **Say, 'If I invented it'** by way of supposition, **then you do not possess for me anything from God** meaning, you are not able to repel God's punishment from me, so how can I invent it about God for your sake, **He knows best what you indulge in** meaning what you say, according to Mujahid, and it was said: You indulge in it of denial, and indulgence in something means engaging in it and rushing, They talked at length, i.e. they rushed into it. The camel pushed its water jug out of its stomach and brought it out. From this comes the poet's saying:

And they poured out their water after they had been choked with it

And the people proceeded from Arafat to Mina, that is, they set out, and each set out is an exodus. **Sufficient is He as a witness** is an accusative of differentiation, **between me and you** meaning, He knows my truthfulness and that you are false, **and He is the Forgiving** of whoever repents, the Most Merciful to His believing servants.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their disbelief and stubbornness: That when the clear verses of God are recited to them, that is, when they are made clear, evident, and evident, they say, **This is obvious magic**, that is, obvious magic, and they have lied, fabricated, gone astray, and disbelieved. **Or do they say, 'He invented it,'** meaning Muhammad, may God bless him and grant him peace? God the Almighty says: **Say, 'If I invented it, then you will not possess for me anything against God.'** That is, if I lied about him and claimed that he sent me, when he was not, then He would punish me with the most severe punishment, and no one on earth, neither you nor anyone else, would be able to protect me from him, as God the Blessed and Exalted says: **Say, 'No one can protect me from God, and I will not find besides Him a refuge,* Except by conveying [the message] from God and His messages.'** And God the Almighty says: "And if he had fabricated against Us some sayings, * We would have seized him by the right hand, * Then We would have cut from him the aorta, * And there is not one of you who could prevent Him from Him." That is why God the Almighty says here: "Say, 'If I have invented it, then you do not possess for me anything against God. He is most knowing of what you conceal. Sufficient is He as a witness between me and you.'" This is a clear threat, a warning, and a severe

Surat al-Ahqaf 46:8

Or do they say, "He has invented it?" Say, "If I have invented it, then you do not possess for me anything from God. He is most knowing of what you conceal. Sufficient is He as a witness between me and you. And He is the Forgiving, the Merciful."

intimidation.

And the saying of God the Almighty: **And He is the Forgiving, the Most Merciful** is an encouragement to them to repent and return to Him, meaning that despite all of this, if you return and repent, He will accept your repentance, pardon you, forgive you, and have mercy. This verse is like the saying of God the Almighty in Surat al-Furqan 25: "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and evening.' Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is ever Forgiving and Merciful.'" And the saying of God the Almighty: **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger to come to the world, rather messengers came before me, so I am not something that has no equal for you to find me strange and reject my mission to you, for God the Almighty sent all the prophets to the nations before me. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said, **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger. Neither Ibn Jarir nor Ibn Abi Hatim narrated anything other than that.

And the saying of God the Almighty: **And I do not know what will be done with me or with you.** Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding this verse: After it was revealed: **That God may forgive you what is past of your sin and what is to come.** And this is what Ikrimah, Al-Hasan and Qatadah said: It was abrogated by the saying of God the Almighty: **That God may forgive you what is past of your sin and what is to come.** They said: When this verse was revealed, a Muslim man said: God the Almighty has made this clear. What will He do with you, O Messenger of God, so what will He do with us? So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow.** This is what he said. What is established in the Sahih is that the believers said: Congratulations to you, O Messenger of God, but what will be with us? So God the Almighty revealed this verse. Ad-Dahhak said: **And I do not know what will be done with me or with you,** meaning I do not know what I am commanded to do and what He forbade after this. Abu Bakr Al-Hudhali said on the authority of Al-Hasan Al-Basri regarding the verse: {And I do not know what will be done with me or with you} He said: As for the Hereafter, God forbid! He knew that he would be in Paradise, but he said: I do not know what will be done with me or with you in this world. Will I be brought out as the prophets before me were brought out? Or will I be killed as the prophets before me were killed? And I do not know whether the earth will swallow you up or you will be pelted with stones? This is the statement that Ibn Jarir relied on and no other is permissible. There is no doubt that this is what is appropriate for him, may God bless him and grant him peace, because with regard to the Hereafter he was certain that he and those who followed him would go to Paradise. As for this world,

he did not know what the outcome of his situation and the situation of the polytheists of Quraysh would be: Will they believe or disbelieve and be punished and uprooted because of their disbelief.

As for the hadith narrated by Imam Ahmad, Yaqub told us, my father told us, on the authority of Ibn Shihab, on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, one of their women, who told him and who had pledged allegiance to the Messenger of God, may God bless him and grant him peace. She said: When the Ansar drew lots for the residence of the Muhajireen, they had a choice between Uthman bin Mazun, may God be pleased with him. Uthman, may God be pleased with him, fell ill with us, so we nursed him until he died. We wrapped him in his garments, and the Messenger of God, may God bless him and grant him peace, came to us. I said, **May God have mercy on you, Abu Al-Sa'ib, my testimony to you is that God, the Almighty, has honored you.** The Messenger of God, may God bless him and grant him peace, said, **And how do you know that God, the Almighty, has honored him?** I said, **I do not know, may my father and mother be sacrificed for you.** The Messenger of God, may God bless him and grant him peace, said, "As for him, certainty has come to him from his Lord, and I hope good for him. By God, I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to me."

She said: By God, I will never vouch for anyone after him, and that saddened me. Then I slept and saw a flowing spring for Uthman, may God be pleased with him. I went to the Messenger of God, may God bless him and grant him peace, and informed him of that. The Messenger of God, may God bless him and grant him peace, said: **That is his work.** Al-Bukhari alone transmitted it, not Muslim. In another version of his, he said: "I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to him." This is more likely to be the correct version, based on her statement, **That saddened me.** This and similar hadiths indicate that no one is certain of Paradise except those whom the Lawgiver has specifically designated, such as the ten, Ibn Salam, Al-Ghumaysa, Bilal, Suraqa, Abdullah ibn Amr ibn Haram, the father of Jabir, the seventy reciters who were killed at Bir Ma'unah, Zayd ibn Haritha, Ja'far, Ibn Rawahah, and others like them, may God be pleased with them. His statement, **I only follow what is revealed to me,** means I only follow what God sends down to me of revelation. **And I am only a clear warner,** meaning that my warning is clear and apparent to every person of reason and intellect. And God knows best.

Fath al-Qadir

7- **Or do they say, 'He invented it?'** "Umm" is the disconnected form: meaning, rather, do they say, "He invented it? **The question is for denial and astonishment at their actions, and rather, to shift from**

God's forbearance towards them despite the enormity of their crime.

calling their verses magic to their saying, The Messenger of God invented what he brought," and in that there is a rebuke and rebuke that is not hidden. Then God Almighty commanded him to answer them, saying, "Say, 'If I invented it, then you do not possess for me anything from God.' **That is, say,** If I invented it, hypothetically and estimatingly, as you claim, then you are not able to ward off God's punishment from me. So how can I invent it against God for your sake, while you are not able to ward off His punishment from me? **He knows best what you indulge in,** that is, what you indulge in of denial and indulgence in something, delving into it and rushing into it. It is said, **They indulged in the hadith,** meaning they rushed into it, and the camel indulged: if it pushed its water from its stomach. Meaning: God knows best what you say about the Qur'an and what you engage in regarding it, denying it and claiming that it is magic and divination. **That is sufficient as a witness between me and you,** for He bears witness for me that the Qur'an is from Him and that I have conveyed it to you, and He bears witness against you regarding your denial and rejection. In this is a severe threat. **And He is the Forgiving, the Merciful,** for whoever repents, believes, acknowledges the Qur'an, and acts according to what is in it: meaning, He is abundant in forgiveness and mercy and is eloquent in them.

Tafsir al-Baghawi

8. **Or do they say, 'He invented it,'** Muhammad himself, then God Almighty said: **Say, 'If I have invented it, then you will not possess for me anything against God,'** you will not be able to avert His punishment from me if He punishes me for my fabrication, so how can I invent a fabrication against God for your sake? **He is most knowing of what you indulge in,'** you indulge in by denying the Qur'an and saying that it is magic.

It is sufficient as a witness between me and you, that the Qur'an came from Him, **and He is the Forgiving, the Merciful,** in delaying the punishment for you. Al-Zajaj said: This is a call for them to repent, meaning: God Almighty is Forgiving and Merciful to whoever among you repents.

Tafsir al-Baidawi

8- **Or do they say, 'He invented it?'** This is a denial of their calling it magic and a rejection of it and amazement. **Say, 'If I invented it,'** assuming it is the case, **then you do not possess for me anything against God.** That is, if God hastened the punishment upon me, you would not be able to ward off any of it, so how could I dare to do it and expose myself to punishment without expecting any benefit or averting any harm from you? **He knows best what you indulge in.** What you indulge in of slandering His verses. **Sufficient is He as a witness between me and you.** He bears witness for me to the truth and message and against you to the lie and denial. It is a celebration of the reward for their indulgence. **And He is the Forgiving, the Merciful.** He promised forgiveness and mercy to those who repent and believe and a notification of

Surat al-Ahqaf 46:9

Say, "I am not an innovation among the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner."

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Tafsir al-Jalalayn

9 - (Say: I am not an innovation) a novelty **among the messengers** meaning the first messenger, many of them preceded me, so how do you deny me? **And I do not know what will be done with me or with you** in this world. Will I be expelled from my country or killed as was done with the prophets before me, or will you stone me with stones, or will the earth swallow you up as those who denied before you did? **I follow only what is revealed to me** meaning the Qur'an, and I do not innovate anything on my own. **And I am only a clear warner** between the warning.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to the polytheists of your people from Quraysh, **I am not an innovation among the messengers**. Meaning: I am not the first of the messengers that God sent to His creation. There were many messengers before me who were sent to nations before you. It is said: He is an innovation in this, and an innovation in it, if he was the first in it. Among the innovations is the saying of Adi bin Zaid.

I am not an exception to the incidents that befall men who have become naked after their misery and happiness.

It is a beautiful saying of Al-Ahwas:

I was proud and said, "Look at me. It is not out of ignorance that I have brought something new."

It means first, it is said: He is an innovation from an innovation-oriented people.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me, he said: Muawiyah told me, Ali told me, on the authority of Ibn Abbas, regarding his statement, **I am not an innovation among the messengers**, meaning: I am not the first of the messengers.

Muhammad bin Saad told me: My father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **I am not an innovation among the messengers**, he said: He says: I was not the first

messenger sent.

Muhammad bin Amr told me: Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **I was not an innovation among the messengers**, he said: I was not the first of them.

Ibn Hamid told us: Abd al-Wahhab ibn Muawiyah told us on the authority of Abu Hubayrah, who said: I asked Qatada, **Say, 'I am not an innovation among the messengers.'** He said: That is, there were messengers before me.

Bishr told us, Yazid said: Saeed told us, on the authority of Qatada, regarding his statement, **Say, 'I am not an innovation among the messengers,'** meaning: that there were messengers before me.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **an innovation among the messengers**, he said, **There were messengers before him**.

And His saying, **And I do not know what will be done with me or with you**, the people of interpretation differed in its interpretation. Some of them said: It refers to the Messenger of God, may God bless him and grant him peace, and it was said to him: Say to the believers in you, I do not know what will be done with me or with you on the Day of Resurrection, and to what we will be destined there. They said: Then God explained to His Prophet Muhammad, may God bless him and grant him peace, and to the believers in him their state in the Hereafter, and it was said to him, **Indeed, We have granted you a clear conquest, * That God may forgive you what preceded of your sin and what will come after Al-Fath 48:1-2**. And He said, **That He may admit the believing men and believing women to gardens beneath which rivers flow, to abide therein eternally, and He may remove from them their misdeeds Al-Fath 48:5**.

Who said that?

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying: **And I do not know what will be done with me or with you**. Then God revealed after this: **So that God may forgive you your sins, past and future**.

Ibn Hamid narrated: Yahya bin Wadh narrated from Al-Hussein from Yazid from Ikrimah and Al-Hussein Al-Basri, they said: Ha Mim Al-Ahqaf said: "And I do not know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner." Then it was abrogated by the verse in Surat al-Fath 48: **Indeed, We have granted you a clear conquest, so that God may forgive you. Al-Fath 1-2...** the verse. So the Prophet of God, may God bless him and grant him peace, went out when this verse was revealed, and he gave them the good report that he had been forgiven for his past and future sins. He said to him: "There are men from among the believers.

Congratulations to you, O Prophet of God. We know what will be done with you, so what will be done with us?" Then God the Almighty revealed in Surat Al-Ahzab and said: **And give good tidings to the believers that they will have from God great bounty** (al-Ahzab 33:47) and He said: "That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally, and He will remove from them their misdeeds. And that is, in the sight of God, a great attainment. And He will punish the hypocrites, men and hypocrites, and the polytheists, men and polytheists, who assume [dislike of] God" (al-Fath 48:5-6)... the verse. So God explained what He will do to him and to them.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And I do not know what will be done with me or with you.** Then he knew or learned from God, may God bless him and grant him peace, after that what will be done with him. He said: **Indeed, We have granted you a clear conquest * That God may forgive you what preceded of your sin and what will come after.** al-Fath 48:1-2.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **And I do not know what will be done with me or with you,** he said: It was made clear to him that his sins, past and future, had been forgiven.

Others said: Rather, it was a command from God, the Most High, to His Prophet, peace and blessings be upon him, to say it to the polytheists among his people, knowing that he did not know what would happen to him and to them in this world. Would his affair with them be that they would kill him or expel him from among them, or would they believe in him and follow him, and their affair would be to destruction, just as the nations who denied their messengers before them were destroyed, or to belief in him in what he brought them from God?

Who said that?

Ibn Hamid told us: Yahya bin Wadheeh told us: Abu Bakr al-Hudhali told us, on the authority of al-Hasan, regarding his statement, **And I do not know what will be done with me or with you,** he said: As for the Hereafter, God forbid! He knew that he was in Paradise when he took his covenant with the messengers, but he said: And I do not know what will be done with me or with you in this world. Will I be expelled as the prophets before me were expelled, or will I be killed as the prophets before me were killed? And I do not know what will be done with me or with you. Will my nation that denied, or my nation that believed, or my nation that was pelted with stones from the sky, or that was swallowed up by a crushing earthquake? Then it was revealed to him: **And when We said to you, 'Indeed, your Lord has encompassed mankind' (al-Isra' 17:60) meaning: I have encompassed you with the Arabs lest they kill you.** So he knew that he would not be killed. Then God Almighty revealed: "It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions. And sufficient is God as Witness" (al-Tawbah 9:33) meaning: I bear witness for you against Himself that He will make your religion

prevail over all religions. Then He said to him about his nation: **And God would not punish them while you are among them, and God would not punish them while they seek forgiveness.** (al-Anfal 8:33) So God informed him what He would do to him and what He would do to his nation.

Others said: Rather, the meaning of this is: I do not know what is required of me and you, or what ruling will be revealed. It does not mean I do not know what will be done to me or to you tomorrow in the afterlife of God's reward for those who obey Him and His punishment for those who deny Him.

Others said: He was only ordered to say this regarding a matter that he was awaiting from God Almighty, other than reward and punishment.

The most correct of the sayings on this matter and the most similar to what is indicated by the explanation is the saying of Al-Hasan Al-Basri, which was narrated by Abu Bakr Al-Hudhali.

We said this because it is more correct because the address from the beginning of this surah to this verse, and the report, is an address from God, the Exalted, to the polytheists and report about them, and a rebuke to them, and an argument from God, the Exalted, to His Prophet, may God bless him and grant him peace, against them. If that is the case, then it is known that this verse also has the same path as what preceded and followed it in that it is an argument against them and a rebuke to them or report about them. If that is the case, then it is impossible for the Prophet, may God bless him and grant him peace, to be told, "Say to the polytheists, 'I do not know what will be done with me or with you in the Hereafter,' while the verses of the Book of God, the Exalted, in His revelation and His sending down to him, are consecutive, stating that the polytheists will be in the Fire eternally and the believers will be in Paradise enjoying themselves. With this, He terrifies them at one time and encourages them at another. If He had said that to them, they would have said, 'Then why should we follow you when you do not know what state you will be in tomorrow on the Day of Resurrection, to humiliation and tranquility, or to hardship and torment?' Our following you, if we follow you and believe in what you call us to, is out of a desire for the blessing and honor that will be our portion, or out of fear of the punishment and torment that we will flee from. But that is as Al-Hasan said. Then God explained to His Prophet, may God bless him and grant him peace, what He would do to him and to those among his people and others who denied what he brought.

And His statement, "I only follow what is revealed to me," means, the Most High, the Majestic, says: Say to them, **I only follow what I command you to do, and what I do, except the revelation of God that He reveals to me.** "And I am only a clear warner," meaning: **And I am only a clear warner to you, warning you of God's punishment for your disbelief in Him.** "Clear," meaning: He has made His warning clear to you, and made clear to you His call to what is in it for your advice. He says: **And so am I.**

Surat al-Ahqaf 46:9

Say, "I am not an innovation among the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner."

Tafsir al-Qurtubi

The Almighty said: **Say, 'I am not an innovation among the messengers,'** meaning the first to be sent. There were messengers before me, on the authority of Ibn Abbas and others. *Innovations* means the first. Ikrimah and others read *innovations* with the opening of the dal, assuming the deletion of the complement, and the meaning is: I was not a person of innovations. It was said: innovations and innovations mean the same thing, like half and half. The poet innovated: he came with innovations, and something innovations **with the kasra** means innovative, and so-and-so is an innovator in this matter, meaning innovative and a people of innovations, on the authority of Al-Akhfash: And Qutrub recited the words of Adi bin Zaid:

I am not an exception to the incidents that befall men who, after my misery, have become happier.

And I do not know what will be done with me or with you, meaning on the Day of Resurrection. When this verse was revealed, the polytheists, Jews, and hypocrites rejoiced and said: How can we follow a prophet who does not know what will be done with him or with us, and that he has no superiority over us? Had he not innovated what he said of his own accord, the one who disobeyed him would have informed him of what will be done with him. So this verse was revealed: **That God may forgive you what is past of your sin and what is to come** (al-Fath 48:2). This verse was abrogated, and God humiliated the disbelievers. The Companions said: Congratulations, O Messenger of God. God has given you permission to do with you, O Messenger of God. Would that we knew what He will do with us? Then the verse was revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow** (al-Fath 48:5), and the verse was revealed: **And give good tidings to the believers that they will have from God great bounty** (al-Ahzab 33:47), as stated by Anas, Ibn Abbas, Qatadah, Al-Hasan, Ikrimah, and Ad-Dahhak. Umm Al-Ala, a woman from the Ansar, said: "We divided the Muhajirun *emigrants* and Uthman ibn Maz'un ibn Hudhafah ibn Jumah flew to us, so we recited our verses to him and he died. I said: 'May God have mercy on you, Abu Al-Sa'ib! God has honored you.' The Prophet, may God bless him and grant him peace, said: 'And how do you know that God has honored him?' I said: 'May my father and mother be sacrificed for you, O Messenger of God! Who else?' He said: 'As for him, certainty has come to him and we have seen nothing but good. By God, I hope for Paradise for him. By God, I am the Messenger of God, and I do not know what will happen to me or to you.' She said: 'By God, I will never see anyone after him.'" Al-Tha'labi mentioned this and said: He only said this when he did not know that his sin would be forgiven, and God only forgave his sin in the Battle of... Al-Hudaiyah four years before his death.

I said: The hadith of Umm al-Ala' was included by al-Bukhari, and in it is the narration: **And I do not know what will be done to him.** It does not contain **neither to me nor to you.** This is the correct view, God willing, as

will be explained. The verse is not abrogated, because it is a report. An-Nahhas said: It is impossible for there to be anything abrogating or abrogated in this for two reasons: one is that it is a report, and the other is that from the beginning of the surah to this point it is an address to the polytheists, an argument against them, and a rebuke to them. So it is necessary that this also be an address to the polytheists as it was before and after it. It is impossible for the Prophet, may God bless him and grant him peace, to say to the polytheists: **And I do not know what will be done to me or to you,** in the Hereafter, while the Prophet, may God bless him and grant him peace, from the beginning of his mission until his death, continued to inform that whoever dies in disbelief will remain in Hellfire forever, and whoever dies in faith, follows him, and obeys him will be in Paradise. He, may God bless him and grant him peace, saw what will be done to him and to them in the Hereafter, and it is not permissible for him to say to them: **I do not know what will be done to me or to you in the Hereafter,** and they say: **How can we follow you when you do not know whether you will be led to humiliation and ease or to torment?** And punishment, and the correct statement in the verse is the statement of Al-Hasan, as Ali bin Muhammad bin Ja'far bin Hafs read on the authority of Yusuf bin Musa, who said: We were told by Wakee', who said: We were told by Abu Bakr Al-Hudhali on the authority of Al-Hasan: **And you do not know what will be done with me or with you in this world** Abu Ja'far said: This is the most correct and best statement, the Prophet (peace and blessings of God be upon him) does not know what will befall him and them of sickness, health, cheapness, high cost, wealth, poverty, and the like, "And if I knew the unseen, I would have increased in goodness, and no harm would have touched me. I am only a warner and a bringer of good tidings" (al-A'raf 7:188). Al-Wahidi and others mentioned on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas: "When the affliction intensified for the companions of the Messenger of God (peace and blessings of God be upon him), he saw in a dream that he was migrating to a land with palm trees, trees, and water, so he told his companions about it and they were happy with that, and they saw in it a relief from the harm they were in from the polytheists, then they remained for a while without seeing that, so they said: O Messenger of God, when will we migrate to the land that you saw?" The Prophet (peace and blessings of God be upon him) remained silent, so God the Most High revealed: **And I do not know what will be done with me or with you,** meaning I do not know whether I will go out to the place I saw in my dream or not. Then he said: "It is only something I saw in my dream. I do not follow except what is revealed to me," meaning what I told you was not revealed to me. Al-Qushayri said: **Based on this, there is no abrogation in the verse.** It was said: **The meaning is, 'I do not know what obligations are imposed on me and you.'** Al-Tabari preferred that the meaning be: "I do not know what will happen to my situation and your situation in this world. Will you believe or disbelieve, or will you hasten the punishment or delay it."

I said: This is the meaning of Al-Hassan, Al-Suddi, and others. Al-Hassan said: I do not know what will happen to me or to you in this world, but as for the Hereafter, God forbid! He knew that he was in Paradise when he took his covenant with the messengers, but he said, "I do not know what will be done to me in this world. Will I be expelled as the prophets before me were expelled, or killed as the prophets before me were killed? And I do not know what will be done to you. Will I be my nation that believes or that denies, or my nation that will be pelted with stones from the sky, or that will be swallowed up by a landslide." Then the verse was revealed: **It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions** (al-Saff 61:9). He said: His religion will prevail over all religions. Then He said about his nation: **And God would not punish them while you are among them** (al-Anfal 8:33). So God informed him of what He would do to him and his nation, and there is no abrogation of all of this, praise be to God. Ad-Dahhak also said: **I do not know what will be done to me or to you**, meaning what you are commanded to do and forbidden from doing. It was said that the Prophet, may God bless him and grant him peace, was commanded to say to the believers, **I do not know what will be done to me or to you on the Day of Resurrection**. Then God, the Most High, explained that in His saying, **So that God may forgive you your past sins and what will come after**. Delayed, "And with me, after that the state of the believers, then with me, the state of the unbelievers."

I said: This is the meaning of the first statement, except that it includes abrogation in the sense of clarification, and that he is not to say that to the believers. What is correct is what we mentioned from Al-Hasan and others. The *ma* in **ma yaf'al** may be a relative pronoun, or an interrogative nominative, **I only follow what is revealed to me, and I am only a clear warner**. And it was read *yahyu*, meaning God Almighty, as mentioned in more than one place.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their disbelief and stubbornness: That when the clear verses of God are recited to them, that is, when they are made clear, evident, and evident, they say, **This is obvious magic**, that is, obvious magic, and they have lied, fabricated, gone astray, and disbelieved. **Or do they say, 'He invented it,'** meaning Muhammad, may God bless him and grant him peace? God the Almighty says: **Say, 'If I invented it, then you will not possess for me anything against God.'** That is, if I lied about him and claimed that he sent me, when he was not, then He would punish me with the most severe punishment, and no one on earth, neither you nor anyone else, would be able to protect me from him, as God the Blessed and Exalted says: **Say, 'No one can protect me from God, and I will not find besides Him a refuge,* Except by conveying [the message] from God and His messages.'** And God the Almighty says: "And if he had fabricated against Us some sayings, * We would have seized him by the right hand, * Then We would have cut from him the aorta, * And there is not

one of you who could prevent Him from Him." That is why God the Almighty says here: "Say, 'If I have invented it, then you do not possess for me anything against God. He is most knowing of what you conceal. Sufficient is He as a witness between me and you.'" This is a clear threat, a warning, and a severe intimidation.

And the saying of God the Almighty: **And He is the Forgiving, the Most Merciful** is an encouragement to them to repent and return to Him, meaning that despite all of this, if you return and repent, He will accept your repentance, pardon you, forgive you, and have mercy. This verse is like the saying of God the Almighty in Surat al-Furqan 25: "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and evening.' Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is ever Forgiving and Merciful.'" And the saying of God the Almighty: **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger to come to the world, rather messengers came before me, so I am not something that has no equal for you to find me strange and reject my mission to you, for God the Almighty sent all the prophets to the nations before me. Ibn Abbas **may God be pleased with him**, Mujahid, and Qatadah said, **Say, 'I am not an innovation among the messengers.'** Meaning, I am not the first messenger. Neither Ibn Jarir nor Ibn Abi Hatim narrated anything other than that.

And the saying of God the Almighty: "And I do not know what will be done with me or with you." Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding this verse: After it was revealed: "That God may forgive you what is past of your sin and what is to come." And this is what Ikrimah, Al-Hasan and Qatadah said: It was abrogated by the saying of God the Almighty: "That God may forgive you what is past of your sin and what is to come." They said: When this verse was revealed, a Muslim man said: God the Almighty has made this clear. What will He do with you, O Messenger of God, so what will He do with us? So God the Almighty revealed: "That He may admit the believing men and believing women to gardens beneath which rivers flow." This is what he said. What is established in the Sahih is that the believers said: Congratulations to you, O Messenger of God, but what will be with us? So God the Almighty revealed this verse. Ad-Dahhak said: "And I do not know what will be done with me or with you," meaning I do not know what I am commanded to do and what He forbade after this. Abu Bakr Al-Hudhali said on the authority of Al-Hasan Al-Basri regarding the verse: {And I do not know what will be done with me or with you} He said: As for the Hereafter, God forbid! He knew that he would be in Paradise, but he said: I do not know what will be done with me or with you in this world. Will I be brought out as the prophets before me were brought out? Or will I be killed as the prophets before me were killed? And I do not know whether the earth will swallow you up or you will be pelted with stones? This is the statement that Ibn Jarir relied on and no other is permissible. There is no doubt that this is what is appropriate for him, may God bless him and grant him peace, because with regard to the Hereafter he was certain that he and those who

Surat al-Ahqaf 46:9

Say, "I am not an innovation among the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner."

followed him would go to Paradise. As for this world, he did not know what the outcome of his situation and the situation of the polytheists of Quraysh would be: Will they believe or disbelieve and be punished and uprooted because of their disbelief.

As for the hadith narrated by Imam Ahmad, Yaqub told us, my father told us, on the authority of Ibn Shihab, on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, one of their women, who told him and who had pledged allegiance to the Messenger of God, may God bless him and grant him peace. She said: When the Ansar drew lots for the residence of the Muhajireen, they had a choice between Uthman bin Mazun, may God be pleased with him. Uthman, may God be pleased with him, fell ill with us, so we nursed him until he died. We wrapped him in his garments, and the Messenger of God, may God bless him and grant him peace, came to us. I said, **May God have mercy on you, Abu Al-Sa'ib, my testimony to you is that God, the Almighty, has honored you.** The Messenger of God, may God bless him and grant him peace, said, **And how do you know that God, the Almighty, has honored him?** I said, **I do not know, may my father and mother be sacrificed for you.** The Messenger of God, may God bless him and grant him peace, said, "As for him, certainty has come to him from his Lord, and I hope good for him. By God, I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to me."

She said: By God, I will never vouch for anyone after him, and that saddened me. Then I slept and saw a flowing spring for Uthman, may God be pleased with him. I went to the Messenger of God, may God bless him and grant him peace, and informed him of that. The Messenger of God, may God bless him and grant him peace, said: **That is his work.** Al-Bukhari alone transmitted it, not Muslim. In another version of his, he said: "I do not know, and I am the Messenger of God, may God bless him and grant him peace, what will be done to him." This is more likely to be the correct version, based on her statement, **That saddened me.** This and similar hadiths indicate that no one is certain of Paradise except those whom the Lawgiver has specifically designated, such as the ten, Ibn Salam, Al-Ghumaysa, Bilal, Suraqa, Abdullah ibn Amr ibn Haram, the father of Jabir, the seventy reciters who were killed at Bir Ma'unah, Zayd ibn Haritha, Ja'far, Ibn Rawahah, and others like them, may God be pleased with them. His statement, **I only follow what is revealed to me,** means I only follow what God sends down to me of revelation. **And I am only a clear warner,** meaning that my warning is clear and apparent to every person of reason and intellect. And God knows best.

Fath al-Qadir

8- Say, 'I am not an innovation among the messengers.' Innovations in everything are the beginning: meaning I am not the first messenger, God had sent many messengers before me. It has been

said that innovations mean the innovated, like light and light, and innovation is that which has no equal, from innovation, which is invention, and something is innovation with the kasra: meaning innovative, and so-and-so is an innovator in this matter: meaning innovative, thus said Al-Akhfash, and Qutrub recited:

I am not an exception to the incidents that befall men who became happier after Moses.

Ikrimah, Abu Haywah and Ibn Abi Ubla read "Bid'aan" with a fat-ha on the dal, assuming the omission of the complement: i.e. I was not a person of innovations. Mujahid read it with a fat-ha on the door and a kasra on the dal, describing it as "and I do not know what will be done to me or to you", i.e. what will be done to me in the future: will I remain in Mecca or leave it? Will I die or be killed? Will the punishment be hastened for you or will you be given respite? This only applies to this world. As for the Hereafter, it is known that he and his nation are in Paradise and that the disbelievers are in Hell. It was said that the meaning is: I do not know what will be done to me or to you on the Day of Resurrection. When this verse was revealed, the polytheists rejoiced and said: How can we follow a prophet who does not know what will be done to him or to us, and who has no superiority over us? Then the Almighty's saying was revealed: **That God may forgive you your sins, past and future.** The first is more appropriate: **I only follow what is revealed to me.** The majority read **is revealed**, clarifying the object: that is, I only follow the Qur'an and I do not innovate anything of my own. The meaning is: He limited his actions, may God bless him and grant him peace, to revelation, not limited his following to revelation. **And I am only a clear warner**, that is, I warn you of God's punishment and frighten you with His torment, in a clear manner.

Ahmad, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Salamah ibn Abd al-Rahman on the authority of Ibn Abbas: **Or a trace of knowledge.** He said: Handwriting. Sufyan said: "I do not know of any hadith except from the Prophet (peace and blessings of God be upon him), meaning that the hadith is attributed to the Prophet (peace and blessings of God be upon him), not to Ibn Abbas. Abd ibn Humayd and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "There was a prophet among the prophets who used to write, so whoever came across something like his handwriting would know." The meaning of this is established in Sahih al-Bukhari, but scholars have different interpretations of it. How can we know that these lines in the sand correspond to that writing? And where is the authentic chain of transmission back to that prophet, or to our Prophet (peace and blessings of God be upon him), that this writing is of such and such form? What the people of sand do is nothing but ignorance and misguidance. Ibn Mardawayh narrated on the authority of Abu Sa'id on the authority of the Prophet (peace and blessings of God be upon him): **Or a trace of knowledge.** He said: Good handwriting. al-Tabarani narrated in al-Awsat and al-Hakim on the authority of al-Sha'bi on the authority of Ibn Abbas: **Or**

a trace of knowledge. He said: A line that the Arabs used to write on the ground. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Or a trace of knowledge**, meaning: a clear indication of the matter. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding his statement, **Say, 'I am not an innovation among the messengers,'** meaning I am not the first of the messengers. **And I do not know what will be done with me or with you.** Then after this, God revealed, **That God may forgive you what is past of your sin and what is to come,** and His statement, **That He may admit the believing men and believing women into gardens,** the verse. So God, the Exalted, informed His Prophet what He would do with him and with all the believers. Abu Dawud also narrated in his Naskh from him that this verse was abrogated by the statement: **So that God may forgive you.** It has been proven in Sahih al-Bukhari and other books from the hadith of Umm al-Ala' who said: "When Uthman ibn Maz'un died, I said: May God have mercy on you, Abu al-Sa'ib, I bear witness that God has honored you. The Messenger of God, may God bless him and grant him peace, said: How do you know that God has honored him? As for him, certainty has come to him from his Lord, and I hope good for him. By God, I do not know, and I am the Messenger of God, what will be done to me or to you. Umm al-Ala' said: By God, I will not vouch for anyone after him."

Tafsir al-Baghawi

9. **Say, 'I am not an innovation among the messengers,'** meaning, **I am not an innovation among the messengers**, like: *half and half*, and the plural of innovations is *innovations*. "I am not the first messenger, many prophets were sent before me, so how can you deny my prophethood?" **And I do not know what will be done with me or with you**, scholars differed regarding the meaning of this verse:

Some of them said: It means I do not know what will be done to me or to you on the Day of Resurrection. When this verse was revealed, the polytheists rejoiced and said: By Al-Lat and Al-Uzza, our command and the command of Muhammad are but one in the sight of God, and he has no superiority or favor over us. Had he not innovated what he said of his own accord, the One Who sent him would have informed him of what would be done to him. So God revealed: {That God may forgive you your sins, past and future} (al-Fath 48:2). The Companions said: Congratulations, O Prophet of God! We know what will be done to you, so what will be done to us? So God revealed: {That He may admit the believing men and believing women into gardens} (al-Fath 48:5), and He also revealed: {And give good tidings to the believers that they will have from God great bounty} (al-Ahzab 33:47). So God explained what will be done to him and to them. This is the saying of Anas, Qatadah, Al-Hasan and Ikrimah. They said: He only said this before he was informed that his sin would be forgiven [and he only informed that his sin would be forgiven] in the year of Al-Hudaybiyyah, so that was abrogated.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn

Ali ibn Muhammad ibn Abdullah ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Kharijah ibn Zayd, who said: Umm al-Ala' al-Ansariyya used to say: "When the Muhajirun came to Medina, the Ansar drew lots for their dwellings. She said: 'Uthman ibn Maz'un was given a place to live, and he became ill, so we nursed him. Then he died. Then the Messenger of God, may God bless him and grant him peace, came and entered, so I said: 'May God have mercy on you, Abu al-Sa'ib, for my testimony is that God has honored you.' The Prophet, may God bless him and grant him peace, said: 'And how do you know that God has honored him?' I said: 'No, by God, I do not know.' The Prophet, may God bless him and grant him peace, said: 'As for him, certainty has come to him from his Lord, and I hope for good for him. By God, I do not know, and I am the Messenger of God, what will be done to me or to you.' She said: 'By God, I will never vouch for anyone after him.' She said: 'Then I saw a flowing spring for Uthman in a dream, so I told the Messenger of God, may God bless him and grant him peace.'" And he said: That is his work.

A group said: His statement, **And I do not know what will be done with me or with you** in this world. As for the Hereafter, he knows that he is in Paradise, and that whoever denies him is in Hell. Then they differed about it:

Ibn Abbas **may God be pleased with him** said: When the affliction intensified for the companions of the Messenger of God (peace and blessings of God be upon him), the Messenger of God (peace and blessings of God be upon him) saw in a dream while he was in Mecca a land with salt marshes and palm trees being shown to him, so he could migrate to it. His companions said to him, **When will you migrate to the land you have shown me?** He remained silent. Then God, the Most High, revealed this verse: **And I do not know what will be done with me or with you.** Should I stay where I am or should I go out with you to the land that has been shown to me?

Some of them said: **I do not know what will be done to me or to you.** What will become of my affair and your affair in this world? Either I will go out as the prophets before me were brought out, or I will be killed as the prophets before me were killed. And you, the believers, I do not know whether you will go out with me or be left alone, or what will be done to you, [and you], the disbelievers. Will stones be thrown from the sky or will the earth swallow you up? Or what will be done to you, as was done to the nations of disbelievers?

Then God Almighty informed us that He would make His religion prevail over all religions, saying: **It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions** (al-Saff 61:9). And He said about his nation: **And God would not punish them while you are among them, nor would He punish them while they seek forgiveness** (al-Anfal 8:33). So God informed us of what He would do to him and his nation. This is what As-Suddi said.

I only follow what is revealed to me, meaning I only follow the Qur'an, and I do not innovate anything of my

Surat al-Ahqaf 46:9

Say, "I am not an innovation among the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am not but a clear warner."

own, and I am only a clear warner.

Tafsir al-Baidawi

9- "Say, 'I am not an innovation among the messengers.'" I invite you to what they do not invite you to, or I am able to do what they are not able to do, which is to bring all the proposals. Its equivalent is "light in the sense of light". It is read with a fat-ha on the dal as if it is like "value **or is understood by an addition, meaning** innovative. And I do not know what will be done with me or with you" in the two abodes in the comparative sense, since I have no knowledge of the unseen. "La" is to emphasize the negation that includes what will be done with me. "And" is either a relative in the accusative case or an interrogative in the nominative case. It is read "God does. I only follow what is revealed to me" I do not go beyond it, and it is an answer to their suggestion to inform him of what was not revealed to him of the unseen, or to hasten the Muslims to escape the harm of the polytheists. "And I am only a warner" of punishment. "Clear" makes the warning clear with clear evidence and confirming miracles.

Surat al-Ahqaf 46:10

Say, "Have you considered: if it is from God, and you disbelieve in it, and a witness from among the Children of Israel bears witness to something similar to it and believes, while you are arrogant? Indeed, God does not guide the wrongdoing people."

Tafsir al-Jalalayn

10 - (Say: Have you considered) Tell me what your condition is *if* the Qur'an is from God and you disbelieve in it a circumstantial clause and a witness from among the Children of Israel testifies to something similar that it is from God and the witness believes (and you are arrogant) you are arrogant about believing and the answer to the condition is what is connected to it, are you not wrongdoers? This is indicated by **that God does not guide the wrongdoing people**

Tafsir al-Suyuti

Al-Tabarani narrated with a sound chain of transmission on the authority of A'waf bin Malik Al-Ashja'i, who said: The Prophet, may God bless him and grant him peace, and I went with him until we entered the church of the Jews on their feast day. They disliked our entering upon them, so the Messenger of God, may God bless him and grant him peace, said to them: O group of Jews, show me twelve men from among you who bear witness that there is no god but God and that Muhammad is the Messenger of God. God will remove the wrath that is upon every Jew under the sky. They remained silent, but none of them answered him. Then he turned away, and there was a man behind him. He said: As you are, O Muhammad. So he came forward and said: Which man do you teach me from among you, O group of Jews? They said: By God, we do not know among us a man who was more knowledgeable of the Book of God or more understanding than you, nor than your father before you, nor than your grandfather. Say: Your father. He said: Then I bear witness that he is the prophet you find in the Torah. They said: You have lied. Then they responded to him and said evil about him. Then God revealed: Say: Have you considered, if it is from God and you have disbelieved in it? The verse.

Al-Bukhari and Muslim narrated on the authority of Sa'd ibn Abi Waqqas, who said: It was revealed about Abdullah ibn Salam, and a witness from the Children of Israel testified to something similar. Ibn Jarir narrated on the authority of Abdullah ibn Salam, who said: It was revealed about...

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to these polytheists who say about this Qur'an when it came to them, **This is obvious magic**. "Have you considered, O people, if this Qur'an is from God, He sent it down to me, and you disbelieved in it?" He says: **And you denied it**.

And his statement, **And a witness from among the**

Children of Israel bore witness to the like of it, the people of interpretation differed in their interpretation of that. Some of them said: Its meaning is: And a witness from among the Children of Israel bore witness to the like of it, meaning the like of the Qur'an. They said: And the like of the Qur'an to which Moses bore witness to the truthfulness of the Torah.

Who said that?

Ibn Al-Muthanna told us: Abd Al-Wahhab told us: Dawud told us, on the authority of Aamer, on the authority of Masruq, regarding this verse: **And a witness from among the Children of Israel testified to something similar to it**. So the disbelievers among the people of Mecca disputed over it. The Torah is like the Qur'an, and Moses is like Muhammad, may God bless him and grant him peace.

Muhammad ibn al-Muthanna narrated: Abd al-A'la narrated: Dawud was asked about the verse, **Say, 'Have you considered, if it is from God and you disbelieve in it?'**... The verse. Dawud said, 'Amir said, Masruq said: By God, it was not revealed about Abdullah ibn Salam. It was only revealed in Mecca, and Abdullah did not convert to Islam except in Medina. But it was a dispute that Muhammad, peace and blessings be upon him, argued with his people about. He said: So the verse, **Say, 'Have you considered, if it is from God and you disbelieve in it and a witness from among the Children of Israel testifies to the like of it and believes while you are arrogant'** was revealed. He said: So the Torah is like the Qur'an and Moses is like Muhammad, peace and blessings be upon him. So they believed in the Torah and their Messenger, and you disbelieved.

Abu Kurayb narrated: Ibn Idris narrated: I heard Dawud ibn Abi Hind, on the authority of Al-Sha'bi, who said: Some people claim that a witness from among the Children of Israel testified to something similar to it, namely Abdullah ibn Salam. Abdullah only converted to Islam in Medina, and Masruq informed me that Surah Ha Mim was only revealed in Mecca, and that it was the argument of the Messenger of God, may God bless him and grant him peace, with his people, and he said: **Have you considered if it is from God** meaning the Qur'an **and you disbelieved in it, and a witness from among the Children of Israel testified to something similar to it and believed** Moses and Muhammad, may God bless them both, are upon the Criterion.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Dawud, on the authority of Al-Sha'bi, who said: Some people claim that the witness to something like it is Abdullah ibn Salam, but Abdullah only converted to Islam in Medina. Masruq informed me that Al-Ha Meem was only revealed in Mecca, and it was the Messenger of God's argument with his people, so he said: **Say, 'Have you considered if it is from God'** meaning the Criterion **and a witness from among the Children of Israel testifies to something like it**, so the Torah is like the Criterion. Moses testified to the Torah, and Muhammad testified to the Criterion, may God bless them both and grant them peace.

Yaqub told me: Ibn Ulayyah told us: Dawud told us, on the authority of Al-Sha'bi, on the authority of Masruq,

Surat al-Ahqaf 46:10

Say, "Have you considered: if it is from God, and you disbelieve in it, and a witness from among the Children of Israel bears witness to something similar to it and believes, while you are arrogant? Indeed, God does not guide the wrongdoing people."

regarding His statement, **Say, 'Have you considered, if it is from God?'**... the verse, he said: Ibn Salam's conversion to Islam occurred in Medina, and this surah was revealed in Mecca. It was only a dispute between Muhammad, may God bless him and grant him peace, and his people, so He said, **Say, 'Have you considered, if it is from God, and you disbelieve in it, and a witness from among the Children of Israel testifies to something similar to it?'** He said: The Torah is like the Criterion, and Moses is like Muhammad, so he believed in him, and you were arrogant. Then He said: This one from among Israel believed in his prophet and his book, and you were arrogant, so you denied your prophet and your book. **Indeed, God does not guide....** until His statement, **This is an ancient falsehood.**

Others said: What is meant by his statement, **And a witness from among the Children of Israel bore witness to the like of it**, is Abdullah ibn Salam. They said: The meaning of the statement is, **And a witness from among the Children of Israel bore witness to the like of this Qur'an, confirming it.** They said: And the like of the Qur'an is the Torah.

Who said that?

Yunus told me, he said: Abdullah bin Yusuf al-Tanisi told us, he said: I heard Malik bin Anas narrating on the authority of Abu al-Nadr, on the authority of Amir bin Saad bin Abi Waqqas, on the authority of his father, he said: "I never heard the Messenger of God, may God bless him and grant him peace, say about anyone walking on the earth that he is from the people of Paradise except for Abdullah bin Salam. He said: And in him was revealed: 'And a witness from among the Children of Israel bore witness to the like of it.'"

Al-Husayn bin Ali Al-Sada'i told us: Abu Dawud Al-Tayalisi told us: Shu'ayb bin Safwan told us: Abdul Malik bin Umair told us that Muhammad bin Yusuf bin Abdullah bin Salam said: Abdullah said: It was revealed regarding **Say, 'Have you considered, if it is from God?'**... until His saying **then you believed and were arrogant.**

Ali bin Saeed bin Masruq Al-Kindi told me: Abu Muhammad bin Ya'la told us, on the authority of Abdul Malik bin Umair, on the authority of my nephew Abdullah bin Salamah, on the authority of Abdullah bin Salam: It was revealed regarding "And a witness from among the Children of Israel bore witness to the like of it, so he believed, and you were arrogant. Indeed, God does not guide the wrongdoing people."

Muhammad ibn Sa'd told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn 'Abbas, regarding his statement, **Say, 'Have you considered, if it is from God?'**... the verse, he said: "There was a man from the People of the Book who believed in Muhammad, may God bless him and grant him peace, and he said, 'Would you accept that 'Abdullah ibn Salam judge between me and you? Do you believe?' They said,

'Yes.' So he sent for 'Abdullah ibn Salam and said, 'Do you bear witness that I am the Messenger of God, written in the Torah and the Gospel?' He said, 'Yes.' So the Jews refused, and 'Abdullah ibn Salam became a Muslim."

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hussein told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **And a witness from among the Children of Israel testified to the like of it**, he said: Abdullah bin Salam.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: "Say: Have you considered if it is from God..." The verse. We were told that Abdullah bin Salam believed in the Book of God, in His Messenger, and in Islam, and he was one of the Jewish rabbis.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **And a witness from among the Children of Israel testified to something similar.** He said: He is Abdullah ibn Salam.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **And a witness from among the Children of Israel testified to something similar**, the witness was Abdullah ibn Salam, who was one of the rabbis and scholars of the Children of Israel. "The Messenger of God, may God bless him and grant him peace, sent to the Jews, and they came to him. He asked them, saying: 'Do you know that I am the Messenger of God and you find me written down with you in the Torah?' They said: 'We do not know what you say, and we disbelieve in what you have brought.' He said: 'Which man is Abdullah ibn Salam among you?' They said: 'Our scholar and the best of us.' He said: 'Would you be satisfied with him between me and you?' They said: 'Yes.' So the Messenger of God, may God bless him and grant him peace, sent for Abdullah ibn Salam, and he came to him and said: 'What is your testimony, O Ibn Salam?' He said: 'I bear witness that you are the Messenger of God and that your book came from God.' So he believed and they disbelieved. God, the Blessed and Exalted, says: 'So he believed and you were arrogant.'"

Muhammad ibn Bashar narrated to us, saying: Muhammad ibn Ja'far narrated to us, saying: Aouf narrated to us, on the authority of al-Hasan, saying: It reached me that when 'Abdullah ibn Salam wanted to convert to Islam, he said: Aouf narrated to us, on the authority of al-Hasan, saying: It reached me that when 'Abdullah ibn Salam wanted to convert to Islam, he said: O Messenger of God, the Jews know that I am one of their scholars, and that my father was one of their scholars, and I bear witness that you are the Messenger of God and that they find you written with them in the Torah, so send to so-and-so and so-and-so, and whoever he named from the Jews, and

hide me in your house and ask them about me and about my father, for they will tell you that I am the most knowledgeable of them, and that my father is one of the most knowledgeable of them, and I will go out to them and bear witness that you are the Messenger of God and that they find you written with them in the Torah and that you were sent with guidance and the religion of truth. So the Messenger of God, may God bless him and grant him peace, did so, and he hid him in his house and sent to the Jews, and they entered upon him, and the Messenger of God, may God bless him and grant him peace, said: **Who is `Abdullah ibn Salam among you?** They said: The most knowledgeable of us is himself and the most knowledgeable of us is his father. The Messenger of God (peace and blessings of God be upon him) said: **Have you considered that if he becomes Muslim, will you be safe?** They said: **He will not become Muslim**, three times. So he called him and he went out, then he said: **I bear witness that you are the Messenger of God, and that they find you written down with them in the Torah, and that you were sent with guidance and the religion of truth.** The Jews said: **We were not afraid of you for this, O Abdullah ibn Salam.** So they went out as disbelievers, and God the Almighty revealed about that: "Say: Have you considered: if it is from God, and you disbelieve in it, and a witness from among the Children of Israel testifies to the like of it and believes, while you are arrogant?"

Yunus told me, he said: Ibn Wahb informed us, he said: Ibn Zayd said, regarding His statement, **And a witness from among the Children of Israel bore witness to the like of it, so he believed, and you were arrogant**, he said: This is Ibn Salam with God, he bore witness that the Messenger of God, may God bless him and grant him peace, and his book are true, and it is true in the Torah, so he believed, and you were arrogant.

Abu Sharhabil al-Himsi told me: Abu al-Mughirah told us: Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, on the authority of his father, on the authority of Awf ibn Malik al-Ashja'i, who said: "The Prophet, may God bless him and grant him peace, and I went with him until we entered the Jewish church in Medina on their feast day. They disliked our entering upon them, so the Messenger of God, may God bless him and grant him peace, said to them: 'O group of Jews, show me twelve men who testify that there is no god but Him and that Muhammad is the Messenger of God. God will nullify the wrath He was angry with from every Jew under the sky!' So they remained silent, but none of them answered him. Then a third time, but none of them answered. So he left, and I was with him. When we were about to leave, a man called from behind us: 'Stay where you are, O Muhammad!' He said: 'So he came forward, and that man said: 'Which man do you know among you, O group of Jews?' They said: 'By God, we do not know of any man among us who is more knowledgeable of the Book of God or more understanding of it than you, nor than your father, nor than your grandfather before your father.' He said: 'Then I bear witness by God that he is the Prophet, may God bless him and grant him peace, whom you find in the Torah and the Gospel.' They said: He lied, then they responded to him and said evil things to him, so the Messenger of God, may God bless him and

grant him peace, said to them: ((You have lied, we will not accept your words. Just now you were praising him for the good things you did, but now that he has believed you have lied and said what you said, so we will not accept your words!)) He said: So we went out, and we were three: the Messenger of God, may God bless him and grant him peace, myself, and Abdullah bin Salam, so God revealed about him: "Say, 'Have you considered, if it is from God?'"... the verse.

And the correct statement in this regard, according to us, is that what Masruq said in interpreting that is more similar to the apparent meaning of the revelation, because His statement, "Say, 'Have you considered: if it is from God and you disbelieve in it, and a witness from among the Children of Israel testifies to the like of it,'" is in the context of God Almighty's rebuke of the polytheists of Quraysh, and His argument against them for His Prophet, may God bless him and grant him peace. This verse is similar to all the verses before it, and neither the People of the Book nor the Jews were mentioned before that, so this verse is directed to it being revealed about them, and there is no indication that the speech was diverted from the stories of those about whom the report came in meaning. However, reports have been transmitted from a group of the Companions of the Messenger of God, may God bless him and grant him peace, that it was meant by Abdullah ibn Salam, and most of the people of interpretation agree with this, and they were more knowledgeable about the meanings of the Qur'an, the reason for its revelation and what was intended by it, so the interpretation of the statement, since that was the case: And Abdullah ibn Salam, who is the witness from among the Children of Israel, testified to the like of it, meaning the like of the Qur'an, which is the Torah. That is his testimony that Muhammad is written in the Torah as a prophet, and you will find the Jews written with them in the Torah as he is written in the Qur'an. He is a prophet.

And His statement, **So he believed, and you were arrogant**, means: So Abdullah bin Salam believed and confirmed Muhammad, may God bless him and grant him peace, and what he brought from God, and you, the group of Jews, were arrogant about believing in what Abdullah bin Salam believed in. **Indeed, God does not guide the wrongdoing people**, means: God does not grant success in finding the truth and guiding you to the straight path, and the disbelieving people who wronged themselves by incurring God's wrath through their disbelief in Him.

Tafsir al-Qurtubi

God Almighty said: **Say, 'Have you considered if it is from God?'** meaning the Qur'an. **And you disbelieved in him.** Al-Sha'bi said: What is meant is Muhammad, may God bless him and grant him peace. **And a witness from among the Children of Israel bore witness.** Ibn Abbas, Al-Hasan, Ikrimah, Qatadah, and Mujahid said: He is Abdullah ibn Salam. He bore witness from among the Jews that the Messenger of God, may God bless him and grant him peace, is mentioned in the Torah, and that he is a prophet from God. In Al-Tirmidhi, he said: It was revealed in verses

Surat al-Ahqaf 46:10

Say, "Have you considered: if it is from God, and you disbelieve in it, and a witness from among the Children of Israel bears witness to something similar to it and believes, while you are arrogant? Indeed, God does not guide the wrongdoing people."

from the Book of God, in which it was revealed: "And a witness from among the Children of Israel bore witness to the likes of him, so he believed, and you were arrogant. Indeed, God does not guide the wrongdoing people." It was mentioned at the end of Surat Al-Ra'd. Masruq said: It is Moses and the Torah, not Ibn Salam, because he converted to Islam in Medina, and the Surah is Meccan. He said: His statement: **And you disbelieved in him** is addressed to Quraysh. Al-Sha'bi said: It is whoever from among the Children of Israel believed in Moses and the Torah, because Ibn Salam only converted to Islam two years before the death of the Prophet, may God bless him and grant him peace, and the Surah is Meccan. Al-Qushayri said: Whoever says the witness is Moses, says that the Surah is Meccan, and the name of Ibn Salam was two years before the death of the Prophet, may God bless him and grant him peace. It is possible that the verse was revealed in Medina and was placed in a Meccan surah, the verse was revealed and the Prophet, may God bless him and grant him peace, would say, **Put it in such-and-such a surah**. The verse is about arguing with the polytheists, and the evidence is that they used to consult the Jews about things, meaning that their testimony for them and the testimony of their Prophet for me are among the clearest evidence. It is not far-fetched that the surah is about arguing with the Jews. When Ibn Salam came as a Muslim before the Jews learned of his Islam, he said, **O Messenger of God, make me a judge between you and the Jews**. He asked them about him: **What kind of man is he among you?** They said, **Our master and our scholar**. He said, **He has believed in me**. They spoke ill of him... The hadith has been presented. Ibn Abbas said: The Jews were satisfied with the judgment of Ibn Salam and said to the Prophet, may God bless him and grant him peace: **If he testifies for you, we will believe**. So he was asked, so he testified, and then he converted to Islam. **On the like of it** means on the like of what I have brought you. Moses testified to the Torah and Muhammad to the Qur'an. Al-Jurjani said: **On the like** is a connection, meaning that a witness testified against him that it is from God. **So he believed** meaning this witness. **And you were arrogant** you about belief. The answer /is omitted, its meaning is, then believe, will you believe? Al-Zajaj said this. It was also said: **Then he believed and you were arrogant** Did you not wrong? This is explained by **Indeed, God does not guide the wrongdoing people**. It was also said: **Then he believed and you were arrogant** Will you then feel secure from the punishment of God? And **Have you seen** is a word used for questioning and interrogation, and therefore it does not require an object. Al-Naqqash and others reported that in the verse there is an advancement and delay, and its meaning is, Say, Have you seen, if it is from God and a witness from the Children of Israel testifies, and he believes and you disbelieve, then God does not guide the wrongdoing people.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who disbelieve in the Qur'an, **Have you considered if this Qur'an is from God and you disbelieve in it?** That is, what do you think God would do to you if this Book that I have brought to you was sent down to me so that I could convey it to you, and you have disbelieved in it and denied it? **And a witness from among the Children of Israel has testified to the like of it.** That is, the previous scriptures sent down to the prophets before me, peace and blessings be upon them, have testified to its truthfulness and authenticity. They gave glad tidings of it and informed of the same as this Qur'an has informed of. And the words of God the Almighty: **So he believed** meaning this is the one who testified to his truthfulness from the Children of Israel because of his knowledge of his reality **and you were arrogant** about following him. Masruq said: So this witness believed in his prophet and his book and you disbelieved in your prophet and your book **Indeed, God does not guide the wrongdoing people** This witness is a generic name that includes Abdullah ibn Salam **may God be pleased with him** and others, for this verse was revealed in Mecca before the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam. This is like the words of God the Almighty: "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims in submission.'" And He said: "Indeed, those who were given knowledge before it - when it is recited to them - fall upon their chins in prostration * And say, 'Exalted is our Lord. Indeed, the promise of our Lord has been fulfilled.'" Masruq and Ash-Sha'bi said: This verse is not about Abdullah ibn Salam, and the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam was in Medina. Ibn Jarir and Ibn Abi Hatim narrated it from them, and Ibn Jarir chose it. Malik said, on the authority of Abu al-Nadr, on the authority of Amir ibn Sa'd, on the authority of his father, who said: I never heard the Messenger of God, may God bless him and grant him peace, say about anyone walking on the face of the earth that he was from the people of Paradise, except for 'Abdullah ibn Salam, may God be pleased with him. He said: And it was concerning him that the verse, **And a witness from among the Children of Israel testified to the like of it** was revealed. Narrated by al-Bukhari, Muslim, and al-Nasa'i from the hadith of Malik with this chain of transmission. This is also what Ibn 'Abbas, may God be pleased with them both, Mujahid, al-Dahhak, Qatadah, 'Ikrimah, Yusuf ibn 'Abdullah ibn Salam, Hilal ibn Yasaf, al-Suddi, al-Thawri, Malik ibn Anas, and Ibn Zayd said, that they all said that he was 'Abdullah ibn Salam.*

God the Almighty says: **And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.'** That is, they said about the believers in the Qur'an, **If the Qur'an had been good, these people would not have preceded us to it.** They mean Bilal, Ammar, Suhayb, and Khabbab **may God be pleased with them**, and those like them and similar

to them from among the weak, male and female slaves. This is only because they believe in themselves that they have standing with God and that He cares for them. They made a grave mistake in that and made a clear error, as God the Almighty said: **And thus We have tried some of them by means of others that they may say, 'Are these among us whom God has favored?'** That is, they wonder how these people were guided and not us. For this reason they said, **If it had been good, they would not have preceded us to it.** As for Ahl as-Sunnah wa'l-Jama'ah, they say: Every action and statement that has not been proven from the Companions **may God be pleased with them** is an innovation, because if it had been good, they would have preceded us to it, because they did not leave out a single good characteristic without hastening to do it.

God the Almighty says: **And when they are not guided by it** meaning the Qur'an **they will say, 'This is an ancient falsehood'** meaning an ancient lie, that is, one passed down from ancient people, thus belittling the Qur'an and its people. This is the arrogance about which the Messenger of God (peace and blessings of God be upon him) said: **Rejecting the truth and looking down on people.** Then God the Almighty says: **And before it was the Scripture of Moses** meaning the Torah "as a guide and a mercy. And this is a Book" meaning the Qur'an *confirming* meaning the Scriptures that came before it **in an Arabic tongue** meaning eloquent, clear and explicit **to warn those who do wrong and as good tidings to the doers of good** meaning it contains a warning to the disbelievers and good tidings to the believers. God the Almighty says: **So there will be no fear concerning them** meaning in what is to come **nor will they grieve** for what will come after them **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** meaning deeds are a reason for mercy to be attained and bestowed upon them, and God knows best.

Fath al-Qadir

9- "Say: Have you considered" meaning tell me **if it is from God** meaning what was revealed to him of the Qur'an, and it was said that what is meant is Muhammad, the Messenger of God, may God bless him and grant him peace, and the meaning is: if it was sent from other than God, and His statement: **and you disbelieved in it** is in the accusative case as a state with the estimation of *had*, and likewise His statement: **and a witness from among the Children of Israel testified to the like of it** meaning: tell me if that was in fact from God and the fact is that you disbelieved in it, and a witness from among the Children of Israel who knew what God revealed in the Torah testified to the like of it: meaning the Qur'an from the meanings found in the Torah that are identical to it such as proving monotheism, resurrection, and other things. This similarity is due to the identity of the meanings even if the wording differs. Al-Jurjani said: It is like a relative clause, and the meaning is: And a witness testified that it is from God. Al-Wahidi said the same: **So he believed** is the witness in the Quran when it became clear to him that it is the speech of God and of the same type as what He sends down to His messengers. This witness from the Children of Israel is Abdullah ibn

Salam, as Al-Hasan, Mujahid, Qatadah, Ikrimah and others said. There is a problem with this, as the Surah is Meccan by consensus, and Abdullah ibn Salam converted to Islam after the Hijrah. So what is meant by the witness is a man from the People of the Book who believed in the Quran in Mecca and confirmed it. This was the choice of Ibn Jarir, and we will come at the end of the discussion with what indicates the most likely meaning that he is Abdullah ibn Salam and that this verse is Medinan, not Meccan. It was narrated from Masruq that what is meant by the man is Moses, peace be upon him. His statement, **And you were arrogant** is connected to *testified*: meaning the witness believed, and you were arrogant about believing. **Indeed, God does not guide the wrongdoing people.** So God, the Exalted, denied them guidance because of their wrongdoing to themselves through disbelief after the clear proof of the obligation of belief had been established. And whoever loses God's guidance goes astray.

There is a difference of opinion as to what the answer to the condition is. Al-Zajjaj said: It is omitted, meaning: Do you believe? It was said that His statement: **So he believed, and you were arrogant.** It was also said that it is omitted, meaning: You have wronged, as indicated by **Indeed, God does not guide the wrongdoing people.** It was also said that it is omitted, meaning: Who among you is more astray? As in His statement: **Have you considered, if it is from God and then you disbelieve in it, who is more astray?** Al-Farisi 3:17. Or Ali Al-Farisi said that it is omitted, meaning: Do you feel secure from the punishment of God? It was also said that it is omitted, meaning: Are you not wrongdoers?

Tafsir al-Baghawi

10. "Say, 'Have you considered,' meaning: Tell me what you would say, 'if it,' meaning the Qur'an, 'is from God and you disbelieved in it,' O polytheists, 'and a witness from among the Children of Israel bore witness to the like of it,' 'like' is a relative clause, meaning: upon it, that is, that it is from God, 'and he believed,' meaning the witness, 'and you were arrogant,' about believing in it. The answer to His statement, 'if it is from God,' is omitted, based on the estimation: Have you not wronged? This omission is indicated by His statement, 'Indeed, God does not guide the wrongdoing people,' and Al-Hasan said: Its answer is, who is more astray than you, as He said in Surat As-Sajdah.

They differed about this witness. Qatada and Ad-Dahhak said: He is Abdullah bin Salam. He bore witness to the prophethood of the Chosen One, may God bless him and grant him peace, and believed in him, but the Jews were arrogant and did not believe.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Munir told us, he heard Abdullah bin Bakir, Hamid told us, on the authority of Anas, who said: "Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, while he was in a land

Surat al-Ahqaf 46:10

Say, "Have you considered: if it is from God, and you disbelieve in it, and a witness from among the Children of Israel bears witness to something similar to it and believes, while you are arrogant? Indeed, God does not guide the wrongdoing people."

collecting dung beetles, so he came to the Prophet, may God bless him and grant him peace, and said: 'I will ask you about three things that only a prophet knows: What is the first sign of the Hour? What is the first food of the people of Paradise? And what makes a child follow his father or his mother?' He said: 'Gabriel told me about them just now.' He said: 'Gabriel?' He said: 'Yes.' He said: 'That is the enemy of the Jews from the angels.' Then he recited this verse: 'Say, "Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart by God's permission."

Al-Baqarah 2:97. As for the first sign of the Hour, it is a fire that will gather people from the east to the west. As for the first food that the people of Paradise will eat, it is the extra liver of a fish. If a woman's semen precedes, the child is taken, and if a woman's semen precedes, the child is taken.' He said: 'I bear witness that there is no god but God.'" Except God and that you are Muhammad the Messenger of God. [O Messenger of God], the Jews are a people of slander, and if they know that I have become Muslim before you ask them, they will slander me. So the Jews came and he said: What kind of man is Abdullah among you? They said: The best of us and the son of the best of us, our master and the son of our master. He said: What do you think if Abdullah ibn Salam becomes Muslim? They said: May God protect him from that. So Abdullah came out and said: I bear witness that there is no god but God and that Muhammad is the Messenger of God. They said: The worst of us and the son of the worst of us, and they belittled him. He said: This is what I feared, O Messenger of God.

Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Abdullah bin Yusuf informed us: I heard Malik narrating on the authority of Abu Al-Nadr, the freed slave of Umar bin Ubaidullah, on the authority of Amir bin Saad bin Abi Waqqas, on the authority of his father, who said: I never heard the Prophet (peace and blessings of God be upon him) say about anyone walking on the earth that he was from the people of Hannah except Abdullah bin Salam, and this verse was revealed about him: **And a witness from among the Children of Israel testified to the like of it.** He said: I do not know whether Malik said the verse or the hadith.

Others said the witness is Moses, son of Imran.

Al-Sha'bi said: Masruq said about this verse: By God, it was not revealed about Abdullah bin Salam, because Ha Mim was revealed in Mecca. Rather, Abdullah bin Salam converted to Islam in Medina. This verse was revealed regarding an argument that took place between the Messenger of God, may God bless him and grant him peace, and his people. The Qur'an is like the Torah, so Moses testified to the Torah and Muhammad, may God bless him and grant him peace, testified to the Criterion, and each one confirms the other.

It was said: He is a prophet from the Children of Israel,

so he believed, but you were arrogant and did not believe. **Indeed, God does not guide the wrongdoing people.**

Tafsir al-Baidawi

10- **Say, 'Have you considered, if it is from God' - meaning the Qur'an - and you disbelieved in it" - and you have disbelieved in it.** It is permissible for the waw to be a conjunction of the condition, and likewise the waw in His statement, "And a witness from among the Children of Israel testified" - except that it connects it to what it is connected to with the sentence before it. The witness is Abdullah ibn Salam, and it was said Moses, peace be upon him, and his testimony is what is in the Torah of the description of the Messenger, peace be upon him. "On its like" - like the Qur'an, which is what is in the Torah of meanings confirming the Qur'an and matching it, or like that, which is that it is from God. "So he believed" - meaning in the Qur'an, when he saw that it is of the same type as revelation and matches the truth. "And you were arrogant" about belief.

"Indeed, God does not guide the wrongdoing people - **a new statement indicating that their disbelief in it was due to their misguidance caused by their wrongdoing, and evidence for the omitted answer like** Are you not wrongdoers."

Surat al-Ahqaf 46:11

And those who disbelieve say to those who believe, **If it had been good, they would not have preceded us to it.** And since they are not guided by it, they will say, **This is an ancient falsehood.**

Tafsir al-Jalalayn

11 - **And those who disbelieved said to those who believed** regarding them //faith (had been good, they would not have preceded us to it. And since they were not guided) those who say *it* the Qur'an **they will say, This the Qur'an (is an ancient lie**

Tafsir al-Suyuti

And he also narrated on the authority of Qatada who said: Some of the polytheists said: We are more honorable, we, we, and if it had been good, so-and-so and so-and-so would not have preceded us to it. So it was revealed: And those who disbelieved said:

K and Ibn al-Mundhir narrated on the authority of Awn bin Abi Shaddad who said: Umar bin al-Khattab had a female slave who had converted to Islam before him and she was called Zanin. Umar used to beat her for her conversion to Islam until she became slack. The people of Quraysh used to say: **If it had been good, Zanin would not have preceded us in it.** So God revealed concerning her: "And those who disbelieved said to those who believed: 'If it had been good,'" the verse. Ibn Saad narrated something similar on the authority of al-Dahhak and al-Hasan.

Tafsir al-Tabari

God the Most High says: "And those who denied the prophethood of Muhammad (peace and blessings of God be upon him) from among the Jews of the Children of Israel said to those who believed in him, 'If your belief in Muhammad and what he brought you had been any good, you would not have preceded us in believing in him.'" This interpretation is according to the view of those who interpreted His statement, **And a witness from among the Children of Israel testified to the like of it**, as meaning that it refers to Abdullah ibn Salam. However, according to the interpretation of those who interpreted it as referring to the polytheists of Quraysh, then the interpretation of His statement, **And those who disbelieved said to those who believed, 'If it had been any good, they would not have preceded us to it,'** should be directed to referring to the polytheists of Quraysh. This is how Qatada interpreted it, and in his interpretation of it, he also left out his interpretation of His statement, **And a witness from among the Children of Israel testified to the like of it**, as meaning that it refers to Abdullah ibn Salam.

He mentioned the narration about him:

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it.'** He said: Those were some of the polytheists who said

that: We are more honorable, we, we. If it had been good, so-and-so and so-and-so would not have preceded us to it. Indeed, God chooses for His mercy whomever He wills.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it.'** He said: This was said by some people who were more powerful than them in the Age of Ignorance. They said, **By God, if this had been good, the sons of so-and-so would not have preceded us to it.** God chooses for His mercy whomever He wills and honors whomever He wills. Blessed and Exalted be He.

And His statement, **And when they were not guided by it**, God Almighty says: And when they did not see Muhammad and what he brought from God of guidance, so that they would be guided by it to the straight path, **they will say, 'This is an ancient falsehood,'** meaning: They will say, "This Qur'an that Muhammad, may God bless him and grant him peace, brought is from the ancient report of the ancients," as God Almighty said, informing about them: **And they say, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** (al-Furqan 25:5)

Tafsir al-Qurtubi

God Almighty said: **And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it.'** There are six different opinions about the reason for its revelation:

First: The Prophet, may God bless him and grant him peace, invited Abu Dharr al-Ghifari to Islam in Mecca, and he responded. His people sought his protection, and their leader came to him and converted to Islam. Then the leader invited them, and they converted to Islam. report of this reached the Quraysh, and they said: "Ghifari is the allies. If this were good, they would not have preceded us to it." So this verse was revealed, as Abu al-Mutawakkil said.

Second: Zunayrah converted to Islam and her sight was damaged. They said to her: Al-Lat and Al-Uzza have damaged you. God restored her sight. The leaders of Quraysh said: If what Muhammad brought was good, Zunayrah would not have preceded us to it. Then God Almighty revealed this verse, as said by Urwah ibn Al-Zubayr.

Third: Those who disbelieved were Banu Amir, Ghatafan, Tamim, Asad, Hanzala, and Ashja'. They said to those who had converted to Islam from Ghifar, Juhayna, Muzayna, and Khuza'a, **If what Muhammad had brought had been any good, the shepherds of the camels would not have preceded us to it, for we are more powerful than them.** This was said by Al-Kalbi and Al-Zajaj, and Al-Qushayri narrated it on the authority of Ibn Abbas. Qatada said: It was revealed about the polytheists of Quraysh. They said, **If what Muhammad was calling us to had been any good, Bilal, Suhayb, Ammar, so-and-so, and so-and-so would not have preceded us to it.** This is the fourth statement.

Surat al-Ahqaf 46:11

And those who disbelieve say to those who believe, "If it had been good, they would not have preceded us to it." And since they are not guided by it, they will say, "This is an ancient falsehood."

The fifth statement: The disbelieving Jews said to the believers, meaning Abdullah bin Salam and his companions: If the religion of Muhammad was true, they would not have preceded us to it. This was said by most of the commentators. Al-Tha'labi narrated it. Masruq said: The disbelievers said: If it was good, the Jews would not have preceded us to it. So this verse was revealed.

This opposition from the infidels in their saying: **If it had been good, they would not have preceded us in it** is one of the greatest oppositions, as it turns against them for everyone who opposes them, so that it is said to them: **If what you are upon was good, we would not have deviated from it, and if your denial of the Messenger was good, you would not have preceded us in it.** Al-Mawardi mentioned this. Then it was said: His statement: **They did not precede us in it** may be from the words of the infidels to some of the believers, and it may be in reference to moving from addressing them to speaking in the third person, like the statement of God Almighty: **Until, when you were in the ship and it sailed with them** (Yunus 10:22), **And when they were not guided by it** meaning faith, and it was said the Qur'an, and it was said Muhammad, may God bless him and grant him peace: **Then they will say, 'This is an ancient falsehood'** meaning that when they did not attain guidance through the Qur'an or the one who brought it, they opposed it and accused it of lying, and they said this is an ancient falsehood, just as they said: **Legends of the ancients.** And it was said to some of them: Is there in the Qur'an: **Whoever is ignorant of something, opposes it?** He said, *Yes.* God Almighty said: **And when they are not guided by it, they will say, 'This is an ancient falsehood.'** And similar to it: **Rather, they denied that of which they had no knowledge.** (Yunus 10:39)

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who disbelieve in the Qur'an, Have you considered if this Qur'an is from God and you disbelieve in it?* That is, what do you think God would do to you if this Book that I have brought to you was sent down to me so that I could convey it to you, and you have disbelieved in it and denied it? **And a witness from among the Children of Israel has testified to the like of it.** That is, the previous scriptures sent down to the prophets before me, peace and blessings be upon them, have testified to its truthfulness and authenticity. They gave glad tidings of it and informed of the same as this Qur'an has informed of. And the words of God the Almighty: **So he believed** meaning this is the one who testified to his truthfulness from the Children of Israel because of his knowledge of his reality and you were arrogant about following him. Masruq said: So this witness believed in his prophet and his book and you disbelieved in your prophet and your book **Indeed, God does not guide the wrongdoing people** This witness is a generic name that includes Abdullah ibn Salam **may God be pleased with him** and others, for

this verse was revealed in Mecca before the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam. This is like the words of God the Almighty: "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims in submission.'" And He said: "Indeed, those who were given knowledge before it - when it is recited to them - fall upon their chins in prostration * And say, 'Exalted is our Lord. Indeed, the promise of our Lord has been fulfilled.'" Masruq and Ash-Sha'bi said: This verse is not about Abdullah ibn Salam, and the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam was in Medina. Ibn Jarir and Ibn Abi Hatim narrated it from them, and Ibn Jarir chose it. Malik said, on the authority of Abu al-Nadr, on the authority of Amir ibn Sa'd, on the authority of his father, who said: I never heard the Messenger of God, may God bless him and grant him peace, say about anyone walking on the face of the earth that he was from the people of Paradise, except for 'Abdullah ibn Salam, may God be pleased with him. He said: And it was concerning him that the verse, **And a witness from among the Children of Israel testified to the like of it** was revealed. Narrated by al-Bukhari, Muslim, and al-Nasa'i from the hadith of Malik with this chain of transmission. This is also what Ibn 'Abbas, may God be pleased with them both, Mujahid, al-Dahhak, Qatadah, 'Ikrimah, Yusuf ibn 'Abdullah ibn Salam, Hilal ibn Yasaf, al-Suddi, al-Thawri, Malik ibn Anas, and Ibn Zayd said, that they all said that he was 'Abdullah ibn Salam.

God the Almighty says: **And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.'** That is, they said about the believers in the Qur'an, **If the Qur'an had been good, these people would not have preceded us to it.** They mean Bilal, Ammar, Suhayb, and Khabbab **may God be pleased with them**, and those like them and similar to them from among the weak, male and female slaves. This is only because they believe in themselves that they have standing with God and that He cares for them. They made a grave mistake in that and made a clear error, as God the Almighty said: **And thus We have tried some of them by means of others that they may say, 'Are these among us whom God has favored?'** That is, they wonder how these people were guided and not us. For this reason they said, **If it had been good, they would not have preceded us to it.** As for Ahl as-Sunnah wa'l-Jama'ah, they say: Every action and statement that has not been proven from the Companions **may God be pleased with them** is an innovation, because if it had been good, they would have preceded us to it, because they did not leave out a single good characteristic without hastening to do it.

God the Almighty says: **And when they are not guided by it** meaning the Qur'an **they will say, 'This is an ancient falsehood'** meaning an ancient lie, that is, one passed down from ancient people, thus belittling the Qur'an and its people. This is the arrogance about which the Messenger of God (peace and blessings of God be upon him) said: **Rejecting the truth and looking down on people.** Then God the Almighty says: **And**

before it was the Scripture of Moses meaning the Torah "as a guide and a mercy. And this is a Book" meaning the Qur'an *confirming* meaning the Scriptures that came before it **in an Arabic tongue** meaning eloquent, clear and explicit **to warn those who do wrong and as good tidings to the doers of good** meaning it contains a warning to the disbelievers and good tidings to the believers. God the Almighty says: **So there will be no fear concerning them** meaning in what is to come **nor will they grieve** for what will come after them **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** meaning deeds are a reason for mercy to be attained and bestowed upon them, and God knows best.

Fath al-Qadir

Then the Almighty mentioned another type of their false sayings, saying: 10- **And those who disbelieved said to those who believed**, meaning for their sake. It is possible that this lam is the lam of notification, **If it had been good, they would not have preceded us to it**, meaning if what Muhammad brought of the Qur'an and prophethood had been good, they would not have preceded us to it because they, in their own eyes, are the ones who deserve to be preceded to every honor. They did not know that God, the Almighty, singles out for His mercy whomever He wills, honors whomever He wills, humiliates whomever He wills, and chooses for His religion whomever He wills. **And when they are not guided by it**, meaning by the Qur'an, and it was said by Muhammad, may God bless him and grant him peace, and it was said by faith, **they will say, 'This is an ancient falsehood.'** So they went beyond denying the goodness of the Qur'an to claiming that it is an ancient lie, as they said, **legends of the ancients**. The factor in *idh* is understood: meaning their stubbornness became apparent, and it is not permissible for it to work in it, **they will say**, because of the contrast between the two times: I mean the past and the future, and also because of the fa'. It was said The agent in it is an implied verb of the same type as the mentioned one: that is, they were not guided by it.

Tafsir al-Baghawi

11. **And those who disbelieved**, from among the Jews, **said to those who believed**, **'If it had been any good, they would not have preceded us in it,'** meaning Abdullah ibn Salam and his companions.

Qatada said: It was revealed about the polytheists of Mecca. They said: If what Muhammad was calling us to was good, so-and-so and so-and-so would not have preceded us to it.

Al-Kalbi said: Those who disbelieved were Asad and Ghatafan. They said to those who believed, meaning Juhayna and Muzayna: If what Muhammad brought was good, the shepherds of the camels would not have preceded us to it.

God Almighty said: **And when they are not guided by it**, meaning by the Qur'an as the people of faith were guided by it, **they will say, 'This is an ancient**

falsehood,' just as they said the legends of the ancients.

Tafsir al-Baidawi

11- **And those who disbelieved said to those who believed** because of them. *If* faith or what Muhammad, peace and blessings be upon him, brought had been good, they would not have preceded us in it" and they are ignorant since most of them are poor, slaves and shepherds. Rather, it was said that Quraysh said it, and it was said that it was Banu Amir, Ghatafan, Asad and Ashja when Juhayna and Muzayna converted to Islam and Ghifar converted to Islam, or the Jews when Abdullah ibn Salam and his companions converted to Islam. "And when they were not guided by it" is an adverbial phrase for something omitted like their stubbornness became apparent. His statement: "Then they will say, 'This is an ancient falsehood'" is caused by it and is like their saying: "Legends of the ancients."

Surat al-Ahqaf 46:12

And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

Surat al-Ahqaf 46:12

And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

Tafsir al-Jalalayn

12 - **And before it** the Qur'an **the Book of Moses** the Torah **as a guide and a mercy** for the believers in it, two states **and this** the Qur'an **is a Book confirming** the books before it **in an Arabic tongue** a state of the pronoun in confirming **to warn those who did wrong** the polytheists of Mecca and it is **and good tidings for the doers of good** the believers

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High says: And before this Book, there was the Book of Moses, which is the Torah, a guide for the Children of Israel to follow and a mercy for them which We sent down to them. The speech was presented as a report about the Book without mentioning the full report, as the speech is sufficient to indicate its completion, and its completion is: And before it was a Book of Moses, which is the Torah, a guide and a mercy which We sent down in the Arabic language.

The Arabs differed in their interpretation of this and in the nominative meaning of **an Arabic tongue**. Some of the grammarians of Basra said: the tongue and the Arab are in the accusative case. Some of them said that **on the authority of** made the book like the truth of the tongue. According to the one who made the tongue in the accusative case as a state, and made the book one of its attributes, the interpretation of the statement should be: And this book is in the Arabic tongue confirming the Torah, the book of Moses, that Muhammad is the Messenger of God, and that what he brought from God is the truth. As for the second statement that we have narrated from some of them, that he made the nominative case of the tongue confirming, this statement has no meaning because that would then be interpreted thus, except that the one who confirms himself, because the Arabic tongue is this book, unless he makes the Arabic tongue Muhammad, peace and blessings be upon him, and directs his interpretation to: And this book, which is the Qur'an, confirms Muhammad, which is the Arabic tongue. Then that would be one face of interpretation.

Some of the grammarians of Kufa said: His saying **an Arabic tongue** is an adjective for the book, and it is in the accusative case because it is in it: And this is a book that confirms the Torah and the Gospel in the Arabic tongue, so **an Arabic tongue** is derived from *yasdiq* because it is a verb, just as you say: I passed by a man standing, doing good, and I passed by a man

standing doing good. He said: If the Arabic tongue had been raised, it would have been permissible as an adjective for the book.

It has been mentioned that this is in the reading of Ibn Masoud: **And this is a Book confirming what was before it in an Arabic tongue**. So according to this reading, the accusative case in his saying **in an Arabic tongue** is directed from two aspects: One of them is based on what I have explained, that the tongue is outside of his saying *confirming*, and the other: that it is a cut from the ha' in **between you**.

The correct thing to say about this, in my opinion, is that it is in the accusative case as a state of what is in *confirming* of the mention of the book, because his saying *confirming* is a verb, so the interpretation of the statement, if that is the case, is: This Qur'an confirms the book of Moses that Muhammad is a prophet sent in the Arabic language.

And His saying, **To warn those who have wronged**, means: To warn this book that We sent down to Muhammad, peace and blessings be upon him, those who have wronged themselves by disbelieving in God and worshipping other than Him.

His statement, **And good tidings to the doers of good**, means: It is good tidings for those who obeyed God and did good in their faith and obedience to Him in this world, so good is the reward from God in the hereafter for their obedience to Him. In His statement, **And good tidings**, there are two ways of parsing: The nominative case is in apposition to the Book, meaning: And this is a confirming Book and good tidings to the doers of good. The accusative case is in apposition to the Book, meaning: And this is a confirming Book and good tidings to the doers of good. So if He replaces **gives good tidings** with **good tidings** or **glad tidings**, it is in the accusative case, just as you would say, **I came to you to visit you and to honor you and to fulfill your right**, meaning to visit you and honor you and fulfill your right. So honor and fulfillment are in the accusative case with an implied meaning.

The reciters differed in their reading of *linadhir*: The majority of the reciters of Hijaz read it with a ta', meaning: **Let you warn, O Muhammad**. The majority of the reciters of Iraq read it with a ya', meaning: **Let the Book warn**. Whichever of the two readings that reciter reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And before it** meaning before the Qur'an, **the Book of Moses** meaning the Torah **as an imam** to be followed in what is in it **and a mercy** from God. There is an omission in the speech, meaning you were not guided by it, because the Torah described the Prophet, may God bless him and grant him peace, and belief in him, so they abandoned that. *Imam* is in the accusative case as a state, because the meaning is: And the Book of Moses preceded him as an imam,

and a mercy is conjoined with it. It was said: It is in the accusative case with an implied verb, meaning we sent it down as an imam and a mercy. Al-Akhfash said: It is definite, because the Book of Moses is definite by addition, because if an indefinite noun is repeated or added to or the definite article is added to it, it becomes definite. **And this is a Book** meaning the Qur'an *confirming* meaning the Torah and what came before it of the books. It was said: Confirming the Prophet, may God bless him and grant him peace. **An Arabic tongue** is in the accusative case as a state, meaning confirming what came before it in Arabic. **A tongue** is an introduction to the state, meaning an emphasis. And as they say, Zaid came to me, a righteous man, and he mentioned a man for emphasis. And it was said: It is in the accusative case with an implied verb, meaning, and this is a confirming book, I mean an Arabic tongue. And it was said: It is in the accusative case with the omission of the preposition, meaning: in an Arabic tongue. And it was said: A tongue is the object, and what is meant by it is the Prophet, may God bless him and grant him peace, meaning this is a confirming book for the Prophet, may God bless him and grant him peace, because it is his miracle. And the estimate is: confirming with an Arabic tongue, so the tongue is in the accusative case with confirming, which is the Prophet, may God bless him and grant him peace. And it is far-fetched for the tongue to be the Qur'an, because the meaning is that it confirms itself. **To warn those who have wronged** is the reading of the general public *linadhir* with the ya', report about the book, meaning to warn those who have wronged themselves with disbelief and disobedience. And it was said: It is report about the Messenger, may God bless him and grant him peace. Nafi', Ibn 'Amir, and al-Bazzi read with the ta', and Abu 'Ubaid and Abu Hatim chose it, on the address of the Prophet, may God bless him and grant him peace. God Almighty said: **You are only a warner** (al-Ra'd 13:7), **And good tidings for the doers of good** *bushra* is in the nominative case, meaning it is good tidings. It was said: In apposition to the Book, meaning this is a book that confirms and gives good tidings. It is also permissible for it to be in the accusative case by dropping the preposition, meaning to warn those who have wronged and to give good tidings. So when the preposition was deleted, it was in the accusative case. It was said: On the source, meaning and give good tidings to the doers of good tidings. So when it was replaced by good tidings or glad tidings, it was in the accusative case, as you say: I came to visit you, and as an honor to you and to fulfill your right, meaning to visit you and honor you and fulfill your right. So, the honor was in the accusative case by an implied verb.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who disbelieve in the Qur'an, Have you considered if this Qur'an is from God and you disbelieve in it?* That is, what do you think God would do to you if this Book that I have brought to you was sent down to me so that I could convey it to you, and you have disbelieved in it and denied it? **And a witness from among the Children of Israel has testified to the**

like of it. That is, the previous scriptures sent down to the prophets before me, peace and blessings be upon them, have testified to its truthfulness and authenticity. They gave glad tidings of it and informed of the same as this Qur'an has informed of. And the words of God the Almighty: **So he believed** meaning this is the one who testified to his truthfulness from the Children of Israel because of his knowledge of his reality **and you were arrogant** about following him. Masruq said: So this witness believed in his prophet and his book and you disbelieved in your prophet and your book **Indeed, God does not guide the wrongdoing people** This witness is a generic name that includes Abdullah ibn Salam **may God be pleased with him** and others, for this verse was revealed in Mecca before the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam. This is like the words of God the Almighty: "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims in submission.'" And He said: "Indeed, those who were given knowledge before it - when it is recited to them - fall upon their chins in prostration * And say, 'Exalted is our Lord. Indeed, the promise of our Lord has been fulfilled.'" Masruq and Ash-Sha'bi said: This verse is not about Abdullah ibn Salam, and the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam was in Medina. Ibn Jarir and Ibn Abi Hatim narrated it from them, and Ibn Jarir chose it. Malik said, on the authority of Abu al-Nadr, on the authority of Amir ibn Sa'd, on the authority of his father, who said: I never heard the Messenger of God, may God bless him and grant him peace, say about anyone walking on the face of the earth that he was from the people of Paradise, except for 'Abdullah ibn Salam, may God be pleased with him. He said: And it was concerning him that the verse, **And a witness from among the Children of Israel testified to the like of it** was revealed. Narrated by al-Bukhari, Muslim, and al-Nasa'i from the hadith of Malik with this chain of transmission. This is also what Ibn 'Abbas, may God be pleased with them both, Mujahid, al-Dahhak, Qatadah, 'Ikrimah, Yusuf ibn 'Abdullah ibn Salam, Hilal ibn Yasaf, al-Suddi, al-Thawri, Malik ibn Anas, and Ibn Zayd said, that they all said that he was 'Abdullah ibn Salam.

God the Almighty says: **And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.'** That is, they said about the believers in the Qur'an, **If the Qur'an had been good, these people would not have preceded us to it.** They mean Bilal, Ammar, Suhayb, and Khabbab **may God be pleased with them**, and those like them and similar to them from among the weak, male and female slaves. This is only because they believe in themselves that they have standing with God and that He cares for them. They made a grave mistake in that and made a clear error, as God the Almighty said: **And thus We have tried some of them by means of others that they may say, 'Are these among us whom God has favored?'** That is, they wonder how these people were guided and not us. For this reason they said, **If it had been good, they would not have preceded us to it.** As for Ahl as-Sunnah wa'l-Jama'ah, they say: Every action and statement that has not been proven from the Companions **may God be pleased with them** is an innovation, because if it had been good, they would

Surat al-Ahqaf 46:12

And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

have preceded us to it, because they did not leave out a single good characteristic without hastening to do it.

God the Almighty says: **And when they are not guided by it** meaning the Qur'an **they will say, 'This is an ancient falsehood'** meaning an ancient lie, that is, one passed down from ancient people, thus belittling the Qur'an and its people. This is the arrogance about which the Messenger of God (peace and blessings of God be upon him) said: **Rejecting the truth and looking down on people.** Then God the Almighty says: **And before it was the Scripture of Moses** meaning the Torah "as a guide and a mercy. And this is a Book" meaning the Qur'an *confirming* meaning the Scriptures that came before it **in an Arabic tongue** meaning eloquent, clear and explicit **to warn those who do wrong and as good tidings to the doers of good** meaning it contains a warning to the disbelievers and good tidings to the believers. God the Almighty says: **So there will be no fear concerning them** meaning in what is to come **nor will they grieve** for what will come after them **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** meaning deeds are a reason for mercy to be attained and bestowed upon them, and God knows best.

Fath al-Qadir

And if they are not guided by it, they will say: 11- **And before it was the Book of Moses.** The majority of scholars read it with a kasra on the meem of *min* as a preposition, and it and its object are the predicate, and the Book of Moses is a delayed subject, and the sentence is in the accusative case as a state, or it is a new sentence, and the speech is intended to refute their statement **This is an ancient lie.** The fact that the Book of Moses, which is the Torah, preceded the Qur'an and they agreed on the fundamentals of the Sharia indicates that it is true and from God, and requires the invalidity of their statement. It was read with a fatha on the meem of *min* as a relative pronoun and the accusative of *book*: meaning, and We gave before it the Book of Moses. This reading was narrated from Al-Kalbi, **an imam and a mercy**, meaning that he is followed in religion and a mercy from God for whoever believes in him, and they are in the accusative case as a state. This was said by Al-Zajaj and others. Al-Akhfash said: It is definite, and Abu Ubaidah said: That is, We made it an Imam and a mercy. **And this is a confirming Book**, meaning the Qur'an, for it confirms the Book of Moses, which is an Imam and a mercy, and other Books of God. The restriction of confirming is for the Prophet, peace and blessings of God be upon him. The accusative of **an Arabic tongue** is in the accusative case, and its owner is the pronoun in confirming, referring to the Book. Abu al-Baqa' allowed it to be the object of confirming, but the first is more appropriate. It was said that it is with the deletion of an adjective: that is, of an Arabic tongue, and he is the Prophet, peace and blessings of God be upon him. **To warn those who have wronged.** The majority of scholars read *linadhir* with a fat-ha on the basis that its subject is a pronoun referring to the Book:

that is, to warn the Book who have wronged. It was said that the pronoun refers to God, and it was said to the Messenger, but the first is more appropriate. Nafi', Ibn 'Amir, and al-Bazzi read it with a fat-ha on the basis that its subject is the Prophet, peace and blessings of God be upon him. Abu Hatim and Abu 'Ubaid chose this reading. His statement: **And good tidings for the doers of good** is in the accusative case in apposition to the place of *linadhir*. Al-Zajaj said: It is better to have it in the nominative case: meaning, it is good report. It was said that it is a source for a deleted verb: meaning, and you are given good report. His saying: **for the doers of good** is related to good report.

Tafsir al-Baghawi

12. **And before it** meaning before the Qur'an, **the Book of Moses** meaning the Torah, **as an imam** to be followed, **and a mercy** from God for whoever believes in it. The word *and* is in the accusative case according to Al-Kisa'i. Abu Ubaidah said: There is an omission in it, meaning We made it an imam and a mercy, and there is something omitted in the statement, the meaning of which is: And the Book of Moses preceded it as an imam, and they were not guided by it, as He said in the first verse: **And when they were not guided by it.**

"And this is a confirming Book," meaning the Qur'an confirms the books that came before it, **in the Arabic tongue**, in the accusative case as a state, and it was said that it was in the Arabic tongue, **to warn those who did wrong**, meaning the polytheists of Mecca. The people of Hijaz, Syria, and Jacob read: **to warn** with a ta' as addressing the Prophet, may God bless him and grant him peace. The others read it with a ya', meaning the Book, **and good tidings for the doers of good**, "and good tidings" in the nominative case, meaning this is a confirming Book and good tidings.

Tafsir al-Baidawi

12- **And before it** and before the Qur'an, which is the predicate of his saying: **The Book of Moses**, is the subject of his saying: **an Imam and a mercy** in the state. **And this is a Book confirming** the Book of Moses or what was before it, and it was read in an Arabic tongue, as a state of the pronoun *Book* in *confirming* or from it, because it is specific to the description, and its factor is the meaning of indication, and its benefit is to indicate that its confirming the Torah, as it indicates that it is true, indicates that it is a revelation and a revelation from God, the Most High. It was said that the object of *confirming* means that it confirms the one of the Arabic tongue with its miracle. **To warn those who did wrong** is the reason for *confirming*, and in it is the pronoun of the Book or God or the Messenger, and the latter is supported by the reading of Nafi', Ibn Amir, and Al-Bazzi, unlike him, and Ya'qub with the letter *ta'*; **And**

good tidings for the doers of good is in apposition to its place.

Surat al-Ahqaf 46:13

Indeed, those who have said, "Our Lord is God," and then remained on a right course - there will be no fear concerning them, nor will they grieve.

Surat al-Ahqaf 46:13

Indeed, those who have said, **Our Lord is God**, and then remained on a right course - there will be no fear concerning them, nor will they grieve.

Tafsir al-Jalalayn

13 - **Indeed, those who say, Our Lord is God and then remain steadfast** in obedience **no fear will there be concerning them, nor will they grieve**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, those who say, 'Our Lord is God,'** other than whom there is no god, **and then remain steadfast** in their belief in that, not mixing it with polytheism and not disobeying God in His commands and prohibitions, **there will be no fear concerning them** from the terrors and horrors of the Day of Resurrection, **nor will they grieve** over what they left behind after their death.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast...** The meaning of the verse has already been presented. Ibn Abbas said, it was revealed regarding Abu Bakr al-Siddiq, and the verse is general: **There will be no fear concerning them, nor will they grieve.**

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who disbelieve in the Qur'an, **Have you considered if this Qur'an is from God and you disbelieve in it?*** That is, what do you think God would do to you if this Book that I have brought to you was sent down to me so that I could convey it to you, and you have disbelieved in it and denied it? **And a witness from among the Children of Israel has testified to the like of it.** That is, the previous scriptures sent down to the prophets before me, peace and blessings be upon them, have testified to its truthfulness and authenticity. They gave glad tidings of it and informed of the same as this Qur'an has informed of. And the words of God the Almighty: **So he believed** meaning this is the one who testified to his truthfulness from the Children of Israel because of his knowledge of his reality **and you were arrogant** about following him. Masruq said: So this witness believed in his prophet and his book and you disbelieved in your prophet and your book **Indeed, God does not guide the wrongdoing people** This

witness is a generic name that includes Abdullah ibn Salam **may God be pleased with him** and others, for this verse was revealed in Mecca before the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam. This is like the words of God the Almighty: "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims in submission.'" And He said: "Indeed, those who were given knowledge before it - when it is recited to them - fall upon their chins in prostration * And say, 'Exalted is our Lord. Indeed, the promise of our Lord has been fulfilled.'" Masruq and Ash-Sha'bi said: This verse is not about Abdullah ibn Salam, and the conversion of Abdullah ibn Salam **may God be pleased with him** to Islam was in Medina. Ibn Jarir and Ibn Abi Hatim narrated it from them, and Ibn Jarir chose it. Malik said, on the authority of Abu al-Nadr, on the authority of Amir ibn Sa'd, on the authority of his father, who said: I never heard the Messenger of God, may God bless him and grant him peace, say about anyone walking on the face of the earth that he was from the people of Paradise, except for 'Abdullah ibn Salam, may God be pleased with him. He said: And it was concerning him that the verse, **And a witness from among the Children of Israel testified to the like of it** was revealed. Narrated by al-Bukhari, Muslim, and al-Nasa'i from the hadith of Malik with this chain of transmission. This is also what Ibn 'Abbas, may God be pleased with them both, Mujahid, al-Dahhak, Qatadah, 'Ikrimah, Yusuf ibn 'Abdullah ibn Salam, Hilal ibn Yasaf, al-Suddi, al-Thawri, Malik ibn Anas, and Ibn Zayd said, that they all said that he was 'Abdullah ibn Salam.

God the Almighty says: **And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.'** That is, they said about the believers in the Qur'an, **If the Qur'an had been good, these people would not have preceded us to it.** They mean Bilal, Ammar, Suhayb, and Khabbab **may God be pleased with them**, and those like them and similar to them from among the weak, male and female slaves. This is only because they believe in themselves that they have standing with God and that He cares for them. They made a grave mistake in that and made a clear error, as God the Almighty said: **And thus We have tried some of them by means of others that they may say, 'Are these among us whom God has favored?'** That is, they wonder how these people were guided and not us. For this reason they said, **If it had been good, they would not have preceded us to it.** As for Ahl as-Sunnah wa'l-Jama'ah, they say: Every action and statement that has not been proven from the Companions **may God be pleased with them** is an innovation, because if it had been good, they would have preceded us to it, because they did not leave out a single good characteristic without hastening to do it.

God the Almighty says: **And when they are not guided by it** meaning the Qur'an **they will say, 'This is an ancient falsehood'** meaning an ancient lie, that is, one passed down from ancient people, thus belittling the Qur'an and its people. This is the arrogance about which the Messenger of God (peace and blessings of

God be upon him) said: **Rejecting the truth and looking down on people.** Then God the Almighty says: **And before it was the Scripture of Moses** meaning the Torah "as a guide and a mercy. And this is a Book" meaning the Qur'an *confirming* meaning the Scriptures that came before it **in an Arabic tongue** meaning eloquent, clear and explicit **to warn those who do wrong and as good tidings to the doers of good** meaning it contains a warning to the disbelievers and good tidings to the believers. God the Almighty says: **So there will be no fear concerning them** meaning in what is to come **nor will they grieve** for what will come after them **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** meaning deeds are a reason for mercy to be attained and bestowed upon them, and God knows best.

Fath al-Qadir

12- **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast** meaning, they combined monotheism with steadfastness in the Shari'ah. The explanation of this has been presented in Surat As-Sajdah. **There will be no fear concerning them** the *fa* is redundant in the predicate of the relative pronoun because it contains the meaning of a condition. **Nor will they grieve** meaning: they will not fear that something bad will befall them, nor will they grieve over the loss of something beloved, and that this will continue and be permanent.

Tafsir al-Baghawi

13. **Indeed, those who have said, 'Our Lord is God,' and then remained on a right course - no fear will there be concerning them, nor will they grieve.**

Tafsir al-Baidawi

13- **Indeed, those who have said, 'Our Lord is God,' and then remained on a right course** have combined monotheism, which is the essence of knowledge, with being on a right course in matters that are the ultimate goal of action. *Then* is to indicate that the order of action is delayed and its consideration is dependent on monotheism. **There will be no fear concerning them** of something bad happening. **Nor will they grieve** over the loss of something beloved. The *fa* is to indicate that the noun includes the meaning of a condition.

Surat al-Ahqaf 46:14

Those are the companions of Paradise, abiding eternally therein as a reward for what they used to do.

Surat al-Ahqaf 46:14

Those are the companions of Paradise, abiding eternally therein as a reward for what they used to do.

Tafsir al-Jalalayn

14 - **Those are the companions of Paradise, abiding therein eternally** a state *reward* in the accusative case as a source of its implied verb, meaning they will be rewarded **for what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Those are the companions of Paradise**, God Almighty says: Those who said this statement and were righteous are the people of Paradise and its inhabitants. **They will abide therein**, meaning: they will remain there forever. **As a reward for what they used to do**, meaning: as a reward from Us to them, which We gave them for the righteous deeds they used to do in this world.

Tafsir al-Qurtubi

God Almighty says: **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do.**

Punishment is an accusative of the verbal noun.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, to these polytheists who disbelieve in the Qur'an, **Have you considered if this Qur'an is from God and you disbelieve in it?** That is, what do you think God would do to you if this Book that I have brought to you was sent down to me so that I could convey it to you, and you have disbelieved in it and denied it? **And a witness from among the Children of Israel has testified to the like of it.** That is, the previous scriptures sent down to the prophets before me, peace and blessings be upon them, have testified to its truthfulness and authenticity. They gave glad tidings of it and informed of the same as this Qur'an has informed of. And the words of God the Almighty: **So he believed** meaning this is the one who testified to his truthfulness from the Children of Israel because of his knowledge of his reality **and you were arrogant** about following him. Masruq said: So this witness believed in his prophet and his book and you disbelieved in your prophet and your book **Indeed, God does not guide the wrongdoing people** This

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God be upon him) said: **Rejecting the truth and looking down on people.** Then God the Almighty says: **And before it was the Scripture of Moses** meaning the Torah "as a guide and a mercy. And this is a Book" meaning the Qur'an *confirming* meaning the Scriptures that came before it **in an Arabic tongue** meaning eloquent, clear and explicit **to warn those who do wrong and as good tidings to the doers of good** meaning it contains a warning to the disbelievers and good tidings to the believers. God the Almighty says: **So there will be no fear concerning them** meaning in what is to come **nor will they grieve** for what will come after them **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** meaning deeds are a reason for mercy to be attained and bestowed upon them, and God knows best.

Fath al-Qadir

13- **Those are the companions of Paradise** meaning those described as the companions of Paradise, which is the abode of the believers, while they are **abiding therein eternally**. In this verse there is a great matter of encouragement, for the denial of fear and sorrow forever and the settlement in Paradise forever is something that souls do not seek anything else and do not long for anything other than it. **As a reward for what they used to do** meaning they will be rewarded for the deeds they did of obedience to God and abandoning His disobedience.

Tafsir al-Baghawi

14. **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do.**

Tafsir al-Baidawi

14- **Those are the companions of Paradise, abiding therein eternally as reward for what they used to do** of acquiring scientific and practical virtues, and *abidingly* is a state of what is implied in *companions* and *reward* is a source for a verb indicated by the speech, meaning they were rewarded.

Surat al-Ahqaf 46:15

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months, until when he reaches maturity and reaches forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve." And make my offspring righteous for me. Indeed, I have repented to You, and indeed, I am of the Muslims.

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Tafsir al-Jalalayn

15 - **And We have enjoined upon man, to his parents, good treatment** In the reading of *ihsanan*, meaning We commanded him to treat them well, so *ihsanan* is the source of its implied action, and similarly, *hasan* **His mother carried him with hardship and gave birth to him with hardship** with difficulty **and his gestation and weaning from breastfeeding is thirty months** six months is the minimum period of pregnancy, and the rest is the maximum period of breastfeeding. It was said that if she carried him for six or nine months, she breastfed him the rest *until* the limit of an implied sentence, meaning and he lived until **when he reached his full strength** which is the completion of his strength, mind, and opinion, the minimum is thirty-three years or thirty **and reached forty years** meaning its completion, and the maximum is the most mature **he said, My Lord** etc. It was revealed about Abu Bakr al-Siddiq when he reached forty years of age, two years after the mission of the Prophet, may God bless him and grant him peace. He believed in him, then his parents believed, then his son Abd al-Rahman and the son of Abd al-Rahman Abu Atiq **inspire me inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents)** which is monotheism **and to do righteousness of which You approve** So he freed nine believers who were being tortured for the sake of God **and made my offspring righteous for me**, so they were all believers **I have repented to You, and I am among the Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have enjoined upon the son of Adam, concerning his parents, good treatment of them during their lifetime, and righteousness towards them during their lifetime and after their death.

The reciters differed in their reading of His statement

hasan. The majority of the reciters of Medina and Basra read it as *hasan* with a damma on the ha', according to the interpretation I have described. The most knowledgeable reciters of Kufa read it as *ihsanan* with an alif, meaning: And we enjoined upon him to be good to them. Whichever of them he recites is correct, due to the similarity of the meanings and the prevalence of each reading among the reciters.

And His statement, **His mother carried him with hardship and gave birth to him with hardship**, means that God Almighty says: **And We have enjoined upon man, to his parents, good treatment and dutifulness to them, because he was from them to him as a pregnancy, a birth, and a growth.** Then God, the Most High, described the blessing of his mother, and what she experienced from him during the state of carrying him and giving birth to him, and alerted him to the duty he owes to her of dutifulness, and her deserving of his honor and good companionship. So He said, **His mother carried him**, meaning in her womb with hardship, meaning with difficulty, **and gave birth to him with hardship**, meaning: and gave birth to him with hardship, meaning with difficulty.

As Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada: **His mother carried him with difficulty and gave birth to him with difficulty.** He said: She carried him with difficulty and gave birth to him with difficulty.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'ammal, on the authority of Qatada and al-Hasan, regarding his statement, **His mother carried him with hardship and gave birth to him with hardship**, they said: She carried him with difficulty and gave birth to him with difficulty.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, that Ibn Abi Nujayh, on the authority of Mujahid, his statement, **His mother carried him unwillingly**, he said: It was difficult for her.

The reciters differed in their recitation of the phrase *unwillingly*. The majority of the reciters of Medina and Basra read it *unwillingly* with a fat-ha on the kaf, and the majority of the reciters of Kufa read it *unwillingly* with a damma on it. I have explained the difference of opinion among those who differed in this regard before, **If it is fat-ha or if it is damma** in Surat Al-Baqarah, which makes it unnecessary to repeat it in this place.

The correct thing to say about this, in my opinion, is that they are two well-known readings, with similar meanings, so whichever one the reader reads, he is correct.

And His statement, **And his carrying and weaning is thirty months**, God Almighty says: And his mother

carried him as a fetus in her womb and weaned him from breastfeeding, and weaned him from drinking milk is thirty months.

The reciters differed in their recitation of the statement **and his weaning**. The majority of the reciters of the regions, except for Al-Hasan Al-Basri, recited it as **and his pregnancy and his weaning**, meaning: his mother separated him with weaning and separation. It was mentioned on the authority of Al-Hasan Al-Basri that he used to recite it as **and his pregnancy and his weaning**, with the opening of the *fa* without an *alif*, meaning: and his mother separated him.

The correct thing to say about this, according to us, is what the reciters of the countries have said, because the authoritative reciters have agreed on it and what contradicts it is an exception.

And his saying, **until he reaches his prime**, the people of interpretation differed regarding the age limit for that, and some of them said: thirty-three years.

Who said that?

Abu Kuraib told us: Ibn Idris told us: I heard Abdullah bin Othman bin Khathim, on the authority of Mujahid, on the authority of Ibn Abbas, who said: His prime is thirty-three years, and his maturity is forty years, and the excuse for which God excuses the children of Adam is sixty.

Muhammad bin Abdul-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until he reaches his prime**. He said: Thirty-three.

Others said it is reaching the age of maturity.

Who said that?

Yaqub ibn Ibrahim told me, he said: Hisham told us, he said: Ibn Mujalid told us, on the authority of Al-Sha'bi, he said: The most severe is the patience when good deeds are recorded for him and bad deeds are recorded against him.

We have previously explained that the word *ashd* is the plural of *shadd* and that it is the utmost of its strength and its fullness. If that is the case, then the thirty-three is more similar to it than a dream, because a person does not reach the fullness of his strength and the end of his strength in his dream. When the Arabs mention such a thing in speech, they connect one to the other, making both times close to each other, as God Almighty said: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it**. You would hardly say, **I know that you stand [in prayer] nearly an hour of the night or all of it**, nor would you say, **I took a little of my wealth or all of it**. Rather, you would say, **I took all of my wealth or all of it**. So it is the same in His statement, **until he reaches his full strength and reaches forty years**. There is no doubt that the arrangement of the forty to the thirty-three is better and more similar, since what was intended by that was to bring one of them closer to the other than the arrangement of the fifteenth or the eighteenth.

His saying, **and he reached forty years of age**, that was when God's proof against him was complete, and the ignorance of his youth was removed from him, and

he knew what was due to God in terms of the right to be dutiful to his parents.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **and he reached forty years of age**, and his bad deeds had passed.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: "And he reached forty years of age. He said: 'My Lord, appoint me among the Muslims.'" Until he reached **the age of forty**. And his evil deeds had already passed.

And His statement, **He said, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents,'** meaning, the Most High says: This human being, whom God had guided to the right path and who had recognized God's right over him in what He required of him in terms of being dutiful to his parents, said, **My Lord, enable me to be grateful for Your favor**, meaning, inspire me to be grateful for Your favor which You have bestowed upon me in making me aware of Your Oneness and guiding me to acknowledge that and act in obedience to You. **And upon my parents**, before me, and other than that of Your favor upon us, and inspired me with that. Its root is from the word *waza'at* which means you pushed a man towards something, meaning you pushed him towards it.

Ibn Zayd used to say about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **And inspire me to be grateful for Your favor**, he said: Make me grateful for Your favor. And what Ibn Zayd said regarding His statement, **My Lord, inspire me**, even if the meaning of the word is interpreted to mean it, it does not mean inspiring, according to the correct interpretation.

And His statement, **And that I do righteous deeds that please You**, means that God Almighty says: Encourage me to do righteous deeds that please You, and that is to do deeds that are in obedience to Him and to obey His Messenger, may God bless him and grant him peace.

And His statement, **And make my offspring righteous for me**, means: And make my affairs righteous for me in my offspring whom You have given, by making them guides to faith in You, following what pleases You, and working in obedience to You. So He, the Most High, described him as being dutiful to fathers, mothers, sons, and daughters. And He mentioned that this verse was revealed about Abu Bakr al-Siddiq, may God be pleased with him.

And His statement, **Indeed, I have repented to You, and indeed, I am among the Muslims**, God Almighty says, informing about what this man said: **Indeed, I have repented to You**, meaning: I have repented to You from my sins that I committed in my past days, **and indeed, I am among the Muslims**, meaning: I am among those who submit to You in obedience, who surrender to Your command and prohibition, and who obey Your judgment.

Surat al-Ahqaf 46:15

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Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's statement: **And We have enjoined upon man, to his parents, good treatment.** This indicates the difference in a person's relationship with his parents. He may obey them or he may disobey them. That is, something like this is not far-fetched in the case of the Prophet, may God bless him and grant him peace, and his people, such that some may respond to him and some may disbelieve. This is the way the words connect to each other, as Al-Qushayri said.

The second: The Almighty's saying: *goodly*. The reading of the common people is *goodly*. This is how it is in the copies of the Qur'an of the people of the Two Holy Mosques, Basra, and Ash-Sham. Ibn Abbas and the Kufians read *goodness*. Their proof is the Almighty's saying in Surat Al-An'am and Bani Israel, **And to parents, goodness** (al-Isra' 17:23). This is how it is in the copies of the Qur'an of Kufa. The proof for the first reading is the Almighty's saying in Surat al-Ankabut 29: **And We have enjoined upon man, concerning his parents, goodness** (al-Ankabut 29:8). They did not differ on it. Goodness is the opposite of ugliness, and goodness is the opposite of mistreatment. A recommendation is a command. We have already discussed this and on whom it was revealed.

Third: The Almighty's saying: **His mother bore him with hardship and gave birth to him with hardship**, meaning with hatred and difficulty. The general reading is with the kaf open, and Abu Ubaid chose it. He said: Likewise, the word *karah* is with the fatha in all of the Qur'an except for the one in Surat al-Baqarah 2: **Fighting has been prescribed for you, though it is hateful to you** (Al-Baqarah 2:216), because that is a noun and all of these are verbal nouns. The Kufians read *karhan* with the damma. It was said: They are two dialects like weakness and weakness and witness and witness. Al-Kisa'i said this, and this is also the case with all of the Basrans. Al-Kisa'i also said, and Al-Farra', regarding the difference between them, that *karah with the damma* is what a person forces upon himself, and with the fatha it is what he forces upon someone else, meaning by force and anger. For this reason, some of the Arabists said that *karhan with the kaf open* is a mistake.

Fourth: The Almighty's statement: **And his gestation and weaning is thirty months.** Ibn Abbas said: If she carries for nine months, she breastfeeds for twenty-one months, and if she carries for six months, she breastfeeds for twenty-four months. It was narrated that a woman was brought to Uthman who had given birth after six months, and he wanted to sentence her to the prescribed punishment. Ali, may

God be pleased with him, said to him: "That is not required of her. God Almighty said: "And his gestation and weaning is thirty months." And God Almighty said: **Mothers shall nurse their children for two complete years.** (al-Baqarah 2:233), so breastfeeding is twenty-four months and pregnancy is six months. Uthman retracted his statement and did not punish her. This has been mentioned in Al-Baqarah. It has been said that three months are not counted at the beginning of pregnancy, because the child in her is a sperm, a clot, and a lump of flesh, so it does not have a weight that can be felt. This is the meaning of the Almighty's statement: **And when he covered her, she conceived a light burden and passed through it.** (al-A'raf 7:189) Weaning is weaning. This has been discussed previously in Luqman. Al-Hasan, Ya'qub, and others read: **and his separation.** With the opening of the fa and the sukoon of the sad, and it was narrated that the verse was revealed about Abu Bakr al-Siddiq, and his pregnancy and weaning lasted thirty months. His mother carried him for nine months and breastfed him for twenty-one months. There is an implied meaning in the speech, meaning the period of his pregnancy and the period of his weaning was thirty months. If it were not for this implied meaning, thirty would have been in the accusative case as an adverbial phrase and the meaning would have changed.

Fifth: The Almighty's saying: **Until he reached his full strength.** Ibn Abbas said: Eighteen years. And he said in the narration of Ata' from him: Abu Bakr accompanied the Prophet, may God bless him and grant him peace, when he was eighteen years old and the Prophet, may God bless him and grant him peace, was twenty years old, and they wanted to go to Syria for trade, so they stopped at a place where there was a lote tree, so the Prophet, may God bless him and grant him peace, sat in its shade, and Abu Bakr went to a monk there and asked him about religion, so the monk said: Who is the man in the shade of the tree? He said: That is Muhammad ibn Abdullah ibn Abdul Muttalib. He said: By God, this is a prophet, and no one has taken shade under it after Jesus. So certainty and belief entered Abu Bakr's heart, and he hardly ever left the Messenger of God, may God bless him and grant him peace, in his travels and his presence. When the Messenger of God, may God bless him and grant him peace, was given the prophecy when he was forty years old, Abu Bakr, may God be pleased with him, believed in the Messenger of God, may God bless him and grant him peace, when he was thirty-eight years old. When he reached forty years of age, he said: **My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents Al-An'am.** Al-Sha'bi and Ibn Zayd said: The most severe is patience. Al-Hasan said: It is reaching the age of forty, and the proof against him was established from him. The discussion of the verse has already

passed in Al-An'am. Al-Suddi and Al-Dahhak said: It was revealed about Sa'd ibn Abi Waqqas, and it has been mentioned before. Al-Hasan said: It is a mursal hadith that was revealed in general terms, and God knows best.

Sixth: The Almighty said: **He said, 'My Lord, inspire me.'** That is, inspire me. **To be grateful** is in the accusative case as a verbal noun, meaning to be grateful for Your blessings **upon me** meaning what You have bestowed upon me of guidance, **and on my parents** with compassion and mercy until they raised me when I was young, and it was said: You have bestowed upon me health and well-being and on my parents wealth and riches. Ali, may God be pleased with him, said: This verse was revealed about Abu Bakr al-Siddiq, may God be pleased with him. Both of his parents converted to Islam, and no one among the emigrants had both parents convert to Islam except him, so God enjoined them upon him and this was binding after him. His father is Abu Quhafah Uthman ibn Amir ibn Amr ibn Sa'd ibn Taym, and his mother is Umm al-Khair, and her name is Salma bint Sakhr ibn Amir ibn Ka'b ibn Sa'd, and the mother of his father Abu Quhafah is *Qaylah* (with a voiced ya' with two dots below it) and the wife of Abu Bakr al-Siddiq is called *Qatilah* (with a voiced ta' with two dots above it) bint Abd al-Uzza, **and to do righteousness that pleases you.** Ibn Abbas said: So God answered him and freed nine believers who were being punished. Among them were Bilal and Aamer bin Fuhaira, and he did not leave any good thing without God helping him in it. In the Sahih, it is narrated on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Who among you is fasting today?' Abu Bakr said: 'I am.' He said: 'Who among you followed a funeral today?' Abu Bakr said: 'I am.' He said: 'Who among you fed a poor person today?' Abu Bakr said: 'I am.' He said: 'Who among you visited a sick person today?' Abu Bakr said: 'I am.' The Messenger of God, may God bless him and grant him peace, said: 'If these *things* are combined in a person, he will enter Paradise.'"

Seventh: The Almighty's saying: **And make righteous for me my offspring.** That is, make my offspring righteous. Ibn Abbas said: So he did not have a son, father, or mother who did not believe in God alone. There was no one among the companions of the Messenger of God, may God bless him and grant him peace, he and his parents, sons, and daughters, all of them, except Abu Bakr. Sahl ibn Abdullah said: The meaning is: Make them true successors for me, and true slaves for you. Abu Uthman said: Make them pious to me and obedient to you. Ibn Ata' said: Guide them to righteous deeds that will please you. Muhammad ibn Ali said: Do not give Satan, the self, and desires a way to them. Malik ibn Maqul said: Abu Ma'shar complained to Talha ibn Musarraf about his son, so he said: Seek help against him with this verse, and recite: "My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." **Indeed, I have repented to You.** Ibn Abbas said: I have returned from the matter that I was upon. **And indeed, I am of the Muslims,** that is, those sincere

in monotheism.

Tafsir Ibn Kathir

When God, the Almighty, mentioned in the first verse the Oneness of God, the sincerity of worship and righteousness to Him, He followed it with the commandment to be kind to parents, as is mentioned in more than one verse in the Quran, such as His statement, "And your Lord has decreed that you worship none but Him. And to parents, good treatment." And His statement, the Most High, the Majestic, "That you be grateful to Me and to your parents. To Me is the final destination." And there are many other verses like that. And God, the Almighty, said here, **And We have enjoined upon man, concerning his parents, good treatment.** That is, We have commanded him to be kind to them and compassionate towards them. Abu Dawud al-Tayalisi said, Shu'bah narrated to us, Simak ibn Harb informed me, saying: I heard Mus'ab ibn Sa'd narrating on the authority of Sa'd, may God be pleased with him, who said: Umm Sa'd said to Sa'd, **Has not God commanded us to obey our parents? I will not eat food or drink anything until you disbelieve in God, the Almighty.** So she abstained from food and drink until they began to open her mouth with a stick, and this verse was revealed, **And We have enjoined upon man, concerning his parents, good treatment.** It was narrated by Muslim and the Sunan scholars, except Ibn Majah, on the authority of Shu'bah, with a chain of transmission similar to it but longer than it. **His mother carried him with difficulty,** meaning she suffered from the pain and fatigue of carrying him, such as morning sickness, nausea, heaviness, distress, and other fatigue and hardship that pregnant women suffer. **And she gave birth to him with difficulty,** meaning also with difficulty and intensity from the contractions. **And his gestation and weaning lasted thirty months.**

Ali **may God be pleased with him** used this verse, along with the verse in Luqman 31: **And his weaning is in two years,** and the words of God the Most High: **Mothers may breastfeed their children two complete years for whoever desires to complete the nursing,** as evidence that the minimum period of pregnancy is six months. This is a strong and correct inference, and Uthman and a group of the Companions **may God be pleased with them** agreed with him on this. Muhammad ibn Ishaq ibn Yasar said, on the authority of Yazid ibn Ubaydullah ibn Qusayt, on the authority of Muammar ibn Abdullah al-Juhani, who said: A man among us married a woman from Juhayna, and she gave birth to him after six months. Her husband went to Uthman **may God be pleased with him** and mentioned that to him. He sent for her, and when she got up to put on her clothes, her sister cried, so she said: What makes you cry? By God, no one among God's creation has ever confused me with him, and God, the Exalted, decrees as He wills. When she was brought to Uthman **may God be pleased with him**, he ordered that she be stoned. report of that reached Ali **may God be pleased with him**, so he came to him and said to him, **What are you doing?** He said, "I gave birth at six months. Is that possible?" Ali **may God be pleased with him** said to him, **Do you not read the**

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months, until when he reaches maturity and reaches forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve." And make my offspring righteous for me. Indeed, I have repented to You, and indeed, I am of the Muslims.

Quran? He said, *Yes.* He said, **Haven't you heard God, the Almighty, say, 'And his gestation and weaning is thirty months,' and He said, 'Two complete years.'** But we did not find that there were only six months left. Uthman may God be pleased with him said, "By God, I did not realize this. Bring the woman to me." They found that she had been finished with him. Muammar said, **By God, neither a crow nor an egg is more similar to an egg than he is to his father.** When his father saw him, he said, **My son, by God, I do not doubt him.** God, the Almighty, tested him with this eaten sore on his face, and it continued to eat at him until he died. Narrated by Ibn Abi Hatim, and we have mentioned it from another chain of transmission when God, the Almighty, said, **Then I am the first of the worshippers.**

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Ali ibn Masahr told us, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: If a woman gives birth after nine months, then breastfeeding her for twenty-one months is sufficient. If she gives birth after seven months, then breastfeeding her for twenty-three months is sufficient. If she gives birth after six months, then breastfeeding her for two full years, because God the Almighty says: **And his gestation and weaning is thirty months until he reaches his full strength** meaning he becomes strong, mature, and mature. **And reaches forty years** meaning his mind is mature and his understanding and patience are complete. It is said that he usually does not change from what he is at forty. Abu Bakr ibn Ayyash said, on the authority of Al-A'mash, on the authority of Al-Qasim ibn Abd Al-Rahman, who said: I said to Masruq: When will a man be held accountable for his sins? He said: When you reach forty, then be on your guard.

Al-Hafiz Abu Ya'la al-Mawsili said: Abu Abdullah al-Qawariri told us, Urwah ibn Qays al-Azdi told us, and he had reached the age of one hundred. Abu al-Hasan al-Saluli Umar ibn Aws told us, saying: Muhammad ibn Amr ibn Uthman said, on the authority of Uthman, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a Muslim servant reaches the age of forty, God Almighty makes his account easy. When he reaches the age of sixty, God Almighty grants him repentance to Him. When he reaches the age of seventy, the people of heaven love him. When he reaches the age of eighty, God Almighty confirms his good deeds and erases his bad deeds. When he reaches the age of ninety, God forgives his past and future sins. God Almighty accepts his intercession for his family, and he is written in heaven as a prisoner of God on His earth." This has been narrated from more than one source, and it is in the Musnad of Imam Ahmad. Al-Hajjaj ibn Abdullah al-Hakami, one of the princes of the Umayyads in Damascus, said: I

abandoned sins and wrongdoings for forty years out of shyness before people, then I abandoned them out of shyness before God Almighty. How beautiful is the saying of the poet:

He kept on drinking until his hair turned white. When it turned white, he said to falsehood: Go away!

"He said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You will approve' in the future, 'and make righteous for me my offspring' in the future, 'I have repented to You, and indeed, I am of the Muslims.'" This is guidance for those who have reached the age of forty to renew their repentance and return to God, the Almighty, and to be determined to do so. Abu Dawud narrated in his Sunan on the authority of Ibn Mas'ud **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) used to teach them to say in the tashahhud 11: "O God, unite our hearts and reconcile our differences, guide us to the paths of peace and save us from darkness into light and keep us away from immoralities, both apparent and hidden, and bless our hearing, our sight, our hearts, our spouses and our offspring, and accept our repentance, for You are the Acceptor of Repentance, the Most Merciful. Make us grateful for Your favor, praising You for it, accepting it and completing it for us." God, the Almighty, said: **Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, among the companions of Paradise.** That is, these are they. Those who are described as we mentioned, those who repent to God Almighty and turn to Him, who make up for what they missed through repentance and seeking forgiveness, are those from whom We accept the best of what they did and overlook their bad deeds, so We forgive them many of their mistakes and accept from them the little of their deeds.

Among the companions of Paradise meaning they are among the companions of Paradise, and this is their judgment before God, as He has promised to those who repent and turn to Him. For this reason, God, the Most High, said: **The promise of truth which they were promised.** Ibn Jarir said: Ya'qub ibn Ibrahim told me, Al-Mu'tamir ibn Sulayman told us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Messenger of God, may God's prayers and peace be upon him, on the authority of the Trustworthy Spirit, may God's prayers and peace be upon him, who said: "The good deeds and bad deeds of the servant will be brought and they will be recompensed for one another. If one good deed remains, God, the Most High, will expand Paradise for him." He said: So I went to Yazid and he narrated

something similar to this. He said: I said: What if the good deed is lost? He said: "Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They are among the companions of Paradise, the promise of truth which they were promised." And this is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Abd Al-A'la Al-San'ani, on the authority of Al-Mu'tamir ibn Sulayman, with a similar chain of transmission, and he added, on the authority of the Trustworthy Spirit. He said: The Lord, may He be glorified and exalted, said: The good deeds and bad deeds of the servant will be brought, and he mentioned it. It is a strange hadith, and its chain of transmission is good and there is nothing wrong with it.

Ibn Abi Hatim said: My father told us, Sulayman ibn Ma'bad told us, Amr ibn Asim al-Kila'i told us, Abu 'Awana told us, on the authority of Abu Bishr Ja'far ibn Abi Wahshiyya, on the authority of Abu Wahshiyya, on the authority of Yusuf ibn Sa'd, on the authority of Muhammad ibn Hatib, who said: He stayed in my house when Ali **may God be pleased with him** defeated the people of Basra. One day he said to him: I witnessed the Commander of the Faithful Ali **may God be pleased with him**, and with him were Ammar, Sa'sa'a, al-Ashtar, and Muhammad ibn Abi Bakr **may God be pleased with them**. They mentioned Uthman **may God be pleased with him** and spoke ill of him. Ali **may God be pleased with him** was on the bed with a stick in his hand. One of them said: You have someone who will judge between you. They asked him, and Ali **may God be pleased with him** said: Uthman **may God be pleased with him** was among those about whom God the Most High said: "Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They are among the companions of Paradise - a promise of truth which they were promised." He said: By God, Uthman and the companions of Uthman **may God be pleased with them**. He said it three times. Yusuf said: I said to Muhammad ibn Hatib: By God, I heard this from Ali **may God be pleased with him**? He said: By God, I heard this from Ali, may God be pleased with him.

Fath al-Qadir

14- **And We have enjoined upon man, concerning his parents, good treatment.** The majority of reciters read **good treatment** with a damma on the ha' and a sukoon on the seen. Ali and As-Salami read them with a fatha on both. Ibn Abbas and the Kufians read *ihsanan*. It was mentioned earlier in Surat Al-Ankabut. **And We have enjoined upon man, concerning his parents, good treatment**, with no difference between the reciters. It was mentioned earlier in Surat Al-An'am and Surat Bani Isra'il. **And to parents, good treatment.** Perhaps this is the reason for the difference of opinion among the reciters in this verse. According to all of these readings, the accusative is a verbal noun: i.e. We enjoined upon him to treat them well, or with kindness. It was said that it is a direct object, as the word *wasina* includes the meaning **we obliged**. It was also said that it is a direct object, as **his mother bore him with hardship and gave birth to him with hardship**. The majority of reciters read *karhan* in both instances with a damma on the kaf. Abu 'Umar and the people of

Hijaz read it with a fatha. Al-Kisa'i said: They are two dialects with the same meaning. Abu Hatim said: "Karah with the fat-ha is not good because it means anger and overpowering. Abu Ubaid preferred the reading of the fat-ha. He said: "Because the word 'karah' in the entire Quran is with the fat-ha except in Surat Al-Baqarah, 'Fighting is prescribed for you while it is hateful to you.'" It was said that 'karah with the damma' is what a person forces upon himself, and with the fat-ha' is what he forces upon someone else. God mentioned the mother's pregnancy and delivery to emphasize the obligation of treating her kindly, which God has commanded. The meaning is that she carried him with hatred and gave birth to him with hatred. Then God explained the period of his pregnancy and weaning, saying: **His gestation and weaning is thirty months**, meaning their period is this period from the beginning of his pregnancy until he is weaned from breastfeeding. This verse has been used as evidence that the minimum period of pregnancy is six months, because the period of breastfeeding is two years, meaning the period of complete breastfeeding, as in His statement: **Two complete years for whoever wishes to complete the suckling**. So God mentioned in this verse the minimum period of pregnancy and the maximum period of breastfeeding. This verse indicates that the mother's right is more important than the father's right because she carried him with difficulty and gave birth to him with difficulty, and breastfed him during this period with fatigue and exhaustion, and the father did not share in any of that with her. The majority of scholars read **وَقَيْسَهُ وَقَيْسَهُ** with an alif, while al-Hasan, Ya'qub, Qatadah, and al-Jahdi read **وَقَيْسَهُ** with a fat-ha on the fa' and a sukoon on the sad without an alif. Fasl and fisl have the same meaning as weaning, weaning, picking, and harvesting. **Until he reaches his prime** means he reaches the full maturity of his strength and mind. The full explanation of *ash-had* has already been given, but it is necessary to estimate a sentence that is until its limit: that is, he lived and his life continued until he reached his prime. It was said that he reached his prime eighteen years of age, and it was said that *ash-had* is maturity, as was said by al-Sha'bi and Ibn Zayd. al-Hasan said: It is reaching forty, and the first is more appropriate because of his statement: **and reached forty years**, which indicates that reaching forty is something beyond reaching prime. The commentators said: God never sent a prophet except after forty years. **He said, 'My Lord, inspire me'** means inspire me. Al-Jawhari said: **I sought God's help, so He inspired me** meaning I sought His inspiration, so He inspired me **to be grateful for Your favor which You have bestowed upon me and upon my parents** meaning inspire me to be grateful for the guidance You have bestowed upon me, and for the compassion You showed me when they raised me as a child. It was also said that You bestowed health and well-being upon me, and wealth and riches upon my parents. However, it is better not to restrict the blessing upon him and his parents to a specific blessing. **And to do righteousness that pleases You** meaning, and inspire me to do righteous deeds that please You from me. **And make righteous for me my offspring** meaning, make my offspring righteous, firmly rooted in righteousness, and able to do it. This verse is evidence that whoever reaches the age of forty should say these supplications often. It has been narrated that

Surat al-Ahqaf 46:15

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months, until when he reaches maturity and reaches forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve." And make my offspring righteous for me. Indeed, I have repented to You, and indeed, I am of the Muslims.

it was revealed about Abu Bakr, as will be mentioned at the end of this discussion. **Indeed, I repent to You** from my sins. **And indeed, I am of the Muslims** meaning those who submit to You, obey You, and are sincere in their belief in Your Oneness.

Tafsir al-Baghawi

15. The Almighty said: **And We have enjoined upon man, to his parents, good treatment.** The people of Kufa read: (*ihsanan*) [like the Almighty's saying: **And to parents, good treatment** Al-Baqarah 2:83] **His mother carried him with hardship and gave birth to him with hardship**, meaning the severity of the labor pains. The people of Hijaz and Abu Amr read (*kharaan*) with a fatha on the kaf in both, while the others read it with a damma. **And his pregnancy and his weaning**, meaning his weaning. Ya'qub read: (**and his weaning**) without an alif, **thirty months**, meaning the minimum period of pregnancy, which is six months, and the maximum period of breastfeeding is twenty-four months.

Akrima narrated on the authority of Ibn Abbas, may God be pleased with him, who said: If a woman is pregnant for nine months, she breastfeeds for twenty-one months, and if she is pregnant for six months, she breastfeeds for twenty-four months: **until he reaches his full strength**, the peak of his strength, the height of his youth and maturity, which is between eighteen and forty years. This is what His saying: **and reaches forty years**.

Al-Suddi and Al-Dahhak said: It was revealed about Sa'd ibn Abi Waqqas, and the story has already been mentioned.

Others said: It was revealed about Abu Bakr Al-Siddiq, his father Abu Quhafa Uthman bin Amr, and his mother Umm Al-Khair bint Sakhr bin Amr.

Ali ibn Abi Talib said: The verse was revealed about Abu Bakr. Both of his parents converted to Islam, and no one among the emigrants had both parents except him. God commanded him to take care of them, and this remained the case after him.

Abu Bakr accompanied the Prophet (peace and blessings be upon him) when he was eighteen years old, and the Prophet (peace and blessings be upon him) was twenty years old, on a trade trip to Syria. When he reached forty years of age and the Prophet (peace and blessings be upon him) was a prophet, he believed in him and supplicated to his Lord, saying, **My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents**, with guidance and faith, **and to do righteousness of which You approve**. Ibn Abbas said, "God answered him, so he freed nine believers who were being

tortured for the sake of God, and he did not desire any good without God helping him in it. He also supplicated, saying, "And make righteous for me my offspring," and God answered him, and he had no children who did not all believe. Thus, the Islam of his parents and all his children was united for him. Abu Quhafah lived to see the Prophet (peace and blessings be upon him), and his son Abu Bakr, his son Abdur-Rahman ibn Abi Bakr, and Abdur-Rahman Abu Atiq all lived to see the Prophet (peace and blessings be upon him), and this did not happen to any of the Companions. He said, **Indeed, I repent to You, and I am of the Muslims**.

Tafsir al-Baidawi

15- **And We have enjoined upon man, concerning his parents, good treatment.** The Kufians read it as *ihsan*, and it was read *hasan* meaning a *good* recommendation. **His mother carried him with hardship and gave birth to him with hardship** of hardship or a heavy load, which is hardship. The Hijazis, Abu Amr, and Hisham read it, and they are two languages like poverty and poverty. It was said that the damma is a noun and the fatha is a verbal noun. **And his pregnancy and his weaning** and the duration of **his pregnancy and his weaning** is n, and weaning is weaning, and this is indicated by the reading of Ya'qub, and his separation or his time, and what is meant by it is the complete breastfeeding that ends with it, and therefore he expressed it as the duration is expressed by the term. He said:

Every living thing has completed its lifespan and dies when its term ends.

Thirty months All of this is an explanation of what the mother suffers in raising the child, exaggerating in recommending it. It is evidence that the minimum period is six months because weaning reduces it to two years, as God the Almighty says: **Two complete years for him who wishes to complete the suckling**. This remains and this is what the doctors have said. Perhaps specifying the minimum period of pregnancy and the maximum period of suckling is due to their regularity and the realization of the connection between the rulings of lineage and suckling with them. **Until when he reaches his full strength** when he matures and his strength and mind are complete. **And reaches forty years** It was said that no prophet was sent until after forty. **He said, 'My Lord, inspire me'** Inspire me and inspire me with whom You inspire with such-and-such. **That I may be grateful for Your favor which You have bestowed upon me and upon my parents** meaning the favor of religion or what includes it and others. This supports what was narrated that it was revealed about Abu Bakr **may God be pleased**

with him because no one from the Muhajireen and Ansar had converted to Islam, he and his parents, except him. **And that I do righteousness of which You approve** is indefinite for emphasis, or because He meant a type of action that attracts the pleasure of God the Almighty. **And make my offspring righteous for me** and make righteousness prevail in my offspring and be present in them. And similar to this is his saying:

And if she apologizes in the place for her udder to the guest, he will be wounded in her heels, we pray

I repent to You for what you do not like or that distracts you, **and I am among the Muslims** who are sincere to You.

Surat al-Ahqaf 46:16

Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise. This is the true promise which they were promised.

Surat al-Ahqaf 46:16

Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise. This is the true promise which they were promised.

Tafsir al-Jalalayn

16 - *Those* meaning those who said this statement, Abu Bakr and others **are the ones from whom We will accept the best** meaning good of what they did and overlook their misdeeds among the companions of Paradise a state, meaning two beings in their entirety **the promise of truth which they were promised** in the Almighty's saying: God has promised the believing men and believing women Gardens

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who have this characteristic are the ones from whom the best of what they did in this world of righteous deeds will be accepted, and He will reward them for it and recompense them for it. **And We overlook their misdeeds** meaning: And He will pardon them for the misdeeds that they did in this world, and He will not punish them for them. **For the companions of Paradise** meaning: We will do that to them, as we did for the companions of Paradise and its people who are its people.

Yaqub ibn Ibrahim narrated to me, saying: Al-Mu'tamir ibn Sulayman narrated to us, on the authority of Al-Hakam ibn Aban, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, on the Prophet, may God bless him and grant him peace, on the authority of the Trustworthy Spirit, who said: "The good deeds and bad deeds of the servant will be brought and will be recompensed for one another. If one good deed remains, God will expand Paradise for him." He said: "So I entered upon him and he increased it, and he narrated something similar to this hadith. I said: 'What if the good deed is lost?' He said: 'Those are the ones from whom We accept the best of what they did and overlook their misdeeds.' ... the verse."

Ibn Humayd narrated: Jarir narrated on the authority of Mujahid, who said: Abu Bakr called Umar, may God be pleased with them both, and said to him: I have given you a recommendation that you should memorize: God has a right at night that He does not accept during the day, a right that He does not accept during the night. No one has a voluntary prayer until he performs the obligatory prayer. The scales of those whose scales are heavy on the Day of Resurrection will be heavy because they followed the truth in this world, and that was heavy for them. It is right for a scale in which nothing but the truth is placed to be heavy, and

the scales of those whose scales are light on the Day of Resurrection will be light because they followed falsehood in this world and that was light for them. It is right for a scale in which nothing but falsehood is placed to be light. Have you not seen that God mentioned the people of Paradise with their best deeds, and someone says: How do my deeds compare to the deeds of these people? That is because God Almighty overlooks their worst deeds and does not reveal them. Have you not seen that God mentioned the people of Hell with their worst deeds, so someone says: I am better in deeds than these people. That is because God returned to them their best deeds. Have you not seen that God has in His hand the power to destroy, and He wishes from God a wish that is not true.

The reciters differed in their recitation of His statement, **We accept from them the best of what they did and overlook**. The majority of the reciters of Medina and Basra and some of the reciters of Kufa read it as *yattaqubal* and *wa-tajidhu* with a damma on the ya' between them, and on what the agent is not named, and they raised *ahsan*. The majority of the reciters of Kufa read it as *nataqubal* and *wa-natajidhu* with a noon and a fatha on it, and they lowered *ahsan* with the meaning of God Almighty informing them about Himself that He will do that to them, and in response to the statement of His statement, **And We have enjoined upon man** and We accept from them the best of what they did and overlook. They are two well-known readings with correct meaning, so whichever one the reciter recites, he is correct.

And His statement, **The promise of truth which they were promised**, means: God promised them this promise, the promise of truth, there is no doubt that He will fulfill it for them, which they were promised in this world after them, God Almighty. And His statement, **The promise of truth**, is in the accusative case because the source is outside of His statement, **He accepts from them the best of what they did and overlooks their bad deeds**. And He only excluded from this statement the source of **He promised a promise**, because His statement, **He accepts from them and overlooks** is a promise from God to them, so He said, **The promise of truth**, according to that meaning.

Tafsir al-Qurtubi

The Almighty's saying: **Those are the ones from whom We accept the best of what they did and overlook their misdeeds**. The general reading is with a damma on the ya' in both of them. It was also read *yattaqubal* and *yatajidhu* with a fatha on the ya', and the pronoun in both of them refers to God Almighty. Hafs, Hamza, and Al-Kisa'i read *nataqubal* and *nantajidhu* with a noon in both of them, meaning We forgive them and pardon them. The origin of *pardon* is from *jazat* if you do not stop at it. This verse indicates that the verse before it, **And We enjoined upon man** to the end, is a mural that was revealed in general terms. This is the saying

of Al-Hasan. The meaning of **nataqubal from them** is that We accept their good deeds and overlook their misdeeds. Zayd ibn Aslam said, and he narrates it with a chain of transmission traceable to the Prophet, that if they become Muslim, their good deeds are accepted and their misdeeds are forgiven. It was said: The best is that which requires reward from acts of obedience, and there is no reward or punishment in permissible good. Ibn 'Isa narrated it. **In the companions of Paradise.** /n means with, meaning from The people of Paradise, you say: May He honor you and be good to you among all the people of the city, meaning with all of them. **The promise of truth** is in the accusative case because it is a source that confirms what preceded it, meaning God promised the people of faith that He would accept from their good deeds and overlook their wrongdoers. The promise of truth, and it is a case of adding something to itself, because truth is that promise that God promised, it is like His Most High's saying: **The certainty of truth** (al-Waqi'ah 56:95). This is according to the Kufians. As for the Basrans, its interpretation is: The promise of truthful speech or truthful book, so the description was deleted, and this has been mentioned in more than one place. **That which they were promised** in this world on the tongues of the messengers, and that is Paradise.

Tafsir Ibn Kathir

When God, the Almighty, mentioned in the first verse the Oneness of God, the sincerity of worship and righteousness to Him, He followed it with the commandment to be kind to parents, as is mentioned in more than one verse in the Quran, such as His statement, "And your Lord has decreed that you worship none but Him. And to parents, good treatment." And His statement, the Most High, the Majestic, "That you be grateful to Me and to your parents. To Me is the final destination." And there are many other verses like that. And God, the Almighty, said here, **And We have enjoined upon man, concerning his parents, good treatment.** That is, We have commanded him to be kind to them and compassionate towards them. Abu Dawud al-Tayalisi said, Shu'bah narrated to us, Simak ibn Harb informed me, saying: I heard Mus'ab ibn Sa'd narrating on the authority of Sa'd, may God be pleased with him, who said: Umm Sa'd said to Sa'd, **Has not God commanded us to obey our parents? I will not eat food or drink anything until you disbelieve in God, the Almighty.** So she abstained from food and drink until they began to open her mouth with a stick, and this verse was revealed, **And We have enjoined upon man, concerning his parents, good treatment.** It was narrated by Muslim and the Sunan scholars, except Ibn Majah, on the authority of Shu'bah, with a chain of transmission similar to it but longer than it. **His mother carried him with difficulty**, meaning she suffered from the pain and fatigue of carrying him, such as morning sickness, nausea, heaviness, distress, and other fatigue and hardship that pregnant women suffer. **And she gave birth to him with difficulty**, meaning also with difficulty and intensity from the contractions. **And his gestation and weaning lasted thirty months.**

Ali **may God be pleased with him** used this verse,

along with the verse in Luqman 31: **And his weaning is in two years**, and the words of God the Most High: **Mothers may breastfeed their children two complete years for whoever desires to complete the nursing**, as evidence that the minimum period of pregnancy is six months. This is a strong and correct inference, and Uthman and a group of the Companions **may God be pleased with them** agreed with him on this. Muhammad ibn Ishaq ibn Yasar said, on the authority of Yazid ibn Ubaydullah ibn Qusayt, on the authority of Muammar ibn Abdullah al-Juhani, who said: A man among us married a woman from Juhayna, and she gave birth to him after six months. Her husband went to Uthman **may God be pleased with him** and mentioned that to him. He sent for her, and when she got up to put on her clothes, her sister cried, so she said: What makes you cry? By God, no one among God's creation has ever confused me with him, and God, the Exalted, decrees as He wills. When she was brought to Uthman **may God be pleased with him**, he ordered that she be stoned. report of that reached Ali **may God be pleased with him**, so he came to him and said to him, **What are you doing?** He said, "I gave birth at six months. Is that possible?" Ali **may God be pleased with him** said to him, **Do you not read the Quran?** He said, Yes. He said, **Haven't you heard God, the Almighty, say, 'And his gestation and weaning is thirty months,' and He said, 'Two complete years.'** But we did not find that there were only six months left. Uthman **may God be pleased with him** said, "By God, I did not realize this. Bring the woman to me." They found that she had been finished with him. Muammar said, **By God, neither a crow nor an egg is more similar to an egg than he is to his father.** When his father saw him, he said, **My son, by God, I do not doubt him.** God, the Almighty, tested him with this eaten sore on his face, and it continued to eat at him until he died. Narrated by Ibn Abi Hatim, and we have mentioned it from another chain of transmission when God, the Almighty, said, **Then I am the first of the worshippers.**

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Ali ibn Masahr told us, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: If a woman gives birth after nine months, then breastfeeding her for twenty-one months is sufficient. If she gives birth after seven months, then breastfeeding her for twenty-three months is sufficient. If she gives birth after six months, then breastfeeding her for two full years, because God the Almighty says: **And his gestation and weaning is thirty months until he reaches his full strength** meaning he becomes strong, mature, and mature. **And reaches forty years** meaning his mind is mature and his understanding and patience are complete. It is said that he usually does not change from what he is at forty. Abu Bakr ibn Ayyash said, on the authority of Al-A'mash, on the authority of Al-Qasim ibn Abd Al-Rahman, who said: I said to Masruq: When will a man be held accountable for his sins? He said: When you reach forty, then be on your guard.

Al-Hafiz Abu Ya'la al-Mawsili said: Abu Abdullah al-Qawariri told us, Urwah ibn Qays al-Azdi told us, and he had reached the age of one hundred. Abu al-Hasan al-Saluli Umar ibn Aws told us, saying: Muhammad ibn Amr ibn Uthman said, on the authority

Surat al-Ahqaf 46:16

Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise. This is the true promise which they were promised.

of Uthman, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a Muslim servant reaches the age of forty, God Almighty makes his account easy. When he reaches the age of sixty, God Almighty grants him repentance to Him. When he reaches the age of seventy, the people of heaven love him. When he reaches the age of eighty, God Almighty confirms his good deeds and erases his bad deeds. When he reaches the age of ninety, God forgives his past and future sins. God Almighty accepts his intercession for his family, and he is written in heaven as a prisoner of God on His earth." This has been narrated from more than one source, and it is in the Musnad of Imam Ahmad. Al-Hajjaj ibn Abdullah al-Hakami, one of the princes of the Umayyads in Damascus, said: I abandoned sins and wrongdoings for forty years out of shyness before people, then I abandoned them out of shyness before God Almighty. How beautiful is the saying of the poet:

He kept on drinking until his hair turned white. When it turned white, he said to falsehood: Go away!

"He said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You will approve' in the future, 'and make righteous for me my offspring' in the future, 'I have repented to You, and indeed, I am of the Muslims.'" This is guidance for those who have reached the age of forty to renew their repentance and return to God, the Almighty, and to be determined to do so. Abu Dawud narrated in his Sunan on the authority of Ibn Mas'ud **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) used to teach them to say in the tashahhud 11: "O God, unite our hearts and reconcile our differences, guide us to the paths of peace and save us from darkness into light and keep us away from immoralities, both apparent and hidden, and bless our hearing, our sight, our hearts, our spouses and our offspring, and accept our repentance, for You are the Acceptor of Repentance, the Most Merciful. Make us grateful for Your favor, praising You for it, accepting it and completing it for us." God, the Almighty, said: **Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, among the companions of Paradise.** That is, these are they. Those who are described as we mentioned, those who repent to God Almighty and turn to Him, who make up for what they missed through repentance and seeking forgiveness, are those from whom We accept the best of what they did and overlook their bad deeds, so We forgive them many of their mistakes and accept from them the little of their deeds.

Among the companions of Paradise meaning they are among the companions of Paradise, and this is their judgment before God, as He has promised to those who repent and turn to Him. For this reason, God, the Most High, said: **The promise of truth which they were promised.** Ibn Jarir said: Ya'qub ibn Ibrahim told me, Al-Mu'tamir ibn Sulayman told us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on

the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Messenger of God, may God's prayers and peace be upon him, on the authority of the Trustworthy Spirit, may God's prayers and peace be upon him, who said: "The good deeds and bad deeds of the servant will be brought and they will be recompensed for one another. If one good deed remains, God, the Most High, will expand Paradise for him." He said: So I went to Yazid and he narrated something similar to this. He said: I said: What if the good deed is lost? He said: "Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They are among the companions of Paradise, the promise of truth which they were promised." And this is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Abd Al-A'la Al-San'ani, on the authority of Al-Mu'tamir ibn Sulayman, with a similar chain of transmission, and he added, on the authority of the Trustworthy Spirit. He said: The Lord, may He be glorified and exalted, said: The good deeds and bad deeds of the servant will be brought, and he mentioned it. It is a strange hadith, and its chain of transmission is good and there is nothing wrong with it.

Ibn Abi Hatim said: My father told us, Sulayman ibn Ma'bad told us, Amr ibn Asim al-Kila'i told us, Abu 'Awana told us, on the authority of Abu Bishr Ja'far ibn Abi Wahshiyya, on the authority of Abu Wahshiyya, on the authority of Yusuf ibn Sa'd, on the authority of Muhammad ibn Hatib, who said: He stayed in my house when Ali **may God be pleased with him** defeated the people of Basra. One day he said to him: I witnessed the Commander of the Faithful Ali **may God be pleased with him**, and with him were Ammar, Sa'sa'a, al-Ashtar, and Muhammad ibn Abi Bakr **may God be pleased with them.** They mentioned Uthman **may God be pleased with him** and spoke ill of him. Ali **may God be pleased with him** was on the bed with a stick in his hand. One of them said: You have someone who will judge between you. They asked him, and Ali **may God be pleased with him** said: Uthman **may God be pleased with him** was among those about whom God the Most High said: "Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They are among the companions of Paradise - a promise of truth which they were promised." He said: By God, Uthman and the companions of Uthman **may God be pleased with them.** He said it three times. Yusuf said: I said to Muhammad ibn Hatib: By God, I heard this from Ali **may God be pleased with him**? He said: By God, I heard this from Ali, may God be pleased with him.

Fath al-Qadir

And the reference in His statement: 15- *those* is to the mentioned human being, and the plural is because it refers to the species and it is the subject, and its predicate is **those from whom We accept the best of what they did** of good deeds in this world, and what is meant by *best* is good like His statement: **And follow the best of what was revealed to you.** It was said that

the comparative has its meaning, and what is meant by it is what the servant is rewarded for of deeds, not what he is not rewarded for like what is permissible, for it is good but not better. **And We overlook their misdeeds** so We do not punish them for them. The majority read *accept* and *overlook* in the passive form of the two verbs. Hamzah and Al-Kisa'i read them with a noon in both of them, attributing them to God, the Most High, and transgression means forgiveness. Its origin is from the verb *jazat* which means you did not stop at it. The meaning of **among the companions of Paradise** is that they will be among them, organized in their ranks. The preposition and its noun are in the accusative case as in the state of **the prince honored me among his companions**, meaning being among their group. It was said that *fi* has the meaning of *ma'*, meaning with the companions of Paradise. It was also said that they are the predicate of a deleted subject, meaning they are among the companions of Paradise. **The promise of truth which they were promised.** The promise of truth is a source emphasizing the content of the previous sentence, because His statement, **Those are the ones from whom We accept**, etc., means the promise of acceptance and transgression. It is possible that the source of the verb is deleted, meaning God promised them the promise of truth which they were promised through the tongues of the messengers in this world.

Abu Ya'la, Ibn Jarir, Al-Tabarani, and Al-Hakim narrated, and he authenticated it, on the authority of Awf bin Malik Al-Ashja'i, who said: "The Prophet, may God bless him and grant him peace, and I went with him until we entered the church of the Jews on their feast day. They disliked our entering upon them, so the Messenger of God, may God bless him and grant him peace, said to them: 'O group of Jews, show me twelve men from among you who bear witness that there is no god but God and that Muhammad is the Messenger of God. God, the Most High, will remove the wrath that is upon every Jew under their hands, the heavens beneath their feet.' They remained silent, but none of them answered him. Then he turned to them, but none of them answered him three times. Then he said: 'If you refuse, by God, I am the gatherer, the last, and the last, whether you believe or lie.' Then he turned away, and I was with him until we were about to leave, when a man of his creation said: 'As you are, O Muhammad.' So he came forward. That man said: 'Which man do you know among you, O group of Jews?' They said: 'By God, we do not know among us a man more knowledgeable of the Book of God or more understanding than you, nor your father, nor your grandfather.' He said: 'Then I bear witness by God that he is the Prophet you find written about in the Torah and the Gospel.' They said: 'You have lied.' Then they turned back." And they said evil things about him, so the Messenger of God (peace and blessings of God be upon him) said: You have lied, your word will not be accepted from you. So we went out, three of us: the Messenger of God (peace and blessings of God be upon him), myself, and Ibn Salam. Then God revealed: {Say, **Have you considered, if it is from God?** until His saying: **He does not guide the wrongdoing people.**} And Al-Suyuti authenticated it. Al-Bukhari and Muslim and others narrated on the authority of Sa'd ibn Abi Waqqas who said: I never heard the Messenger of

God (peace and blessings of God be upon him) say to anyone walking on the face of the earth that he is from the people of Paradise except for Abdullah ibn Salam. And regarding him was revealed the verse: {And a witness from among the Children of Israel bore witness to the like of it.} At-Tirmidhi, Ibn Jarir and Ibn Mardawayh narrated on the authority of Abdullah ibn Salam who said: It was revealed concerning verses from the Book of God, which were revealed concerning **And a witness from among the Children of Israel** and concerning Say, '**Sufficient is God as a witness between me and you, and whoever has knowledge of the Book.**' Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas: **And a witness from among the Children of Israel bore witness**, he said: Abdullah ibn Salam. Something similar to this was narrated from a group of the Successors. This is evidence that this verse is Madani, so it specifies the generality of their statement that the entire Surah Al-Ahqaf is Makkan. Abd ibn Humayd and Ibn Jarir narrated from Qatadah who said: Some of the polytheists said, "We are more honorable, we, we, we. If it had been good, so-and-so would not have preceded us to it." So the verse, **And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.'** was revealed. Ibn al-Mundhir narrated from Awn ibn Abi Shaddad who said: Umar ibn al-Khattab had a female slave who had converted to Islam before him, called Zunayrah. Umar used to beat her for accepting Islam, and the disbelievers of Quraysh used to say, **If it had been good, Zunayrah would not have preceded us to it.** So God revealed concerning her, **And those who disbelieved say**, the verse. At-Tabarani narrated from Samurah ibn Jundub that the Messenger of God (peace and blessings of God be upon him) said, "Banu Ghifar and Aslam were a trial for many people. They said, 'If it had been good, God would not have made them the first people to it.'" Ibn Asakir narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas who said: The verse: **And We have enjoined upon man, concerning his parents up to the verse: the promise of truth which they were promised** was revealed about Abu Bakr As-Siddiq. Abd Al-Razzaq and Ibn Al-Mundhir narrated on the authority of Nafi' bin Jubayr that Ibn Abbas told him that he was the companion of the woman who was brought to Umar and she gave birth after six months and the people disapproved of that. So I said to Umar: Why are you being unjust? He said: How? I said: Recite: **And his gestation and weaning is thirty months and And mothers shall nurse their children two complete years.** How long is a year? He said: One year. I said: How long is a year? He said: Twelve months. I said: Then twenty-four months are two complete years, and God delays of the pregnancy what He wills and advances what He wills. Umar was satisfied with my saying. Saeed bin Mansour, Abdul bin Hameed and Ibn Abi Hatim narrated on his authority that he used to say: If a woman gives birth after nine months, then twenty-one months of breastfeeding is sufficient for her. If she gives birth after seven months, then twenty-three months of breastfeeding is sufficient for her. If she gives birth after six months, then two complete years, because God says: **And his gestation and weaning is thirty months.** Ibn Mardawayh also narrated on his authority

Surat al-Ahqaf 46:16

Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise. This is the true promise which they were promised.

that he said: This verse was revealed about Abu Bakr As-Siddiq: **Until, when he attained his full strength and reached forty years, he said, 'My Lord, enable me to succeed.'** The verse was revealed about him. God answered his prayer and all of his father, brothers and children became Muslims. The verse was also revealed about him: **But as for him who gives and fears God,** to the end of the surah.

Tafsir al-Baghawi

16. **Those are the ones from whom We accept the best of what they did**, meaning their righteous deeds that they did in this world, all of which are good. **The best** means *good*, so He rewards them for them. **And overlook their misdeeds**, so We do not punish them for them. Hamzah, Al-Kisa'i, and Hafs read **We accept** and **We overlook** with a *nun*, "the best" in the accusative case. The others read it with a *ya*, with a *damma*, "the best" in the nominative case. **Among the companions of Paradise**, with the companions of Paradise, **the promise of truth which they were promised**, which is the saying of God Almighty: **God has promised the believing men and believing women gardens beneath which rivers flow** (al-Tawbah 9:72).

Tafsir al-Baidawi

16- **Those are the ones from whom We accept the best of what they did** meaning their acts of obedience, as what is permissible is good but is not rewarded for. **And We overlook their misdeeds** because of their repentance. Hamzah, Al-Kisa'i, and Hafs read them with the letter *nun* in both. **Among the companions of Paradise** being among them, or rewarded, or counted among them. **The promise of truth** is a source confirming itself, so it is accepted and overlooked **which they were promised** meaning in this world.

Surat al-Ahqaf 46:17

And he who said to his parents, **Fie upon you! Do you promise me that I will be brought forth, while generations before me have passed away?** And they both cry out to God for help. **Woe to you! Believe! Indeed, the promise of God is truth!** And he will say, **This is not but legends of the former peoples.**

Tafsir al-Jalalayn

17 - **And he who said to his parents** and in a reading with assimilation what is meant by it is the gender *af* with a kasra on the fa and a fatha with the meaning of a source, i.e. foul and ugly **to you both** I am fed up with you **Do you promise me** and in a reading with assimilation **that I will come out** from the grave **and the generations of nations before me have passed away** and they did not come out from the graves **and they are calling upon God** asking Him for help through his return and saying if you do not return **woe to you** i.e. your destruction meaning you are destroyed *believe* in the resurrection **that the promise of God is true** and he says, **This is not** i.e. the saying about the resurrection **except legends of the ancients** their lies

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Suddi who said: This verse was revealed: **And he who said to his parents, 'Fie upon you both,'** concerning Abd al-Rahman ibn Abi Bakr. He said to his parents, and they had become Muslims, but he refused to become Muslims. They used to order him to become Muslims, but he would respond to them and call them liars, saying: **Where is so-and-so and so-and-so?** meaning the elders of Quraysh who had died and then converted to Islam afterward, and his conversion to Islam was good. So his repentance was revealed in this verse: **And for each is degree according to what they have done.** And Ibn Jarir narrated, on the authority of Al-Awfi, on the authority of Ibn Abbas, something similar.

But Al-Bukhari narrated on the authority of Yusuf bin Mahan who said: Marwan said about Abd al-Rahman bin Abi Bakr: This is the one about whom God revealed, and he who said to his parents: **Fiye to you both.** Aisha said from behind the veil: God did not reveal anything about us in the Qur'an except that God revealed my excuse. And Abd al-Razzaq narrated on the authority of Makki that he heard Aisha denying that the verse was revealed about Abd al-Rahman bin Abi Bakr and she said: It was only revealed about so-and-so, she named a man. Al-Hafiz Ibn Hajar said: Aisha's denial is more authentic in chain of transmission and more worthy of acceptance.

Tafsir al-Tabari

And this is a description from God, the Most High, with which we describe a misguided disbeliever, and a disobedient one towards his parents, while they are striving to advise him and call him to God. Their calling him to the truth and their advice to him only increases his insolence and rebellion against God, and his

persistence in his ignorance. God, the Most High, says: **And he who said to his parents,** that they called him to belief in God, and the acknowledgment of God's resurrection of His creation from their graves, and His recompense to them for their deeds, **Fie upon you both,** meaning: filth and stench upon you. **Do you promise me that I will come forth?** meaning: Do you promise me that I will come forth from my grave after my annihilation and trial, alive?

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **Do you promise me that I will come out?** That I will be resurrected after death.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Do you promise me that I will come forth?** He said: He means the resurrection after death.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas, regarding his statement, **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth?'**... to the end of the verse. He said: The one who said this was a son of Abu Bakr, may God be pleased with him. He said, **Do you promise me that I will come forth?** Do you promise me that I will be resurrected after death?

Ibn Bashar told us: Hudha told us: Aouf told us on the authority of Al-Hasan regarding his statement, **And he who said to his parents, 'Fie upon you! Do you promise me that I will be brought forth?'** He said: He is the disbelieving, immoral person who is disobedient to his children and denies the resurrection.

Bishr told us: Yazid told us, Saeed told us on the authority of Qatada, who said: Then he described a bad servant who was disobedient to his parents and wicked, saying: **And he who said to his parents, 'Fie upon you both'...** until His saying: **Legends of the ancients.**

And His statement: **And generations have passed before me** means: Do you promise me that I will be resurrected, while generations have passed before me, and they perished and none of them were resurrected? And if I were to be resurrected after my death, as you say, then those generations who perished before me would have been resurrected. **And they are calling upon God** means, the Most High said, and his parents are calling upon God to help him, and they are calling upon Him to believe in God and acknowledge the resurrection, and they are saying to him, **Woe to you! Believe,** meaning, believe in God's promise and acknowledge that you will be resurrected after your death. Indeed, the promise of God, which He promised His creation, that He will raise them from their graves and bring them forth from them to the place of reckoning to be rewarded for their deeds, is true, without doubt. So the enemy of God says, responding to his parents and rejecting their advice, and denying God's promise: What is this that you are saying to me and calling me to, that I will be resurrected after my death from my grave, except what the people of old wrote of falsehoods, so they wrote it, and you two were right and spoke the truth.

Surat al-Ahqaf 46:17

And he who said to his parents, "Fie upon you! Do you promise me that I will be brought forth, while generations before me have passed away?" And they both cry out to God for help. "Woe to you! Believe! Indeed, the promise of God is truth!" And he will say, "This is not but legends of the former peoples."

Tafsir al-Qurtubi

God Almighty said: **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth?' That is, that I will be resurrected. And the generations before me have passed away.** The reading of Nafi', Hafs and others is *af* with a kasra and a tanween. Ibn Kathir read it without a tanween, and Ibn 'Amir and al-Mufaddal from 'Asim read it with a fatha without a tanween. The rest read it with a kasra without a tanween. All of these are dialects. It has already been mentioned in Bani Isra'il. The reading of the general public is *ata'daanani* with two light noons and the fatha of the ya' of the people of Medina and Mecca. The rest kept it sukoon. Abu Haywah, al-Mughira and Hisham read *ata'daanani* with one double noon. This is also the case in the copies of the Qur'an of the people of Ash-Sham. The general public has a damma on the alif and a fatha on the ra' of **an khurooj**. Al-Hasan, Nasr, Abu al-'Aliyah, al-A'mash and Abu Mu'ammara read it with a fatha on the alif and a damma on the ra'. Ibn 'Abbas, al-Suddi, Abu al-'Aliyah and Mujahid said: It was revealed about 'Abdullah ibn Abi Bakr, may God be pleased with them both, and his parents used to call him to Islam and he would respond to them with what God Almighty had informed them. Qatada and al-Suddi also said: He is 'Abd al-Rahman ibn Abi Bakr before his conversion to Islam, and his father and mother were..." Umm Ruman called him to Islam and promised him resurrection, so he responded to them with what God Almighty narrated about him, and this was from him before his conversion to Islam. It was narrated that Aisha, may God be pleased with her, denied that it was revealed about Abd al-Rahman. Al-Hasan and Qatada also said: It is a description of a disbelieving slave who was disobedient to his parents. Al-Zajaj said: How can it be said that it was revealed about Abd al-Rahman before his conversion to Islam, while God Almighty says: **Those are the ones against whom the word has come into effect among nations** (al-Ahqaf 46:18), meaning the punishment, and one of its necessities is the lack of faith, and Abd al-Rahman is one of the best of the believers, so the correct thing is that it was revealed about a disbelieving slave who was disobedient to his parents. Muhammad bin Ziyad said: Muawiyah wrote to Marwan bin al-Hakam to have the people pledge allegiance to Yazid, so Abd al-Rahman bin Abi Bakr said: You have brought it like the Heraclians. Do you pledge allegiance to your sons?! Marwan said, "He is the one about whom God said: 'And he who said to his parents, 'Fie upon you both!' 1:17. He said, "By God, that is not the case. If you had wanted, you could have named him, but God cursed your father while you were in his loins, so you are exempt from God's curse." Al-Mahdawi said, "Whoever attributed the verse to Abd al-Rahman, his statement after that, 'Those are the ones upon whom the Word has come into effect,' meant those who believed what was mentioned above.

The beginning of the verse is specific and the end of it is general. It was said that when Abd al-Rahman said, 'And generations before me have passed away,' he said, 'In addition to that, where are Abdullah ibn Jud'an, Ibn Uthman ibn Amr, Ibn Amir ibn Ka'b, and the elders of Quraysh so that I may ask them about what they say?' His statement, 'Those are the ones upon whom the Word has come into effect,' refers to those people."

I said: The story of Abdur-Rahman ibn Abi Bakr in Surat Al-An'am, when he said, **He has companions who call him to guidance** (Al-An'am 6:71), has already passed, which indicates that this verse was revealed about him, since he was a disbeliever, and when he became a Muslim and achieved excellence, it was determined that what is meant by his saying, **Those are the ones against whom the Word has come into effect**, "and they meaning his parents, seek aid from God" is that they call upon God for guidance for him, or they seek aid from God for his disbelief. So when the preposition was omitted, the verb was connected and made accusative. It was said that seeking aid is supplication, so there is no need for the preposition "with". Al-Farra' said: God answered his supplication and helped him. "Woe to you! He believed" meaning he believed in the resurrection. "Indeed, the promise of God is truth" meaning it is true and there is no breach in it. "Then he says, *This* meaning what his parents say, **is nothing but legends of the ancients** meaning their stories and what they wrote that have no basis.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of those who supplicate for their parents and what success and salvation they have with Him, He linked it with the state of the wretched who are disobedient to their parents, saying: **And he who said to his parents, 'Fie upon you both!'** This is general in meaning for everyone who says this. Whoever claims that it was revealed about Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** has a weak opinion, because Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** converted to Islam after that, and his conversion was good, and he was one of the best people of his time. Al-Awfi narrated from Ibn Abbas **may God be pleased with them both** that it was revealed about a son of Abu Bakr al-Siddiq **may God be pleased with them both**, and the authenticity of this is questionable. And God knows best. Ibn Jurayj said from Mujahid: It was revealed about Abdullah ibn Abi Bakr **may God be pleased with them both**. Ibn Jurayj said this, and others said Abdur-Rahman ibn Abi Bakr **may God be pleased with them both**. This is also the opinion of al-Suddi, but this is general in meaning for everyone who is disobedient to his parents and lies about the truth, so he said to his parents, **Fie upon you both!** He is disobedient to them.

Ibn Abi Hatim said: Ali bin Al-Hussein told us,

Muhammad bin Al-Ala told us, Yahya bin Abi Zaida told us, on the authority of Ismail bin Abi Khalid, who said: Abdullah bin Al-Madini told me: I was in the mosque when Marwan delivered a sermon and he said: God Almighty has shown the Commander of the Faithful a good opinion regarding Yazid, and that He should appoint him as his successor, as Abu Bakr appointed Umar **may God be pleased with them both**. Abdur-Rahman bin Abi Bakr **may God be pleased with them both** said: Is it Heraclian? By God, Abu Bakr **may God be pleased with him** did not make it in any of his children or any of his family, nor did Muawiyah make it in his children except out of mercy and honor for his children. Marwan said: Are you not the one who said to his parents, **Fie on you both?** Abdur-Rahman **may God be pleased with him** said: Are you not the son of the accursed one whom the Messenger of God (blessings and peace of God be upon him) cursed your father? Aisha **may God be pleased with her** heard them and said: O Marwan, did you say to Abdur-Rahman **may God be pleased with him** such and such? He lied about what was revealed about him, but it was revealed about so-and-so, the son of so-and-so. Then Marwan wept and came down from the pulpit until he came to the door of her room, and he kept talking to her until he left. Al-Bukhari narrated it with another chain of transmission and different wording. He said: Musa bin Ismail told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Yusuf bin Mahak, who said: Marwan was in charge of the Hijaz, and Muawiyah bin Abi Sufyan, may God be pleased with them both, appointed him. He gave a sermon and kept mentioning Yazid bin Muawiyah so that he would pledge allegiance to him after his father. Abd al-Rahman bin Abi Bakr, may God be pleased with them both, said something to him, so he said: Take him. So he entered the house of Aisha, may God be pleased with her, but they could not find him. Marwan said: This is what was revealed about him: **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth while generations before me have passed away?'** Aisha, may God be pleased with her, said from behind the veil: God, the Almighty, did not reveal anything about us in the Qur'an except that God, the Almighty, revealed my excuse.

Another chain of transmission An-Nasa'i said: Ali ibn al-Husayn told us, Umayyah ibn Khalid told us, Shu'bah told us, on the authority of Muhammad ibn Ziyad, who said: When Mu'awiyah **may God be pleased with him** pledged allegiance to his son, Marwan said: The way of Abu Bakr and Umar **may God be pleased with them**. Abdur-Rahman ibn Abi Bakr **may God be pleased with them** said: The way of Heraclius and Caesar. Marwan said: This is what God revealed about him: **And he who said to his parents, 'Fie upon you both!'** The verse reached Aisha **may God be pleased with her** and she said: Marwan lied, by God, it is not what he is about. If I wanted to name the one about whom the verse was revealed, I would have named him. But the Messenger of God (blessings and peace of God be upon him) cursed Abu Marwan and Marwan was in his loins, so Marwan was exempt from God's curse.

And His statement: **Do you promise me that I will come forth** meaning that I will be sent **while generations before me have passed away** meaning that people

have passed away and no one from them has returned to inform them **while they both seek help from God** meaning that they ask God to guide him and they say to their son: **Woe to you! Believe that the promise of God is true**. And he says: **This is not but legends of the former peoples**. God the Most High said: "Those are the ones upon whom the word has come into effect among nations that have passed on before them of jinn and mankind. Indeed, they were losers." That is, they have entered into the group of their likes and equals, of the disbelievers who will lose themselves and their families on the Day of Resurrection. His statement: *Those* after His statement: **and he who said** is evidence of what we mentioned, that it is a category that includes everyone who is like that. Al-Hasan and Qatadah said: It is the disbelieving, wicked person who is disobedient to his parents and denies the resurrection. Al-Hafiz Ibn Asakir narrated in the biography of Sahl ibn Dawud, on the authority of Hisham ibn Ammar, who said: Hammad ibn Abd al-Rahman told us, Khalid ibn al-Zubayr al-Halabi told us, on the authority of Salim ibn Habib, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Four are cursed by God Almighty from above His throne, and the angels have assured them of His protection: the one who misleads the poor." Khalid said: The one who reaches out to the poor man and says: **Come, I will give you something**, but when he comes to him he says: **I have nothing with me**. "The one who says to someone who is needy, 'My son is your son,' when he has nothing in front of him." **The man who asks about the people's house and they direct him to another one**. "The one who beats his parents until they cry out for help." Very strange.

God the Most High says: **And for all are degrees according to what they did** meaning for each punishment according to his deeds **and that He may fully recompense them for their deeds, and they will not be wronged** meaning that He will not wrong them even the weight of an atom or less. Abdur-Rahman ibn Zayd ibn Aslam said: The degrees of Hellfire go downwards and the degrees of Paradise go upwards. God the Most High says: **And the Day those who disbelieved are exposed to the Fire [it will be said], 'You consumed your good things in your worldly life and enjoyed them'** meaning this will be said to them as a rebuke and a rebuke. The Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, refrained from many good foods and drinks. And he is free from it and says: I fear that I will be like those to whom God said, rebuked and rebuked: **You spent your good things in your worldly life and enjoyed them**. Abu Majlaz said: Some people will lose the good things they had in this world and it will be said to them: **You spent your good things in your worldly life**. And the Almighty said: **So today you will be recompensed with the punishment of humiliation because you were arrogant upon the earth without right and because you were wicked**. So they were recompensed for the same kind of their actions. Just as they enjoyed themselves and were arrogant about following the truth and engaged in wickedness and sins, God Almighty will recompense them with the punishment of humiliation, which is humiliation, disgrace, painful pain, successive

Surat al-Ahqaf 46:17

And he who said to his parents, "Fie upon you! Do you promise me that I will be brought forth, while generations before me have passed away?" And they both cry out to God for help. "Woe to you! Believe! Indeed, the promise of God is truth!" And he will say, "This is not but legends of the former peoples."

regrets and stations in the horrific depths. May God Almighty protect us from all of that.

Fath al-Qadir

When God the Almighty mentioned being grateful for the blessings of God the Almighty upon him and his parents, He mentioned someone who said to them a word that indicated annoyance with them when they called him to faith, so He said: 16- **And he who said to his parents, 'Uff to you both.'** The relative pronoun refers to the gender that said that word, and that is why He mentioned it in the plural. Uff is a word that is said by someone who says it when he is annoyed by something that comes to him. Nafi' and Hafs read *Uff* with a kasra on the fa' and with tanween. Ibn Kathir, Ibn Amir, and Ibn Muhaisin read it with a fatha without tanween. The rest read it with a kasra without tanween, and these are dialects. The explanation of this has already been explained in Surah Bani Isra'il. The lam in His statement *lakum for you both* is to indicate anguish: that is, anguish for you both, as in His statement, **Heyt lak**. The majority read *ata'adhani do you promise me* with two light noons. The people of Madinah and Makkah opened the ya', while the rest closed it. Abu Haywah, Al-Mughira, and Hisham read the word by assimilating one of the two noons into the other. This reading was narrated from Nafi'. Al-Hasan, Shaiba, Abu Ja'far, and Abd Al-Warith, on the authority of Abu Amr, read it with a fatha on the first noon, as if they were fleeing from two consecutive kasra-like words. The majority read **that I should go out** with a damma on the hamza and a fatha on the ra', indicating the object. Al-Hasan, Nasr, Abu Al-Aliyah, Al-A'mash, and Abu Mu'ammir read it with a fatha on the hamza and a damma on the ra', indicating the subject. The meaning is: Do you promise me that I will be resurrected after death? The phrase **and generations before me have passed** is in the accusative case as a state of description: while the generations before me have passed and died, and none of them were resurrected. Similarly, the phrase **and they are seeking help from God** is in the accusative case as a state of description: while the two of them are seeking help from God and asking Him to guide them to faith. **He sought help** is transitive with itself and with the preposition *with*: it is said **he sought help from God and he sought help from Him**. Al-Razi said: Its meaning is that they seek help from God against their disbelief. So when the preposition was deleted, the verb was connected. It was said that seeking help is a supplication, so there is no need for the preposition *bi*. Al-Farra' said: It is said that God answered his supplication and helped him. His saying, **Woe to you** is by estimation of the saying: that is, they say to him, **Woe to you**. It is not meant by it to supplicate against him, but rather to urge him to believe. For this reason, they said to him, **Believe, for the promise of God is true**, meaning believe in the resurrection, for the promise of God is true and there is no breach in it. **Then he says**, then denying what they said, **This is nothing but**

legends of the ancients, meaning, what you are saying about the resurrection is nothing but the stories of the ancients and their falsehoods that they have written in their books. The majority read **Indeed, the promise of God** with a kasra over *in* as a new sentence or explanation. Umar ibn Fayed and Al-A'raj read it with a fatha over it as the object of *believe* with an estimation of the preposition *bi*. That is, believe that God's promise of the resurrection is true.

Tafsir al-Baghawi

17. **And he who said to his parents**, when they called him to believe in God and to acknowledge the resurrection, **Fie upon you both**, which is a word of hatred, **Do you promise me that I will come forth**, from my grave alive, **while generations before me have passed away**, and none of them were resurrected, **while they both cried out to God**, crying out for help and calling upon God against him, and saying to him, "Woe to you! Believe. Indeed, the promise of God is true." He said, **What is this**, what is this that you are calling me to, **except legends of the ancients?** Ibn Abbas, Al-Suddi, and Mujahid said: It was revealed about Abdullah.

It was said: Regarding Abd al-Rahman ibn Abi Bakr before his conversion to Islam, his parents were calling him to Islam, but he refused and said: Bring back for me Abd God ibn Jud'an, Amir ibn Ka'b, and the elders of Quraysh so that I may ask them about what you say.

Aisha, may God be pleased with her, denied that this was the case with Abd al-Rahman ibn Abi Bakr.

The correct view is that it was revealed about an unbeliever who was disobedient to his parents, as stated by Al-Hasan and Qatada.

Al-Zajaj said: The statement of those who said that it was revealed about Abd al-Rahman ibn Abi Bakr before his conversion to Islam is invalidated by his statement:

Tafsir al-Baidawi

17- **And he who said to his parents, 'Fie upon you both,'** is a subject and its predicate is *those*, and what is meant by it is the genus. Even if it is true that it was revealed about Abd al-Rahman ibn Abi Bakr before his conversion to Islam, the specific reason does not necessitate specification. *Fie* has readings mentioned in the case of the Children of Israel. **Do you promise me that I will come forth?** Hisham read **Do you promise me** with one doubled *nun*. "And generations before me have passed away," not one of them returned. "And they both seek help from God, **they say**, I seek help from God," or they ask Him to help him by granting him success in faith. "Woe to you! Believe, **meaning they**

say to him, Woe to you," which is a call for destruction by urging him to do what he fears he will abandon. "Indeed, the promise of God is true. **He says**, This is nothing but legends of the ancients," their falsehoods that they wrote.

Surat al-Ahqaf 46:18

Those are the ones upon whom the word has come into effect among nations that passed on before them of jinn and mankind. Indeed, they were losers.

Surat al-Ahqaf 46:18

Those are the ones upon whom the word has come into effect among nations that passed on before them of jinn and mankind. Indeed, they were losers.

Tafsir al-Jalalayn

18 - (Those are the ones upon whom the word of punishment has come in truth among nations that passed on before them of jinn and mankind. Indeed, they were losers.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These are the ones who have this description, upon whom God's punishment is due, and upon whom His chastisement and wrath have befallen, among those upon whom God's punishment has befallen in the same way as it befell these nations of the jinn and mankind who have passed away, who denied God's messengers and rebelled against the command of their Lord.

And His statement, **Indeed, they were losers**, means that God Almighty says: They were the ones who were deceived by selling guidance for misguidance and comfort for punishment.

Muhammad bin Bashir told us: Muadh bin Hisham told us: My father told us, on the authority of Qatada, on the authority of Al-Hasan, who said: The jinn do not die. Qatada said: So I said: **Those are the ones upon whom the word has come into effect among nations that have passed on.**

Tafsir al-Qurtubi

The Almighty's statement: **Those are the ones upon whom the Word has come into effect** means those referred to by Ibn Abi Bakr in his statement: **Bring to life for me the elders of Quraysh**, and they are the ones meant by his statement: **And generations before me have passed away**. As for Ibn Abi Bakr, Abdullah or Abd al-Rahman, God answered his father's supplication in his statement: **And make righteous for me my offspring**, as mentioned above. The meaning of: **The Word has come into effect upon them** is that the punishment is obligatory upon them, and it is the word of God: **These are in Paradise, and I do not care, and these are in the Fire, and I do not care**, "among nations" means with nations, **that have passed away**, has come before and passed, **before them of the jinn and mankind** the disbelievers, **that they** meaning those disbelieving nations, **were losers** for their deeds, meaning their efforts were wasted and they lost Paradise.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of those who supplicate for their parents and what success and salvation they have with Him, He linked it with the state of the wretched who are disobedient to their parents, saying: **And he who said to his parents, 'Fie upon you both!'** This is general in meaning for everyone who says this. Whoever claims that it was revealed about Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** has a weak opinion, because Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** converted to Islam after that, and his conversion was good, and he was one of the best people of his time. Al-Awfi narrated from Ibn Abbas **may God be pleased with them both** that it was revealed about a son of Abu Bakr al-Siddiq **may God be pleased with them both**, and the authenticity of this is questionable. And God knows best. Ibn Jurayj said from Mujahid: It was revealed about Abdullah ibn Abi Bakr **may God be pleased with them both**. Ibn Jurayj said this, and others said Abdur-Rahman ibn Abi Bakr **may God be pleased with them both**. This is also the opinion of al-Suddi, but this is general in meaning for everyone who is disobedient to his parents and lies about the truth, so he said to his parents, **Fie upon you both!** He is disobedient to them.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala told us, Yahya bin Abi Zaida told us, on the authority of Ismail bin Abi Khalid, who said: Abdullah bin Al-Madini told me: I was in the mosque when Marwan delivered a sermon and he said: God Almighty has shown the Commander of the Faithful a good opinion regarding Yazid, and that He should appoint him as his successor, as Abu Bakr appointed Umar **may God be pleased with them both**. Abdur-Rahman bin Abi Bakr **may God be pleased with them both** said: Is it Heraclian? By God, Abu Bakr **may God be pleased with him** did not make it in any of his children or any of his family, nor did Muawiyah make it in his children except out of mercy and honor for his children. Marwan said: Are you not the one who said to his parents, **Fie on you both?** Abdur-Rahman **may God be pleased with him** said: Are you not the son of the accursed one whom the Messenger of God (blessings and peace of God be upon him) cursed your father? Aisha **may God be pleased with her** heard them and said: O Marwan, did you say to Abdur-Rahman **may God be pleased with him** such and such? He lied about what was revealed about him, but it was revealed about so-and-so, the son of so-and-so. Then Marwan wept and came down from the pulpit until he came to the door of her room, and he kept talking to her until he left. Al-Bukhari narrated it with another chain of transmission and different wording. He said: Musa bin Ismail told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Yusuf bin Mahak, who said: Marwan was in charge of the Hijaz, and Muawiyah bin Abi Sufyan, may God be pleased with them both, appointed him. He gave a sermon and kept mentioning Yazid bin Muawiyah so that he would

pledge allegiance to him after his father. Abd al-Rahman bin Abi Bakr, may God be pleased with them both, said something to him, so he said: Take him. So he entered the house of Aisha, may God be pleased with her, but they could not find him. Marwan said: This is what was revealed about him: **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth while generations before me have passed away?'** Aisha, may God be pleased with her, said from behind the veil: God, the Almighty, did not reveal anything about us in the Qur'an except that God, the Almighty, revealed my excuse.

Another chain of transmission An-Nasa'i said: Ali ibn al-Husayn told us, Umayyah ibn Khalid told us, Shu'bah told us, on the authority of Muhammad ibn Ziyad, who said: When Mu'awiyah **may God be pleased with him** pledged allegiance to his son, Marwan said: The way of Abu Bakr and Umar **may God be pleased with them**. Abdur-Rahman ibn Abi Bakr **may God be pleased with them** said: The way of Heraclius and Caesar. Marwan said: This is what God revealed about him: **And he who said to his parents, 'Fie upon you both!'** The verse reached Aisha **may God be pleased with her** and she said: Marwan lied, by God, it is not what he is about. If I wanted to name the one about whom the verse was revealed, I would have named him. But the Messenger of God (blessings and peace of God be upon him) cursed Abu Marwan and Marwan was in his loins, so Marwan was exempt from God's curse.

And His statement: **Do you promise me that I will come forth** meaning that I will be sent **while generations before me have passed away** meaning that people have passed away and no one from them has returned to inform them **while they both seek help from God** meaning that they ask God to guide him and they say to their son: **Woe to you! Believe that the promise of God is true.** And he says: **This is not but legends of the former peoples.** God the Most High said: "Those are the ones upon whom the word has come into effect among nations that have passed on before them of jinn and mankind. Indeed, they were losers." That is, they have entered into the group of their likes and equals, of the disbelievers who will lose themselves and their families on the Day of Resurrection. His statement: *Those* after His statement: **and he who said** is evidence of what we mentioned, that it is a category that includes everyone who is like that. Al-Hasan and Qatadah said: It is the disbelieving, wicked person who is disobedient to his parents and denies the resurrection. Al-Hafiz Ibn Asakir narrated in the biography of Sahl ibn Dawud, on the authority of Hisham ibn Ammar, who said: Hammad ibn Abd al-Rahman told us, Khalid ibn al-Zubayr al-Halabi told us, on the authority of Salim ibn Habib, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Four are cursed by God Almighty from above His throne, and the angels have assured them of His protection: the one who misleads the poor." Khalid said: The one who reaches out to the poor man and says: **Come, I will give you something,** but when he comes to him he says: **I have nothing with me.** "The one who says to someone who is needy, 'My son is your son,' when he has nothing in front of him." **The man who asks about**

the people's house and they direct him to another one. "The one who beats his parents until they cry out for help." Very strange.

God the Most High says: **And for all are degrees according to what they did** meaning for each punishment according to his deeds **and that He may fully recompense them for their deeds, and they will not be wronged** meaning that He will not wrong them even the weight of an atom or less. Abdur-Rahman ibn Zayd ibn Aslam said: The degrees of Hellfire go downwards and the degrees of Paradise go upwards. God the Most High says: **And the Day those who disbelieved are exposed to the Fire [it will be said], 'You consumed your good things in your worldly life and enjoyed them'** meaning this will be said to them as a rebuke and a rebuke. The Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, refrained from many good foods and drinks. And he is free from it and says: I fear that I will be like those to whom God said, rebuked and rebuked: **You spent your good things in your worldly life and enjoyed them.** Abu Majlaz said: Some people will lose the good things they had in this world and it will be said to them: **You spent your good things in your worldly life.** And the Almighty said: **So today you will be recompensed with the punishment of humiliation because you were arrogant upon the earth without right and because you were wicked.** So they were recompensed for the same kind of their actions. Just as they enjoyed themselves and were arrogant about following the truth and engaged in wickedness and sins, God Almighty will recompense them with the punishment of humiliation, which is humiliation, disgrace, painful pain, successive regrets and stations in the horrific depths. May God Almighty protect us from all of that.

Fath al-Qadir

17- **Those are the ones upon whom the word has come into effect** meaning those who say these statements are the ones upon whom the word has come into effect: meaning the punishment has become obligatory upon them by the words of the Almighty to Iblis: **I will surely fill Hell with you and those who follow you among them, all together** as is indicated by His words: **among nations that have passed on before them of jinn and mankind,** and the phrase **they were losers** is an explanation of what preceded it, and this refutes the fact that the reason for the revelation of the verse was Abd al-Rahman ibn Abi Bakr and that he was the one who said to his parents what he said, for he was one of the best of the believers, and not one upon whom the word of punishment came into effect. The explanation of the revelation will come at the end of the research, God willing.

Tafsir al-Baghawi

18. **Those are the ones upon whom the word has come into effect,** the verse. God Almighty knows that the word of punishment has come into effect upon them, and Abd al-Rahman is a believer among the best of Muslims, so he is not among those upon whom the word of punishment has come into effect.

Surat al-Ahqaf 46:18

Those are the ones upon whom the word has come into effect among nations that passed on before them of jinn and mankind. Indeed, they were losers.

The meaning of **(those upon whom the word has come into effect)** is that the punishment is due upon them, **among nations**, [with nations], "that have passed away before them of the jinn and mankind. Indeed, they were losers."

Tafsir al-Baidawi

18- **Those are the ones upon whom the word has come into effect** that they are the people of the Fire. This verse was revealed about Abd al-Rahman because it indicates that he is one of its people for that reason, and it was obligatory for him if it was due to his conversion to Islam. **Among nations that have passed on before them** is like his statement about the people of Paradise. **Of the jinn and mankind** is a clarification of the nations. **Indeed, they were losers** is an explanation of the ruling based on the resumption.

Surat al-Ahqaf 46:19

And for each are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged.

Tafsir al-Jalalayn

19 - **And for each** of the believer and the disbeliever **are degrees** so the degrees of the believers in Paradise are high and the degrees of the disbelievers in Hell are low **for what they did** meaning the believers in acts of obedience and the disbelievers in acts of disobedience **and that He may fully recompense them** meaning God, and in a reading with the letter *nun* **for their deeds** meaning their recompense **and they will not be wronged** anything that is decreased for the believers and increased for the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And for all are degrees according to what they have done**, the Most High says: For all of these two groups: the group of belief in God and the Last Day and being dutiful to parents, and the group of disbelief in God and the Last Day and being disobedient to parents, whose characteristics our Lord, the Most High, has described in these verses, are stations and ranks with God on the Day of Resurrection, according to what they have done, meaning from the deeds that they do in this world, whether good or bad, God will reward them for them.

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement, **And for all are degrees according to what they have done**, that the degrees of the people of Hell will go downward, and the degrees of the people of Paradise will go upward. **And that He may fully recompense them for their deeds**, that is, the Most High says, "And that He may give all of them the rewards for the deeds that they did in this world. The good-doer among them will receive, through his goodness, what God has promised of honor, and the evil-doer among them will receive only punishment for his sin, not for what he did not do, nor will he be held responsible for the sin of another. The good-doer among them will not be deprived of the reward for his goodness.

Tafsir al-Qurtubi

The Almighty said: "And for all are degrees" meaning, for each of the two groups, the believers and the disbelievers, from among the jinn and mankind, there are ranks with God on the Day of Resurrection according to their deeds. Ibn Zayd said: The degrees of the people of Hell in this verse go downwards, and the degrees of the people of Paradise are upwards. **And that He may fully recompense them for their deeds** Ibn Kathir, Ibn Muhaisin, Asim, Abu Amr, and

Ya'qub read it with the letter *ya* because of the mention of God before it, which is the Almighty's saying: **Indeed, the promise of God is true** (Yunus 10:55). Abu Hatim chose it, and the rest read it with the letter *nun* in response to the Almighty's saying: **And We have enjoined upon man, concerning his parents (Al-'Ankabut: 8). This is the choice of Abu 'Ubad: And they will not be wronged** meaning, the wrongdoer will not be increased nor will the good-doer be diminished.

I know

Tafsir Ibn Kathir

When God the Almighty mentioned the state of those who supplicate for their parents and what success and salvation they have with Him, He linked it with the state of the wretched who are disobedient to their parents, saying: **And he who said to his parents, 'Fie upon you both!'** This is general in meaning for everyone who says this. Whoever claims that it was revealed about Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** has a weak opinion, because Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** converted to Islam after that, and his conversion was good, and he was one of the best people of his time. Al-Awfi narrated from Ibn Abbas **may God be pleased with them both** that it was revealed about a son of Abu Bakr al-Siddiq **may God be pleased with them both**, and the authenticity of this is questionable. And God knows best. Ibn Jurayj said from Mujahid: It was revealed about Abdullah ibn Abi Bakr **may God be pleased with them both**. Ibn Jurayj said this, and others said Abdur-Rahman ibn Abi Bakr **may God be pleased with them both**. This is also the opinion of al-Suddi, but this is general in meaning for everyone who is disobedient to his parents and lies about the truth, so he said to his parents, **Fie upon you both!** He is disobedient to them.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala told us, Yahya bin Abi Zaida told us, on the authority of Ismail bin Abi Khalid, who said: Abdullah bin Al-Madini told me: I was in the mosque when Marwan delivered a sermon and he said: God Almighty has shown the Commander of the Faithful a good opinion regarding Yazid, and that He should appoint him as his successor, as Abu Bakr appointed Umar **may God be pleased with them both**. Abdur-Rahman bin Abi Bakr **may God be pleased with them both** said: Is it Heraclian? By God, Abu Bakr **may God be pleased with him** did not make it in any of his children or any of his family, nor did Muawiyah make it in his children except out of mercy and honor for his children. Marwan said: Are you not the one who said to his parents, **Fie on you both?** Abdur-Rahman **may God be pleased with him** said: Are you not the son of the accursed one whom the Messenger of God (blessings and peace of God be upon him) cursed your father? Aisha **may God be pleased with her** heard them and said: O Marwan, did you say to Abdur-Rahman **may God be pleased with him** such and such? He lied about what was revealed about him, but it was revealed about so-and-so, the son of so-and-so. Then Marwan wept and came down from the pulpit until he came to the door of her room, and he kept talking to

Surat al-Ahqaf 46:19

And for each are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged.

her until he left. Al-Bukhari narrated it with another chain of transmission and different wording. He said: Musa bin Ismail told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Yusuf bin Mahak, who said: Marwan was in charge of the Hijaz, and Muawiyah bin Abi Sufyan, may God be pleased with them both, appointed him. He gave a sermon and kept mentioning Yazid bin Muawiyah so that he would pledge allegiance to him after his father. Abd al-Rahman bin Abi Bakr, may God be pleased with them both, said something to him, so he said: Take him. So he entered the house of Aisha, may God be pleased with her, but they could not find him. Marwan said: This is what was revealed about him: **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth while generations before me have passed away?'** Aisha, may God be pleased with her, said from behind the veil: God, the Almighty, did not reveal anything about us in the Qur'an except that God, the Almighty, revealed my excuse.

Another chain of transmission An-Nasa'i said: Ali ibn al-Husayn told us, Umayyah ibn Khalid told us, Shu'bah told us, on the authority of Muhammad ibn Ziyad, who said: When Mu'awiyah **may God be pleased with him** pledged allegiance to his son, Marwan said: The way of Abu Bakr and Umar **may God be pleased with them**. Abdur-Rahman ibn Abi Bakr **may God be pleased with them** said: The way of Heraclius and Caesar. Marwan said: This is what God revealed about him: **And he who said to his parents, 'Fie upon you both!'** The verse reached Aisha **may God be pleased with her** and she said: Marwan lied, by God, it is not what he is about. If I wanted to name the one about whom the verse was revealed, I would have named him. But the Messenger of God (blessings and peace of God be upon him) cursed Abu Marwan and Marwan was in his loins, so Marwan was exempt from God's curse.

And His statement: **Do you promise me that I will come forth** meaning that I will be sent **while generations before me have passed away** meaning that people have passed away and no one from them has returned to inform them **while they both seek help from God** meaning that they ask God to guide him and they say to their son: **Woe to you! Believe that the promise of God is true.** And he says: **This is not but legends of the former peoples.** God the Most High said: "Those are the ones upon whom the word has come into effect among nations that have passed on before them of jinn and mankind. Indeed, they were losers." That is, they have entered into the group of their likes and equals, of the disbelievers who will lose themselves and their families on the Day of Resurrection. His statement: *Those* after His statement: **and he who said** is evidence of what we mentioned, that it is a category that includes everyone who is like that. Al-Hasan and Qatadah said: It is the disbelieving, wicked person who is disobedient to his parents and denies the resurrection. Al-Hafiz Ibn Asakir narrated in the biography of Sahl ibn Dawud, on the authority of Hisham ibn Ammar, who said: Hamad ibn Abd al-Rahman told us, Khalid ibn al-Zubayr al-Halabi told

us, on the authority of Salim ibn Habib, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Four are cursed by God Almighty from above His throne, and the angels have assured them of His protection: the one who misleads the poor." Khalid said: The one who reaches out to the poor man and says: **Come, I will give you something**, but when he comes to him he says: **I have nothing with me.** "The one who says to someone who is needy, 'My son is your son,' when he has nothing in front of him." **The man who asks about the people's house and they direct him to another one.** "The one who beats his parents until they cry out for help." Very strange.

God the Most High says: **And for all are degrees according to what they did** meaning for each punishment according to his deeds **and that He may fully recompense them for their deeds, and they will not be wronged** meaning that He will not wrong them even the weight of an atom or less. Abdur-Rahman ibn Zayd ibn Aslam said: The degrees of Hellfire go downwards and the degrees of Paradise go upwards. God the Most High says: **And the Day those who disbelieved are exposed to the Fire [it will be said], 'You consumed your good things in your worldly life and enjoyed them'** meaning this will be said to them as a rebuke and a rebuke. The Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, refrained from many good foods and drinks. And he is free from it and says: I fear that I will be like those to whom God said, rebuked and rebuked: **You spent your good things in your worldly life and enjoyed them.** Abu Majlaz said: Some people will lose the good things they had in this world and it will be said to them: **You spent your good things in your worldly life.** And the Almighty said: **So today you will be recompensed with the punishment of humiliation because you were arrogant upon the earth without right and because you were wicked.** So they were recompensed for the same kind of their actions. Just as they enjoyed themselves and were arrogant about following the truth and engaged in wickedness and sins, God Almighty will recompense them with the punishment of humiliation, which is humiliation, disgrace, painful pain, successive regrets and stations in the horrific depths. May God Almighty protect us from all of that.

Fath al-Qadir

18- **And for all are degrees according to what they have done** meaning, for each group of the two groups, the believers and the disbelievers, from among the jinn and mankind, there are ranks with God on the Day of Resurrection, according to their deeds. Ibn Zayd said: The degrees of the people of Hellfire in this verse go down, and the degrees of the people of Paradise go up. **And that He may fully recompense them for their deeds** meaning, the reward for their deeds. The majority of scholars read **to fully recompense them** with a *nun nun*. Ibn Kathir, Ibn Muhaisin, Asim, Abu Amr, and Ya'qub read it with a *ya* **subject to the lower ya**. Abu Ubaid chose the first reading, while Abu Hatim

chose the second. **And they will not be wronged** meaning, no wrongdoer will be given more, nor will a good-doer be deprived. Rather, each group will be fully recompensed for what they deserve of good and evil. The sentence is in the accusative case as a state, or it is a new sentence confirming what came before it.

Tafsir al-Baghawi

19. **And for all are degrees according to what they have done.** Ibn Abbas, may God be pleased with him, said: He means those who were the first to embrace Islam, for they are better than those who stayed behind, even if only by an hour. Muqatil said: And for all are virtues, and God will fully reward them for their deeds.

It was said: **And for each:** meaning, for each of the two groups, the believers and the unbelievers, **there are degrees:** stations and ranks with God on the Day of Resurrection based on their deeds, and He will reward them for them.

Ibn Zayd said about this verse: The steps of the people of Hell go downwards, and the steps of the people of Paradise go upwards.

And that He may fully reward them for their deeds, and they will not be wronged. Ibn Kathir, the people of Basra, and Asim read it with the letter *ya*, while the rest read it with the letter *nun*.

Tafsir al-Baidawi

19- **And for each** of the two groups. **Degrees according to what they have done** ranks of recompense for what they have done of good and evil, or for what they have done. *Degrees* is predominant in reward, and here it came in the form of predominance. **And that He may fully recompense them for their deeds** their recompense. Nafi', Ibn `Amir, Hamza, Al-Kisa'i, and Ibn Dhakwan read it with the letter *nun*. "And they will not be wronged" with a reduction in reward and an increase in punishment.

Surat al-Ahqaf 46:20

And the Day those who disbelieved are exposed to the Fire, [it will be said], "You consumed your good things in your worldly life and enjoyed them. So today you will be recompensed with the punishment of humiliation for what you used to be arrogant upon the earth without right and for what you used to be wicked."

Surat al-Ahqaf 46:20

And the Day those who disbelieved are exposed to the Fire, [it will be said], "You consumed your good things in your worldly life and enjoyed them. So today you will be recompensed with the punishment of humiliation for what you used to be arrogant upon the earth without right and for what you used to be wicked."

Tafsir al-Jalalayn

20 - **And on the Day those who disbelieved will be exposed to the Fire** by revealing it to them, it will be said to them, **Did you consume** with a hamza and two hamzas, with a hamza and a long vowel, with it and facilitating the second **your good things** by occupying yourself with your pleasures **in your worldly life and enjoyed them** enjoyed them **so today you will be recompensed with the punishment of humiliation** that is, humiliation **for what you were arrogant** you were arrogant **in the land without right and for what you were defiantly disobedient** with it and you are being punished with it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And on the Day those who disbelieved will be exposed to the Fire, it will be said to them, 'You consumed your good things in your worldly life and enjoyed them.'**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And the Day those who disbelieved are exposed to the Fire**, Yazid recited until he reached, **and for what you used to commit**, you know, by God, that some people keep their good deeds. A man kept his good deeds back if he was able, and there is no power except with God. It was mentioned that Umar ibn al-Khattab used to say, **If I wished, I would have the best food among you and the softest clothing among you, but I keep my good deeds back**. It was mentioned to us that when he came to Syria, food was prepared for him, the likes of which had never been seen before. He said, **This is for us, but what about the poor Muslims who died without being satisfied with barley bread?** Khalid ibn al-Walid said, **Paradise is for them**. Umar's eyes welled up, and he said, **If our share is in the ruins, and they have gone** - Abu Ja'far said, **As far as I can see** - with Paradise, then they have been far removed from us."

"It was mentioned to us that the Prophet of God, may God bless him and grant him peace, entered upon the people of the Suffa, a place where the poor Muslims gathered, and they were patching their clothes with

leather as they could not find any patches for them. He said: 'Are you better today, or is it a day when one of you goes out in the morning in one garment and returns in another, and is fed with a bowl and taken away with another, and his house is covered as the Kaaba is covered?' They said: 'We will be better on that day.' He said: 'Rather, you are better today.'"

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, who said: Saheb told us on the authority of Abu Hurairah, who said: "Our food with the Prophet, may God bless him and grant him peace, was only two black things: water and dates. By God, we did not see this brown one of yours, nor did we know what it was."

He said: Saeed narrated to us on the authority of Qatada on the authority of Abu Burda bin Abdullah bin Qais Al-Ash'ari on the authority of his father: "O my son, if you had witnessed us with the Messenger of God, may God bless him and grant him peace, and we were with our Prophet when the rain fell upon us, you would have thought that our scent was the scent of sheep, for our clothing was wool."

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement of God Almighty: **You have spent your good things in your worldly life...** to the end of the verse. Then he recited: **Whoever desires the life of this world and its adornment - We fully repay them for their deeds therein, and they will not be deprived**. And he recited: "Whoever desires the harvest of the Hereafter - We increase for him his harvest. And whoever desires the harvest of this world - We give him thereof." And he recited: **Whoever desires the immediate - We hasten for him therein what We will for whom We intend....** to the end of the verse. And he said: These are the ones who spent their good things in their worldly life.

The reciters differed in their recitation of the statement, **You have gone away, your good things**. The majority of reciters in the regions recited it as **you have gone away** without a question, except for Abu Ja'far al-Qari', who recited it as a question. The Arabs ask questions with rebuke and leave out the question in it, so they say, **Did you go away and do such and such?** or **Did you go away, so you did, and Did you do?** The more impressive of the two recitations is the omission of the question in it, due to the consensus of the authoritative reciters on it, and because it is the more eloquent of the two languages.

And His statement, **So today you will be recompensed with the punishment of humiliation**, God Almighty says: It will be said to them: So today, O disbelievers who consumed your good things in their worldly life, you will be recompensed, meaning you will be rewarded with the punishment of humiliation, meaning the punishment of disgrace, and that is the punishment of the Fire that humiliates them.

Muhammad ibn Amr told us: Abu Asim told us: Isa told

us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The punishment of humiliation** means humiliation. **Because you were arrogant upon the earth without right** means: because you were arrogant in this world on the face of the earth towards your Lord, refusing to devote worship to Him alone and to submit to His commands and prohibitions without right, that is, without what your Lord has permitted and authorized you to do. **And because you were wicked** means: because you disobeyed Him therein and rebelled against Him.

Tafsir al-Qurtubi

God Almighty said: **And on the Day when those who disbelieved are exposed to the Fire** meaning, the cover is removed and they are brought close to the Fire and look at it, **You have taken away your good things** meaning it is said to them, **You have taken away**, so the statement is implied. Al-Hasan, Nasr, Abu Al-Aaliyah, Ya'qub, and Ibn Kathir read *A'zhabtum* with two light hamzas, and Abu Hatim chose it. Abu Haywah and Hisham read *A'zhabtum* with one long hamza as a question, the rest with one hamza without a long vowel as a statement, and all of them are eloquent languages and their meaning is rebuke. The Arabs rebuke with questions and without questions, and this has been mentioned previously. Abu Ubaid chose to leave out the question because it is the reading of the seven imams: Nafi', Asim, Abu Amr, Hamzah, and Al-Kisa'i, along with those who agreed with them: Shaibah, Al-Zuhri, Ibn Muhaisin, Al-Mughirah ibn Abi Shihab, Yahya ibn Al-Harith, Al-A'mash, and Yahya ibn Abd Thaab and others, this is what most people are doing, and leaving the question is better, because proving it gives the impression that they did not do that, as you say: I wronged you? You mean I did not wrong you, and proving it is also good. The speaker says: I went and did such and such, he rebukes and says: I went and did that! All of that is permissible, and the meaning of **you went away with your good things** is that you enjoyed the good things in this world and followed desires and pleasures, meaning sins. **So today you will be recompensed with the punishment of humiliation**, meaning the punishment of disgrace and disgrace. Mujahid said: Humiliation is humiliation, Qatadah: in the language of the Quraysh.

Because you were arrogant upon the earth without right meaning you acted superior to its people without justification, **and because you were wicked** in your actions through transgression and injustice. It was also said: **You spent your good things** meaning you wasted your youth in disbelief and sins. Ibn Bahr said: The good things are youth and strength, taken from their saying **his best things are gone**, meaning his youth and strength. Al-Mawardi said: I found Ad-Dahhak also said this.

I said: The first statement is more apparent. Al-Hasan narrated on the authority of Al-Ahnaf bin Qais that he heard Omar bin Al-Khattab, may God be pleased with him, say: I know better about the hardship of life. If I wanted, I could have made livers, sala', sanab, and

sala'iq, but I keep my good deeds, for God Almighty described people and said: **You have spent your good things in your worldly life and enjoyed them**. Abu Ubaid said in the hadith of Omar: If I wanted, I could have called for sala'iq and sanab, karakir and humps, and in some of the hadith: and afladh. Abu Amr and others said: Al-Sala' **with long and broken vowels** is the barbecue, and it was named thus because it is roasted in the fire. Al-Sala' is also: the roasting of the fire. If you open the sad, you shorten it and say: he roasted the fire. Al-Sanab is the dyes made from mustard and raisins. Abu Amr said: For this reason, the mule is called sanabi, and its color was likened to that. He said: Al-Sala'iq **with seen** is what is boiled from legumes and others. Another said: It is Al-Sala'iq with sad. Jarir said:

The cost of living for the Zayd family is on me, but who will provide me with the gifts and the hookahs?

And sala'iq: wide thin bread, and this meaning has already been mentioned in Al-A'raf. As for karakir, they are karakir of camels, its singular is karkara and it is well-known. This is the saying of Abu Ubaid. And in As-Sahah: And karkara is the millstone of the camel's throat, and it is one of the five blows, and karkara is also a group of people, and Abu Malik Amr bin Karkara is a man from the scholars of language. Abu Ubaid said: As for aflaadh, its singular is faladh, and it is a piece of the liver. A'sha Bahla said:

It is enough for him to have a hard time if he is afflicted by a roasting, and his thirst is satisfied by drinking a lot of water.

Qatada said: It was mentioned to us that Omar, may God be pleased with him, said: If I wished, I would be the best of you in food and the softest in clothing, but I save my good things for the Hereafter. When Omar came to Ash-Sham, he had food prepared for him, the likes of which he had never seen before. He said: This is for us, but what about the poor Muslims who died without having their fill of barley bread? Khalid ibn al-Walid said: Paradise is for them. Omar's eyes filled with tears, and he said: If our share of this world is this rubbish, and they have gone with their share of Paradise, then they have been far removed from us. In Sahih Muslim and others: "Omar, may God be pleased with him, entered upon the Prophet, may God bless him and grant him peace, while he was in his drinking place when he was abandoning his wives. He said: I turned around and did not see anything that would distract the eye except a pair of folded leather garments whose fragrance was spreading. I said: O Messenger of God, you are the Messenger of God and His chosen one, while this is Khosrow and Caesar in brocade and silk?" He said: So he sat up and said: Are you in doubt, O Ibn al-Khattab? Those are people for whom their good things were hastened in their lives. The world, so I said: Ask forgiveness for me! He said: O God, forgive him. Hafs ibn Abi Al-Aas said: I used to eat lunch at Umar ibn Al-Khattab's house, may God be pleased with him, bread and oil, bread with vinegar, bread with milk, bread with dried meat, and the least of that was fresh meat. He used to say: Do not sift the flour, for it is all food. Then, thick, cracked bread was brought to him, and he started eating and saying: Eat. But we did not eat. He said: Why are you not eating?

And the Day those who disbelieved are exposed to the Fire, [it will be said], "You consumed your good things in your worldly life and enjoyed them. So today you will be recompensed with the punishment of humiliation for what you used to be arrogant upon the earth without right and for what you used to be wicked."

We said: By God, O Commander of the Faithful, we will return to softer food than this food of yours. He said: O son of Abi Al-Aas, do you not see that I know that if I were to order a fat goat, its hair would be removed and it would come out praying as if it were such and such? Do you not see that I know that if I were to order a sa' or two sa's of raisins, and I put it in a water skin, then I would pour water over it, it would cry out as if it were the blood of a gazelle? I said: O Commander of the Faithful, yes! How do you describe life? He said: Yes! By God, there is no god but Him, were it not that I fear that my good deeds will be diminished on the Day of Resurrection, I would have shared your life! But I heard God the Most High say to a al-Nas 114: **You squandered your good things in your worldly life and enjoyed them**, "So today you are recompensed with the punishment of humiliation" meaning humiliation **because you were arrogant upon the earth without right** meaning you acted too proudly to obey God and His servants, **and because you were wicked** you disobeyed God. Jabir said: My family craved meat, so I bought it for them. Then I passed by Umar ibn al-Khattab **may God be pleased with him** and he said: What is this, Jabir? So I told him and he said: Whenever one of you craved something, he puts it in his stomach! Isn't he afraid that he might be one of the people of this verse: **You have spent your good things**, Ibn al-Arabi said: This is a rebuke from him to him for his excessive buying of meat and his abandoning the roughness of bread and water. If one consumes good things from what is permissible, his nature seeks them out and habit makes him enjoy them. If he loses them, he finds it easy to obtain them through doubtful means until he falls into what is purely forbidden due to the prevalence of habit and the prevalence of desire over the soul that commands evil. So, 'Umar took the matter into account from the beginning and protected it from its beginning, as his peers do. The one who regulates this matter and preserves its law is that a person should eat whatever he finds, whether good or barren, and not make an effort to eat good things and make them a habit. The Prophet, may God bless him and grant him peace, would eat his fill if he found them, and be patient if he did not have them. He would eat sweets if he could, and drink honey if he could, and eat meat if it was available, and he would not rely on it at all, nor make it a habit. The livelihood of the Prophet, may God bless him and grant him peace, is well-known, and the way of the Companions is transmitted. So, today, when what is forbidden has taken hold and the spoils of life are corrupted, salvation is difficult, and God He grants sincerity and helps in salvation through His mercy. It has been said that the rebuke is for abandoning gratitude, not for consuming permissible good things. This is good, for consuming permissible good things is permitted. If he abandons gratitude for it and uses it to help him in what is not permissible for him, then he has lost it. And God knows best.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of those who supplicate for their parents and what success and salvation they have with Him, He linked it with the state of the wretched who are disobedient to their parents, saying: **And he who said to his parents, 'Fie upon you both!'** This is general in meaning for everyone who says this. Whoever claims that it was revealed about Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** has a weak opinion, because Abdur-Rahman ibn Abi Bakr **may God be pleased with them both** converted to Islam after that, and his conversion was good, and he was one of the best people of his time. Al-Awfi narrated from Ibn Abbas **may God be pleased with them both** that it was revealed about a son of Abu Bakr al-Siddiq **may God be pleased with them both**, and the authenticity of this is questionable. And God knows best. Ibn Jurayj said from Mujahid: It was revealed about Abdullah ibn Abi Bakr **may God be pleased with them both**. Ibn Jurayj said this, and others said Abdur-Rahman ibn Abi Bakr **may God be pleased with them both**. This is also the opinion of al-Suddi, but this is general in meaning for everyone who is disobedient to his parents and lies about the truth, so he said to his parents, **Fie upon you both!** He is disobedient to them.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala told us, Yahya bin Abi Zaida told us, on the authority of Ismail bin Abi Khalid, who said: Abdullah bin Al-Madini told me: I was in the mosque when Marwan delivered a sermon and he said: God Almighty has shown the Commander of the Faithful a good opinion regarding Yazid, and that He should appoint him as his successor, as Abu Bakr appointed Umar **may God be pleased with them both**. Abdur-Rahman bin Abi Bakr **may God be pleased with them both** said: Is it Heraclian? By God, Abu Bakr **may God be pleased with him** did not make it in any of his children or any of his family, nor did Muawiyah make it in his children except out of mercy and honor for his children. Marwan said: Are you not the one who said to his parents, **Fie on you both?** Abdur-Rahman **may God be pleased with him** said: Are you not the son of the accursed one whom the Messenger of God (blessings and peace of God be upon him) cursed your father? Aisha **may God be pleased with her** heard them and said: O Marwan, did you say to Abdur-Rahman **may God be pleased with him** such and such? He lied about what was revealed about him, but it was revealed about so-and-so, the son of so-and-so. Then Marwan wept and came down from the pulpit until he came to the door of her room, and he kept talking to her until he left. Al-Bukhari narrated it with another chain of transmission and different wording. He said: Musa bin Ismail told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Yusuf bin Mahak, who said: Marwan was in charge of the Hijaz, and Muawiyah bin Abi Sufyan, may God be pleased with them both, appointed him. He gave a sermon and

kept mentioning Yazid bin Muawiyah so that he would pledge allegiance to him after his father. Abd al-Rahman bin Abi Bakr, may God be pleased with them both, said something to him, so he said: Take him. So he entered the house of Aisha, may God be pleased with her, but they could not find him. Marwan said: This is what was revealed about him: **And he who said to his parents, 'Fie upon you! Do you promise me that I will come forth while generations before me have passed away?'** Aisha, may God be pleased with her, said from behind the veil: God, the Almighty, did not reveal anything about us in the Qur'an except that God, the Almighty, revealed my excuse.

Another chain of transmission An-Nasa'i said: Ali ibn al-Husayn told us, Umayyah ibn Khalid told us, Shu'bah told us, on the authority of Muhammad ibn Ziyad, who said: When Mu'awiyah may God be pleased with him pledged allegiance to his son, Marwan said: The way of Abu Bakr and Umar may God be pleased with them. Abdur-Rahman ibn Abi Bakr may God be pleased with them said: The way of Heraclius and Caesar. Marwan said: This is what God revealed about him: **And he who said to his parents, 'Fie upon you both!'** The verse reached Aisha may God be pleased with her and she said: Marwan lied, by God, it is not what he is about. If I wanted to name the one about whom the verse was revealed, I would have named him. But the Messenger of God (blessings and peace of God be upon him) cursed Abu Marwan and Marwan was in his loins, so Marwan was exempt from God's curse.

And His statement: **Do you promise me that I will come forth** meaning that I will be sent **while generations before me have passed away** meaning that people have passed away and no one from them has returned to inform them **while they both seek help from God** meaning that they ask God to guide him and they say to their son: **Woe to you! Believe that the promise of God is true.** And he says: **This is not but legends of the former peoples.** God the Most High said: "Those are the ones upon whom the word has come into effect among nations that have passed on before them of jinn and mankind. Indeed, they were losers." That is, they have entered into the group of their likes and equals, of the disbelievers who will lose themselves and their families on the Day of Resurrection. His statement: *Those* after His statement: **and he who said** is evidence of what we mentioned, that it is a category that includes everyone who is like that. Al-Hasan and Qatadah said: It is the disbelieving, wicked person who is disobedient to his parents and denies the resurrection. Al-Hafiz Ibn Asakir narrated in the biography of Sahl ibn Dawud, on the authority of Hisham ibn Ammar, who said: Hammad ibn Abd al-Rahman told us, Khalid ibn al-Zubayr al-Halabi told us, on the authority of Salim ibn Habib, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Four are cursed by God Almighty from above His throne, and the angels have assured them of His protection: the one who misleads the poor." Khalid said: The one who reaches out to the poor man and says: **Come, I will give you something,** but when he comes to him he says: **I have nothing with me.** "The one who says to someone who is needy, 'My son is your son,' when he

has nothing in front of him." **The man who asks about the people's house and they direct him to another one.** "The one who beats his parents until they cry out for help." Very strange.

God the Most High says: **And for all are degrees according to what they did** meaning for each punishment according to his deeds **and that He may fully recompense them for their deeds, and they will not be wronged** meaning that He will not wrong them even the weight of an atom or less. Abdur-Rahman ibn Zayd ibn Aslam said: The degrees of Hellfire go downwards and the degrees of Paradise go upwards. God the Most High says: **And the Day those who disbelieved are exposed to the Fire [it will be said], 'You consumed your good things in your worldly life and enjoyed them'** meaning this will be said to them as a rebuke and a rebuke. The Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, refrained from many good foods and drinks. And he is free from it and says: I fear that I will be like those to whom God said, rebuked and rebuked: **You spent your good things in your worldly life and enjoyed them.** Abu Majlaz said: Some people will lose the good things they had in this world and it will be said to them: **You spent your good things in your worldly life.** And the Almighty said: **So today you will be recompensed with the punishment of humiliation because you were arrogant upon the earth without right and because you were wicked.** So they were recompensed for the same kind of their actions. Just as they enjoyed themselves and were arrogant about following the truth and engaged in wickedness and sins, God Almighty will recompense them with the punishment of humiliation, which is humiliation, disgrace, painful pain, successive regrets and stations in the horrific depths. May God Almighty protect us from all of that.

Fath al-Qadir

19- And the Day those who disbelieved are exposed to the Fire The circumstance is related to an omitted word: that is, remind them, O Muhammad, of the Day when the cover will be removed and they will look at the Fire and be drawn near it. It was said that the meaning of **are exposed** is **are tormented** from their saying: **He exposed him to the sword.** It was also said that the speech is inverted. The meaning is: The Fire will be exposed to them. **Have you spent your good things in your worldly life?** That is, it will be said to them. It was said that this amount is what makes the circumstance accusative, and the first is more appropriate. The majority of scholars read: **Have you spent** with one hamza. Al-Hasan, Nasr, Abu Al-Aaliyah, Ya'qub, and Ibn Kathir read it with two light hamzas. The meaning of the question is rebuke and reprimand. Al-Farra' and Al-Zajaj said: The Arabs reprimand with questions and other means, so reprimanding applies to both readings. Al-Kalbi said: What is meant by good things are the pleasures and livelihoods they enjoyed. **And you enjoyed them** means the good things. The meaning is that they followed the desires and pleasures that are in disobeying God, the Most High, and they did not care about the sin, as a denial of what the messengers brought of the promise of accountability, punishment and reward. **So today you will be recompensed with the punishment of**

And the Day those who disbelieved are exposed to the Fire, [it will be said], "You consumed your good things in your worldly life and enjoyed them. So today you will be recompensed with the punishment of humiliation for what you used to be arrogant upon the earth without right and for what you used to be wicked."

humiliation means the punishment in which there is humiliation and disgrace for you. Mujahid and Qatadah said: Hun means disgrace in the language of the Quraysh. **Because you were arrogant upon the earth without right** meaning because of your arrogance regarding the worship of God, belief in Him and His Oneness. **And because you were wicked** meaning [you went out] from obeying God and committing sins. So He made the reason for their punishment two things: arrogance regarding following the truth and committing sins against God, the Most High. This is the way of the disbelievers, for they combined both.

Al-Bukhari narrated on the authority of Yusuf bin Mahak who said: Marwan was in charge of the Hijaz and Muawiyah bin Abi Sufyan had appointed him. He gave a sermon and mentioned Yazid bin Muawiyah so that people would pledge allegiance to him after his father. Abd al-Rahman bin Abi Bakr said something, so he said, **Take him**. So he entered Aisha's house and they could not find him. Marwan said, **Indeed, the verse 'And he who said to his parents, 'Fie upon you both' was revealed about him**. Aisha said, **God did not reveal anything about us in the Qur'an except that God revealed my excuse**. Abd bin Hamid, Al-Nasa'i, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Muhammad bin Ziyad who said: When Mu'awiyah pledged allegiance to his son, Marwan said: It is the way of Abu Bakr and Umar. Abd Al-Rahman said: It is the way of Heraclius and Caesar. Marwan said: This is the one about whom God said: **And he who said to his parents, 'Fie upon you both' The Verse**. report of that reached Aisha and she said: Marwan lied, by God, it is not about him. If I wanted to name the one about whom it was revealed, I would have named him. But the Messenger of God (blessings and peace of God be upon him) cursed Abu Marwan and Marwan was in his loins, so Marwan is one whom God cursed. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse: He said: This is a son of Abu Bakr. Abu Hatim narrated something similar on the authority of Al-Suddi, but this is not authentic, as we have mentioned previously.

Tafsir al-Baghawi

20. **And the Day those who disbelieved will be exposed to the Fire**, it will be said to them, **Did you consume your good things in your worldly life?** Ibn Kathir, Ibn Amir, Abu Ja'far, and Ya'qub read it as **did you consume?** as a question. Ibn Amir pronounces it twice with a hamza, while the others do not pronounce it without a question, as a statement. Both are eloquent, because the Arabs inquire with a rebuke and leave out the question, so they say, **Did you consume and do such-and-such?** and **Did you consume and do such-and-such?** "And did you enjoy them?" He says, **Did you consume your good things, meaning the**

pleasures, and enjoy them? "So today you will be recompensed with the punishment of humiliation," meaning the punishment that includes humiliation and disgrace, **because you were arrogant**, [you were arrogant], **on earth without right and because you were wicked**. So when God rebuked the disbelievers for enjoying the good things in this world, the Prophet, may God bless him and grant him peace, his companions, and the righteous preferred to avoid pleasures in this world in the hope of reward in the Hereafter.

We narrated on the authority of Omar who said: "I entered upon the Messenger of God, may God bless him and grant him peace, and he was lying on a sandy mat with sand marks on his side. I said: O Messenger of God, pray to God to grant your nation plenty, for the Persians and the Romans have been granted plenty, and they do not worship God. He said: Those are people who hastened their good things in the life of this world."

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haytham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Muhammad bin Al-Muthanna and Muhammad bin Bashir told us, they said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Abd Al-Rahman bin Yazid narrating, on the authority of Al-Aswad bin Yazid, on the authority of Aisha, may God be pleased with her, that she said: A family did not eat their fill of barley bread for two consecutive days until the Messenger of God, may God bless him and grant him peace, passed away.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn al-Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Hisham ibn Urwa, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: A month would come upon us in which we would not light a fire, and there would be nothing but water and dates, except that God rewarded some women of the Ansar with goodness, and they would sometimes give us some milk as a gift.

Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Al-Khuza'i told us, Al-Haitham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Abdullah bin Mu'awiyah Al-Jumahi told us, Thabit bin Yazid told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, would spend consecutive nights hungry, and his family would not find dinner, and most of their bread was barley bread.

Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Al-Khuza'i told us, Al-Haitham bin Kulayb

told us, Abu Isa told us, Abdullah bin Abdul Rahman told us, Rawh bin Aslam told us, Abu Hatim Al-Basri told us, Hammad bin Salamah told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "I was afraid for God's sake, and no one would be afraid. I was harmed for God's sake, and no one would be harmed. Thirty days and nights passed me by, and Bilal and I had no food that a man would eat, except for something that Bilal hid under his armpit."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, [Muhammad bin Ismail told us] Yusuf bin Isa told us, Ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: I saw seventy of the people of the Suffah, and none of them had a cloak, either an izar or a cloak, and they had tied it around their necks, some of which reached halfway up the shins, and some of which reached the ankles, and he gathered it with his hand, not wanting his private parts to be seen.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba al-Kashmihani told us, Abu Tahir Muhammad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Ya'qub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah al-Mubarak told us, on the authority of Shu'bah ibn al-Hajjaj, on the authority of Sa'd ibn Ibrahim, [on the authority of his father Ibrahim] that Abd al-Rahman ibn Awf was brought food while he was fasting, so he said: Mus'ab ibn Umair was killed, and he was better than me, so he was shrouded in a cloak; if his head was covered with it, his feet would show, and if his feet were covered with it, his head would show. He said: And I think he said: Hamza was killed, and he was better than me, so nothing was found to shroud him in except a cloak. Then he spread out for us from the world what he spread out, or he said we were given from the world what we were given, and we feared that our good deeds had been hastened for us. Then he began to cry until he left the food.

Jabir ibn Abdullah said: Omar ibn al-Khattab saw some meat hanging from my hand, so he said: What is this, Jabir? I said: I craved meat so I bought it. Omar said: Or do you buy it whenever you crave something, Jabir? Aren't you afraid of this verse: **You have spent your good things in your worldly life.**

Tafsir al-Baidawi

20- **And the Day those who disbelieved will be exposed to the Fire** They will be tormented by it. It was said that the Fire will be exposed to them, but this was changed to indicate exaggeration, like their saying: The she-camel was exposed to the Cistern. **You went away** means it will be said to them, **You went away**, and it is the subject of the word *today*. Ibn Kathir, Ibn Amir, and Ya'qub read it with the question mark, except that Ibn Kathir reads it with an extended hamza, and they both read it with it and with two definite hamzas. **Your good things** for your pleasures. **In your worldly life** by completing it. **And you enjoyed it** so nothing of it remains for you. **So today you will be**

recompensed with the punishment of humiliation Humiliation has been read with this reading. **Because you were arrogant upon the earth without right and because you were defiantly disobedient** because of your false arrogance and defiantly refusing to obey God. **You defiantly** was read with the kasra.

Surat al-Ahqaf 46:21

And mention the brother of Aad when he warned his people in Al-Ahqaf - and warners had already passed before him and after him - "Do not worship except God. Indeed, I fear for you the punishment of a terrible Day."

Surat al-Ahqaf 46:21

And mention the brother of Aad when he warned his people in Al-Ahqaf - and warners had already passed before him and after him - "Do not worship except God. Indeed, I fear for you the punishment of a terrible Day."

Tafsir al-Jalalayn

21 - **And mention the brother of Aad** he is Hud, peace be upon him *when* etc. is a substitute for inclusion **he warned his people** frightening them **in Al-Ahqaf** a valley in Yemen where their dwellings are located **and indeed the warners have passed** the messengers had passed **before him and behind him** that is, before Hud and after him to their people that, that is, when he said **that you worship none but God** and the clause **has passed** is parenthetical **indeed, I fear for you** if you worship other than God **the punishment of a tremendous Day**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: And mention, O Muhammad, to your people who reject you, what you have brought them of the truth, Hud, the brother of Aad. Indeed, God has sent you to them as He had sent him to Aad. So, fear that the punishment of God will befall them for their disbelief, as befell them when they denied Our Messenger Hud to them, when he warned his people, Aad, of Al-Ahqaf. Al-Ahqaf is the plural of Haqf, which is a sand dune that is long and not yet a mountain. Al-A'sha meant it:

So he spent the night in Artah, surrounded by a hole in the north, leaving his face dark.

The commentators differed about the location of this Ahqaf. Some of them said: It is a mountain in the Levant.

Who said that?

Muhammad bin Saad told me, my father said, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And remember the brother of Aad when he warned his people in Al-Ahqaf.** He said: A mountain in Syria.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **When he warned his people in Al-Ahqaf**, that it is a mountain called Al-Ahqaf.

Others said: Rather, it is a valley between Oman and Mahrah.

Who said that?

Muhammad bin Saad told me: He told me, he told me, he told me, my uncle told me, he told me, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And remember the brother of Aad when he warned his people in Al-Ahqaf.** He said: Al-Ahqaf, which Hud warned his people, is a valley between Oman and Mahrah.

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq, who said: The dwellings of the people of Ad and their community, when God sent Hud to them, were in al-Ahqaf 46: the sand between Oman and Hadhramaut and all of Yemen. And despite that, they had spread throughout the land, conquering its people by virtue of the strength that God had given them.

Others said: It is land.

Who said that?

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: Al-Ahqaf is the land.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **When he warned his people in Al-Ahqaf.** He said: Hashaf or a word similar to it. Abu Musa said: They say mustahashaf.

Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **When he warned his people in Al-Ahqaf** Hashaf from Hasma.

Others said: It is sand overlooking the sea with trees.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **And remember the brother of Aad when he warned his people in Al-Ahqaf**, he told us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr.

Muhammad Ibn Abd Al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, regarding his statement, **And remember the brother of Aad when he warned his people in Al-Ahqaf**, he said: It has reached us that they were on a land called Ash-Shihr, overlooking the sea, and they were people of sand.

Yunus told me: Ibn Wahb told us: Amr ibn al-Harith told us, on the authority of Saeed ibn Abi Hilal, on the authority of Amr ibn Abdullah, on the authority of Qatada, who said: The dwellings of Ad were in Ash-Shihr.

The most correct of the sayings on this matter is to say: God Almighty informed that the brother of Hud warned the people of Aad about Al-Ahqaf, and Al-Ahqaf is what was described of the elevated rectangular sands, as Al-Ajjaj said:

He went to Artah, Haqf Ahqfa

And as Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said in his statement, **And remember the brother of Aad when he warned his people in Al-Ahqaf**, he said: Al-Ahqaf is the sand that is in the form of a mountain, which the Arabs call Al-Haqf, and Al-Ahqaf is only from sand. He said: And the brother of Aad was Hud. And it is possible that it was a mountain in the Levant, and it is possible that it was a valley between Oman and Hadhramaut, and it is possible that it was Ash-Shihr, and in knowing it there is no fulfillment of an obligation, and in ignorance of it there is no neglect of an obligation, and wherever he was, his description is as we have described, that they were a people whose dwellings were the high, rectangular sands.

And His statement, **And there have been warnings before him and after him that you shall not worship except God**, God Almighty says: And the messengers have passed away with warning their nations, **before him**, meaning: before Hud and after him, meaning: and after Hud. It has been mentioned that this is in the recitation of Abdullah, **And there have been warnings before him and after him, "that you shall not worship except God**, meaning: Do not associate anything with God in your worship of Him, but devote worship to Him alone, and single out divinity for Him, for there is no god other than Him. And they were, as has been mentioned, people of idols that they worshipped instead of God.

And the people of interpretation said something similar to what we said about that.

Who said that?

It was narrated that Al-Husayn said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say regarding His statement, **And there have been warnings before him and after him that you shall not worship except God**, that God will not send a messenger except that God be worshipped.

And His saying, **Indeed, I fear for you the punishment of a tremendous Day**, God Almighty says, informing about what Hud said to his al-Nas 114: **Indeed, I fear for you, O people, because of your worship of other than God, the punishment of God on a tremendous Day**. And that is a Day whose terror is great, and that is the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: **And remember the brother of 'Aad** he is Hud bin Abdullah bin Rabah, peace be upon him, he was their brother in lineage not in religion **when he warned his people in Al-Ahqaf** meaning remind these polytheists of the story of 'Aad so that they may take heed from it, and it was said: He ordered him to remember in himself the story of Hud so that he may follow his example, and his people's denial of him would be easy for him, and Al-Ahqaf is the land of 'Aad, and they are the great sands, according to Al-Khalil and others, and they had conquered the people of the earth with their strength, and Al-Ahqaf is the plural of

Haqf, which is the long and crooked part of the great sand that did not reach a mountain, and the plural is Haqaf, Ahqaf, Huquf, and Ahqaf, the sand and the crescent, meaning crooked, and it was said: Al-Haqf is the plural of Haqaf, and Al-Ahqaf is the plural of plural, and it is said: Haqf Ahqaf, Al-A'sha said:

He went to Artah, Haqf Ahqfa

Any rectangular sand dune, and the verb is *ahqf*. Al-Ajjaj said:

The nights are folding, one by one, like the crescent moon, until I close it

That is, he bent and turned around, and Imru' al-Qais said:

Like the sand dunes, the two newborns walk on it, expecting it to be soft and easy to touch.

And what is meant by Al-Ahqaf here is disputed. Ibn Zayd said: They are elevated, oblong sands like mountains, but they are not yet mountains. The evidence for that is what we have mentioned. Qatada said: They are elevated mountains in Ash-Shihr, and Ash-Shihr is close to Aden. It is said: Ash-Shihr Oman and Ash-Shihr Oman, and it is the sea coast between Oman and Aden. And from him also, it was mentioned to us that Ad were living in Yemen, people of sands overlooking the sea in a land called Ash-Shihr. And Mujahid said: It is a land of Hisma called Al-Ahqaf. Hisma **with a kasra on the ha** is the name of a land in the desert in which there are towering mountains with smooth surfaces that the darkness hardly leaves. Al-Nabigha said:

So he became wise in the mountains of Hasma, the dust-dusted, the darkness-covered

Al-Jawhari said: Ibn Abbas and Al-Dahhak said: Al-Ahqaf is a mountain in the Levant. Ibn Abbas also said: It is a valley between Oman and Mahra. Muqatil said: The homes of Ad were in Yemen in Hadhramaut in a valley called Mahra, and the Mahri camels are named after it, so they say: Mahri and Mahari camels. They were people of pillars that moved in the spring, and when the rains increased, they returned to their homes. They were from the tribe of Iram. Al-Kalbi said: Al-Ahqaf is a mountain from which the water dried up during the time of flooding. The water would drain from the earth, but its trace would remain. Al-Tufayl narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, that he said: The best of two valleys among people is a valley in Mecca and a valley in which Adam descended in the land of India. The worst of two valleys among people are a valley in Al-Ahqaf and a valley in Hadhramaut called Barhut, into which the souls of the unbelievers are cast. The best well among people is the well of Zamzam, and the worst well among people is the well of Barhut, and it is in that valley in Hadhramaut. **And the warners have passed away** means the messengers have passed away. **Before him** means before Hud. **And behind him** means and after him. Al-Farra' said: And in Ibn Mas'ud's reading **before him and after him, that you worship none but God**. This is from the words of the sender, so it is an interjectional statement. Then Hud said: **Indeed, I fear for you the punishment of a terrible Day**. And it was said: **that you worship none but God** is

Surat al-Ahqaf 46:21

And mention the brother of Aad when he warned his people in Al-Ahqaf - and warners had already passed before him and after him - "Do not worship except God. Indeed, I fear for you the punishment of a terrible Day."

from the words of Hud, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet, peace and blessings be upon him, in his denial of those who lied among his al-Nas 114:**And mention the brother of Aad**, that is, Hud, peace be upon him. God the Almighty sent him to the first Aad who lived in Al-Ahqaf, the plural of Haqf, which is a sand mountain, as Ibn Zayd said. Ikrimah said: Al-Ahqaf is a mountain and a cave. Ibn ibn Abi Talib, may God be pleased with him, said: Al-Ahqaf is a valley in Hadhramaut called Barhut, in which the souls of the unbelievers are received. Qatada said: It was mentioned to us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr. Ibn Majah said: Chapter: If someone supplicates, he should start with himself. Al-Husayn ibn Ali al-Khalal narrated to us, my father narrated to us, Zayd ibn al-Habbab narrated to us, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on us and on the brother of 'Aad**. And God Almighty's statement, **And there had already been warners before him and behind him**, means that God Almighty sent messengers and warners to those around their country in the villages, as God Almighty says, **So We made it an example to those before it and to those after it**, and as God Almighty says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud, * When there came to them messengers from before them and behind them, that you should not worship except God. '" **Indeed, I fear for you the punishment of a tremendous Day**, meaning that Hud said that to them, and his people answered him, saying, **Have you come to us to turn us away from our gods?** That is, to turn us away from our gods, **Then bring us what you promise us, if you should be of the truthful**. They hastened the punishment and chastisement of God, ruling out its occurrence, as God Almighty said, **Those who do not believe in it hasten it**. "He said, 'Knowledge is only with God.'" That is, God knows best about you. If you deserve to hasten the punishment, then He will do that to you. As for me, it is my business to convey to you what I was sent with. **But I see that you are a people who are ignorant**. That is, you do not reason or understand.

God the Almighty said: {But when they saw it as a cloud approaching their valleys} meaning, when they saw the torment approaching them, they believed that it was a rain-bearing cloud, so they rejoiced and were glad about it, although they were destitute and in need of rain. God the Almighty said: {Rather, it is that which you were hastening upon - a wind within which is a painful punishment} meaning, it is the punishment for which you said, **Bring us what you promise us, if you should be of the truthful**. {It destroys} meaning, it

ravages {everything} of their land that was destined for destruction. {By the command of its Lord} meaning, by God's permission for it to do so, as He the Almighty said: {It leaves nothing it comes upon but makes it like chaff} meaning, like a rotten thing. For this reason, God the Almighty said: {So they became such that nothing could be seen except their dwellings} meaning, they had all perished, and nothing remained of them. {Thus do We recompense the criminal people} meaning, this is Our judgment regarding those who denied Our messengers and disobeyed Our command. A hadith was narrated about their story, and it is a very strange and unique hadith. Imam Ahmad said: Zaid bin Al-Hubab narrated to us, Abu Al-Mundhir Salam bin Sulaiman Al-Nahwi narrated to us, he said: Asim bin Abi Al-Najoud narrated to us, on the authority of Abi Wa'il, on the authority of Al-Harith Al-Bakri, he said: I went out to complain to the Messenger of God (peace and blessings of God be upon him) about Al-Ala' bin Al-Hadrami. I passed by Ar-Rabdah, and there was an old woman from Banu Tamim who was stranded there. She said to me: O servant of God, I have a need from the Messenger of God (peace and blessings of God be upon him), will you deliver it to him? So I carried her and went to Madinah. There was the mosque crowded with its people, a black banner was waving, and Bilal **may God be pleased with him** was holding his sword in front of the Messenger of God (peace and blessings of God be upon him). I said: What is the matter with the people? They said: He wants to send Amr bin Al-Aas **may God be pleased with him** as a commander. So I sat down and he entered his house, or he said his tent, and I asked permission to enter and he gave me permission. So I entered and greeted him. The Messenger of God (peace and blessings of God be upon him) said: **Was there anything between you and Tamim?** I said: Yes, and we had the upper hand over them. I passed by an old woman from Banu Tamim who was isolated. She asked me to carry her to you, and here she was at the door. So he gave her permission and she entered. I said: O Messenger of God, if you see that you should put a barrier between us and Tamim, then make it Ad-Dahna. The old woman became angry and said: O Messenger of God, where will your needy be forced to go? He said: I said, the likes of me, as the first one said, are goats that carry their death. I carried this one and I do not feel that she was an opponent to me. I seek refuge in God and His Messenger from being like the delegate of Ad. He said: And what is the delegate of Ad? He is more knowledgeable about Hadith than him, but he finds it enjoyable. I said: The tribe of 'Aad suffered a drought, so they sent a delegation called Qil. They passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him were two girls called Al-Jaradatayn. When the month had passed, he went out to the mountains of Mahrah and said: O God, You know that I have not come to a sick person to treat him, nor to a captive to benefit him. O God, give 'Aad water as You used to give them water. Black clouds passed by him, and a voice was called from one of them, *Choose*. He

pointed to one of the black clouds, and a voice was called from it, "Take it, black ashes. Leave no one of 'Aad alone." When I heard that a wind was sent against them, except for the amount that runs through this ring of mine, until they perished, Abu Wa'il said: He spoke the truth. When a man or a woman sent a delegation, they would say: **Do not be like the delegation of 'Aad.** Narrated by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah, as mentioned above in Surat Al-A'raf.

Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr told us that Abu An-Nadr told him on the authority of Sulayman bin Yasar on the authority of Aisha **may God be pleased with her** that she said: I never saw the Messenger of God (blessings and peace of God be upon him) laughing so much that I could see his uvula. He was only smiling. She said: When the Messenger of God (blessings and peace of God be upon him) saw a cloud or a wind, you could see it in his face. She said: O Messenger of God, when people see a cloud, they rejoice in the hope that it will rain, and when I see you, I can see dislike in your face. The Messenger of God (blessings and peace of God be upon him) said: O Aisha, what assures me that there is no punishment in it? Some people were punished with a wind, and some people saw the punishment and said, **This is a cloud that will bring us rain.** And they both narrated it from the hadith of Ibn Wahb.

Another way Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of al-Miqdam ibn Shuraih, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: Whenever the Messenger of God, may God bless him and grant him peace, saw something emerging in a horizon of the sky, he would leave his work even if he was praying, then he would say: **O God, I seek refuge in You from the evil in it.** If God Almighty removed it, he would praise God Almighty, and if it rained, he would say: **O God, make it a beneficial rain.**

Another chain of transmission Muslim said in his Sahih: Abu Bakr al-Tahir told us, Ibn Wahb told us: I heard Ibn Jurayj telling us on the authority of Ata' ibn Abi Rabah on the authority of Aisha, may God be pleased with her, who said: "When the wind blew, the Messenger of God, may God bless him and grant him peace, would say: 'O God, I ask You for its good and the good within it and the good with which You sent it, and I seek refuge in You from its evil and the evil within it and the evil with which You sent it.' She said: 'And when the sky became cloudy, his color would change, and he would go out and come in, come and go, and go back and forth. When it rained, he would be relieved. Aisha, may God be pleased with her, knew that, so she asked him. The Messenger of God, may God bless him and grant him peace, said: 'Perhaps, O Aisha, it is as the people of 'Aad said: "But when they saw it as a cloud approaching their valleys, they said: 'This is a cloud bringing us rain.'" We have already mentioned the story of the destruction of the people of 'Aad in Surat al-A'raf and Surat Hud, so there is no need to repeat it here. To God be praise and thanks.

Al-Tabarani said: Abdun bin Ahmad told us, Ismail bin Zakariya Al-Kufi told us, Abu Malik bin Muslim

Al-Mala'i told us, on the authority of Mujahid and Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Nothing was opened to the 'Ad tribe from the wind except the size of a ring. Then the Bedouins were sent against them to the cities. When the people of the cities saw it, they said, 'This is a cloud bringing us rain, approaching their valleys,' and the people of the desert were among them. So the people of the desert attacked the people of the cities until they perished. He said, 'It rebelled against its treasurers until it came out through the doors.' And God Almighty knows best."

Fath al-Qadir

His statement: 20- **And mention the brother of Aad** meaning, O Muhammad, mention to your people the brother of Aad, who is Hud bin Abdullah bin Rabah, he was their brother in lineage, not in religion. His statement, **When he warned his people** is a substitute for inclusion from him: meaning the time when he warned them in **Al-Ahqaf** which is the land of Aad, the plural of Haqf, which is the great, oblong, curved sand, as Al-Khalil and others said, and they had subdued the people of the earth with their strength. The meaning is that God, the Exalted, commanded him to mention their story to his people so that they would be admonished and fear. It was also said that He commanded him to remember to himself their story with Hud so that he would follow his example and his people's denial would be easy for him. Ata' said: Al-Ahqaf is the sands of the land of Ash-Shihir. Muqatil said: It is on the right in Hadhramaut. Ibn Zayd said: It is flat, rectangular sand like mountains, but it has not reached the level of being mountains. **And the messengers have passed away before him and after him** meaning the messengers have passed away before him and after him. This is what Al-Farra' and others said. And in Ibn Masoud's reading: **before him and after him.**

The sentence is in the accusative case as a state, and it may be parenthetical between Hud's warning and his statement to his al-Nas 114: **Indeed, I fear for you**, but the former is more appropriate. The meaning is: He informed them that the messengers who were sent before him and those who will be sent after him are all warners, similar to his warning. Then he returned to Hud's statement to his people, and said, narrating it from him: **Indeed, I fear for you the punishment of a tremendous Day.** It was said that making that sentence parenthetical is more appropriate for the situation and more in line with the meaning.

Tafsir al-Baghawi

21. The Almighty said: **And remember the brother of Aad**, meaning Hud, peace be upon him, **when he warned his people in Al-Ahqaf**, Ibn Abbas said: *Al-Ahqaf* is a valley between Oman and Mahra.

Muqatil said: The homes of Ad were in Yemen, in Hadhramaut, in a place called *Mahra*, to which the Mahri camels are attributed. They were people of

Surat al-Ahqaf 46:21

And mention the brother of Aad when he warned his people in Al-Ahqaf - and warners had already passed before him and after him - "Do not worship except God. Indeed, I fear for you the punishment of a terrible Day."

pillars that moved in the spring, and when the weather was hot, they returned to their homes. They were from the tribe of Iram.

Qatada said: It was mentioned to us that the Aad tribe lived in Yemen, and they were people of sand overlooking the sea in a land called *Ash-Shihr*. "Al-Ahqaf" is the plural of *Haqf*, which is the curved, rectangular sand. Ibn Zayd said: It is the elongated sand like a mountain, but it did not reach the level of being a mountain. Al-Kisa'i said: It is the rounded sand.

And the warnings have passed away, the messengers have passed away, **before him**, that is, before Hud, **and behind him**, to his people, "that you should not worship except God. Indeed, I fear for you the punishment of a terrible Day."

Tafsir al-Baidawi

21- **And mention the brother of Aad** meaning Hud. **When he warned his people in Al-Ahqaf** the plural of *Haqf* which is a raised, oblong sand dune with a curve from *Ahqaf* when something is crooked. They used to live among the sand dunes overlooking the sea in Ash-Shihr in Yemen. **And there have been warnings** the messengers **before him and behind him** before Hud and after him. The clause is a state or an interruption. **That you worship none but God** meaning do not worship, or that you do not worship, for the prohibition of something is a warning of its harm. **Indeed, I fear for you the punishment of a tremendous Day** because of your polytheism.

Surat al-Ahqaf 46:22

They said, **Have you come to us to turn us away from our gods? Then bring us what you promise us, if you should be of the truthful.**

Tafsir al-Jalalayn

22 - **They said, Have you come to us to turn us away from our gods?** to turn us away from worshipping them **then bring us what you promise us** of punishment for worshipping them **if you should be of the truthful** in that it will come to us.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Aad said to Hud, when he said to them, "Worship none but God. Indeed, I fear for you the punishment of a terrible Day." Hud said, **Have you come to us to turn us away from the worship of our gods to the worship of what you call us to, and to follow you in your words?**

And the people of interpretation said something similar to what we said about that.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **Have you come to us to turn us away from our gods?** He said: To send us down. And he recited, **He almost led us astray from our gods, had we not been patient with them.** He said: To lead us astray, to remove us, and to turn us away. **Then bring us what you promise us** of punishment for our worship of the gods we worship, **if you** are among the people of truth in his words and his promises.

Tafsir al-Qurtubi

The Almighty's saying: **They said, 'Have you come to us to turn us away from our gods?'** There are two interpretations of this: One of them is to turn us away from worshipping them through slander. The second is to turn us away from our gods through prevention. Ad-Dahhak said: Urwah ibn Udaynah said:

If you are not good at what you do, then others have already done it.

He says: If you are not successful in doing good, then you are among a people who have been turned away: **Then bring us what you promise us.** This indicates that a promise can be used as a threat, **if you should be among the truthful.** That you are a prophet.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet, peace

and blessings be upon him, in his denial of those who lied among his al-Nas 114: **And mention the brother of Aad**, that is, Hud, peace be upon him. God the Almighty sent him to the first Aad who lived in Al-Ahqaf, the plural of Haqf, which is a sand mountain, as Ibn Zayd said. Ikrimah said: Al-Ahqaf is a mountain and a cave. Ali ibn Abi Talib, may God be pleased with him, said: Al-Ahqaf is a valley in Hadhramaut called Barhut, in which the souls of the unbelievers are received. Qatada said: It was mentioned to us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr. Ibn Majah said: Chapter: If someone supplicates, he should start with himself. Al-Husayn ibn Ali al-Khalal narrated to us, my father narrated to us, Zayd ibn al-Habbab narrated to us, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on us and on the brother of 'Aad.** And God Almighty's statement, **And there had already been warners before him and behind him**, means that God Almighty sent messengers and warners to those around their country in the villages, as God Almighty says, **So We made it an example to those before it and to those after it**, and as God Almighty says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud, * When there came to them messengers from before them and behind them, that you should not worship except God. '" **Indeed, I fear for you the punishment of a tremendous Day**, meaning that Hud said that to them, and his people answered him, saying, **Have you come to us to turn us away from our gods?** That is, to turn us away from our gods, **Then bring us what you promise us, if you should be of the truthful.** They hastened the punishment and chastisement of God, ruling out its occurrence, as God Almighty said, **Those who do not believe in it hasten it.** "He said, 'Knowledge is only with God.'" That is, God knows best about you. If you deserve to hasten the punishment, then He will do that to you. As for me, it is my business to convey to you what I was sent with. **But I see that you are a people who are ignorant.** That is, you do not reason or understand.

God the Almighty said: {But when they saw it as a cloud approaching their valleys} meaning, when they saw the torment approaching them, they believed that it was a rain-bearing cloud, so they rejoiced and were glad about it, although they were destitute and in need of rain. God the Almighty said: {Rather, it is that which you were hastening upon - a wind within which is a painful punishment} meaning, it is the punishment for which you said, **Bring us what you promise us, if you should be of the truthful.** {It destroys} meaning, it ravages {everything} of their land that was destined for destruction. {By the command of its Lord} meaning, by God's permission for it to do so, as He the Almighty said: {It leaves nothing it comes upon but makes it like chaff} meaning, like a rotten thing. For this reason, God the Almighty said: {So they became such that nothing could be seen except their dwellings} meaning, they had all perished, and nothing remained of them. {Thus do We recompense the criminal people} meaning, this is Our judgment regarding those who denied Our messengers and disobeyed Our command.

Surat al-Ahqaf 46:22

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desert attacked the people of the cities until they perished. He said, 'It rebelled against its treasurers until it came out through the doors.' And God Almighty knows best."

Fath al-Qadir

21- **They said, 'Have you come to us to turn us away from our gods?'** That is, to turn us away from worshipping them. It was also said, **To remove us**, and it was also said, **To prevent us**. The meanings are similar, and from this is the saying of Urwah ibn Udaynah:

If you are slandered about good deeds, then others have slandered you.

He says: If you are not successful in doing good, then you are among a people who have been turned away from that. **Then bring us what you promise us** of great punishment **if you should be of the truthful** in your promise to us.

Tafsir al-Baghawi

22. "They said, 'Have you come to us to turn us away from our gods?' [To divert us], 'Then bring us what you promise us,' [of punishment], 'if you should be of the truthful,' that the punishment is coming upon us."

Tafsir al-Baidawi

22- They said, **Have you come to us to turn us away from our gods?** "Then bring us what you promise us," of punishment for polytheism, **if you should be truthful** in your promise.

Surat al-Ahqaf 46:23

He said, "Knowledge is only with God, and I convey to you that with which I have been sent, but I see that you are a people behaving ignorantly."

Surat al-Ahqaf 46:23

He said, **Knowledge is only with God, and I convey to you that with which I have been sent, but I see that you are a people behaving ignorantly.**

Tafsir al-Jalalayn

23 - **He said** Hud **knowledge is only with God** He is the One who knows when the punishment will come to you **and I have conveyed to you that with which I have been sent to you but I see you are a people who are ignorant** of your hastening the punishment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Hood said to his people, Aad: **The knowledge** of the time of the coming of what He promised you of God's punishment for your disbelief in Him is only with God. I do not know of that except what He taught me. **And I will convey to you that with which I have been sent.** He says: I am only a messenger to you from God, conveying and conveying to you what He sent me with of the message. **But I see that you are a people who are ignorant** of the places of your own interests, so you do not know what harm there is to them by your worship of other than God, and in hastening His punishment.

Tafsir al-Qurtubi

God Almighty said: "He said, 'The knowledge' of the time of the coming of the punishment is only with God, not with me. 'And I convey to you what I have been sent with' from your Lord, 'but I see that you are a people who are ignorant' in your question of hastening the punishment.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet, peace and blessings be upon him, in his denial of those who lied among his al-Nas 114: "And mention the brother of Aad," that is, Hud, peace be upon him. God the Almighty sent him to the first Aad who lived in Al-Ahqaf, the plural of Haqf, which is a sand mountain, as Ibn Zayd said. Ikrimah said: Al-Ahqaf is a mountain and a cave. Ali ibn Abi Talib, may God be pleased with him, said: Al-Ahqaf is a valley in Hadhramaut called Barhut, in which the souls of the unbelievers are received. Qatada said: It was mentioned to us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr. Ibn Majah said: Chapter: If someone supplicates, he should start with himself.

Al-Husayn ibn Ali al-Khalal narrated to us, my father narrated to us, Zayd ibn al-Habbab narrated to us, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on us and on the brother of 'Aad.** And God Almighty's statement, **And there had already been warners before him and behind him,** means that God Almighty sent messengers and warners to those around their country in the villages, as God Almighty says, **So We made it an example to those before it and to those after it,** and as God Almighty says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud, * When there came to them messengers from before them and behind them, that you should not worship except God. '" **Indeed, I fear for you the punishment of a tremendous Day,** meaning that Hud said that to them, and his people answered him, saying, **Have you come to us to turn us away from our gods?** That is, to turn us away from our gods, **Then bring us what you promise us, if you should be of the truthful.** They hastened the punishment and chastisement of God, ruling out its occurrence, as God Almighty said, **Those who do not believe in it hasten it.** "He said, 'Knowledge is only with God.'" That is, God knows best about you. If you deserve to hasten the punishment, then He will do that to you. As for me, it is my business to convey to you what I was sent with. **But I see that you are a people who are ignorant.** That is, you do not reason or understand.

God the Almighty said: {But when they saw it as a cloud approaching their valleys} meaning, when they saw the torment approaching them, they believed that it was a rain-bearing cloud, so they rejoiced and were glad about it, although they were destitute and in need of rain. God the Almighty said: {Rather, it is that which you were hastening upon - a wind within which is a painful punishment} meaning, it is the punishment for which you said, **Bring us what you promise us, if you should be of the truthful.** {It destroys} meaning, it ravages {everything} of their land that was destined for destruction. {By the command of its Lord} meaning, by God's permission for it to do so, as He the Almighty said: {It leaves nothing it comes upon but makes it like chaff} meaning, like a rotten thing. For this reason, God the Almighty said: {So they became such that nothing could be seen except their dwellings} meaning, they had all perished, and nothing remained of them. {Thus do We recompense the criminal people} meaning, this is Our judgment regarding those who denied Our messengers and disobeyed Our command. A hadith was narrated about their story, and it is a very strange and unique hadith. Imam Ahmad said: Zaid bin Al-Hubab narrated to us, Abu Al-Mundhir Salam bin Sulaiman Al-Nahwi narrated to us, he said: Asim bin Abi Al-Najoud narrated to us, on the authority of Abi Wa'il, on the authority of Al-Harith Al-Bakri, he said: I went out to complain to the Messenger of God (peace and blessings of God be upon him) about Al-Ala' bin Al-Hadrami. I passed by Ar-Rabdhah, and there was an old woman from Banu Tamim who was stranded

there. She said to me: O servant of God, I have a need from the Messenger of God (peace and blessings of God be upon him), will you deliver it to him? So I carried her and went to Madinah. There was the mosque crowded with its people, a black banner was waving, and Bilal **may God be pleased with him** was holding his sword in front of the Messenger of God (peace and blessings of God be upon him). I said: What is the matter with the people? They said: He wants to send Amr bin Al-Aas **may God be pleased with him** as a commander. So I sat down and he entered his house, or he said his tent, and I asked permission to enter and he gave me permission. So I entered and greeted him. The Messenger of God (peace and blessings of God be upon him) said: **Was there anything between you and Tamim?** I said: Yes, and we had the upper hand over them. I passed by an old woman from Banu Tamim who was isolated. She asked me to carry her to you, and here she was at the door. So he gave her permission and she entered. I said: O Messenger of God, if you see that you should put a barrier between us and Tamim, then make it Ad-Dahna. The old woman became angry and said: O Messenger of God, where will your needy be forced to go? He said: I said, the likes of me, as the first one said, are goats that carry their death. I carried this one and I do not feel that she was an opponent to me. I seek refuge in God and His Messenger from being like the delegate of Ad. He said: And what is the delegate of Ad? He is more knowledgeable about Hadith than him, but he finds it enjoyable. I said: The tribe of 'Aad suffered a drought, so they sent a delegation called Qil. They passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him were two girls called Al-Jaradatayn. When the month had passed, he went out to the mountains of Mahrah and said: O God, You know that I have not come to a sick person to treat him, nor to a captive to benefit him. O God, give 'Aad water as You used to give them water. Black clouds passed by him, and a voice was called from one of them, *Choose*. He pointed to one of the black clouds, and a voice was called from it, "Take it, black ashes. Leave no one of 'Aad alone." When I heard that a wind was sent against them, except for the amount that runs through this ring of mine, until they perished, Abu Wa'il said: He spoke the truth. When a man or a woman sent a delegation, they would say: **Do not be like the delegation of 'Aad**. Narrated by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah, as mentioned above in Surat Al-A'raf.

Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr told us that Abu An-Nadr told him on the authority of Sulayman bin Yasar on the authority of Aisha **may God be pleased with her** that she said: I never saw the Messenger of God (blessings and peace of God be upon him) laughing so much that I could see his uvula. He was only smiling. She said: When the Messenger of God (blessings and peace of God be upon him) saw a cloud or a wind, you could see it in his face. She said: O Messenger of God, when people see a cloud, they rejoice in the hope that it will rain, and when I see you, I can see dislike in your face. The Messenger of God (blessings and peace of God be upon him) said: O Aisha, what assures me that there is no punishment in it? Some people were punished with a wind, and some people saw the

punishment and said, **This is a cloud that will bring us rain**. And they both narrated it from the hadith of Ibn Wahb.

Another way Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of al-Miqdam ibn Shuraih, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: Whenever the Messenger of God, may God bless him and grant him peace, saw something emerging in a horizon of the sky, he would leave his work even if he was praying, then he would say: **O God, I seek refuge in You from the evil in it**. If God Almighty removed it, he would praise God Almighty, and if it rained, he would say: **O God, make it a beneficial rain**.

Another chain of transmission Muslim said in his Sahih: Abu Bakr al-Tahir told us, Ibn Wahb told us: I heard Ibn Jurayj telling us on the authority of Ata' ibn Abi Rabah on the authority of Aisha, may God be pleased with her, who said: "When the wind blew, the Messenger of God, may God bless him and grant him peace, would say: 'O God, I ask You for its good and the good within it and the good with which You sent it, and I seek refuge in You from its evil and the evil within it and the evil with which You sent it.' She said: 'And when the sky became cloudy, his color would change, and he would go out and come in, come and go, and go back and forth. When it rained, he would be relieved. Aisha, may God be pleased with her, knew that, so she asked him. The Messenger of God, may God bless him and grant him peace, said: 'Perhaps, O Aisha, it is as the people of 'Aad said: "But when they saw it as a cloud approaching their valleys, they said: 'This is a cloud bringing us rain.'" We have already mentioned the story of the destruction of the people of 'Aad in Surat al-A'raf and Surat Hud, so there is no need to repeat it here. To God be praise and thanks.

Al-Tabarani said: Abdun bin Ahmad told us, Ismail bin Zakariya Al-Kufi told us, Abu Malik bin Muslim Al-Mala'i told us, on the authority of Mujahid and Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Nothing was opened to the 'Ad tribe from the wind except the size of a ring. Then the Bedouins were sent against them to the cities. When the people of the cities saw it, they said, 'This is a cloud bringing us rain, approaching their valleys,' and the people of the desert were among them. So the people of the desert attacked the people of the cities until they perished. He said, 'It rebelled against its treasurers until it came out through the doors.' And God Almighty knows best."

Fath al-Qadir

22- He said, '**Knowledge is only with God**' meaning that knowledge of the time of its coming is only with God, not with me. **And I convey to you what I have been sent with** to you from your Lord of warning and excuse. As for knowledge of the time of the coming of the punishment, it was not revealed to me. **But I see you as a people behaving ignorantly** since you remained insistent on your disbelief and were not guided by what I brought you. Rather, you suggested

Surat al-Ahqaf 46:23

He said, "Knowledge is only with God, and I convey to you that with which I have been sent, but I see that you are a people behaving ignorantly."

to me what is not among the duties of messengers.

Tafsir al-Baghawi

23. **He said**, Hud, **knowledge is only with God**, and He knows when the punishment will come to you. **And I convey to you that with which I have been sent**, of revelation, **but I see that you are a people behaving ignorantly**.

Tafsir al-Baidawi

23- He said, **Knowledge is only with God**. I have no knowledge of the time of your punishment, nor do I have any part in it, so hasten it. Its knowledge is only with God, and He will bring it to you at its appointed time. **And I convey to you that with which I have been sent**, to you, and the Messenger has no duty except to convey. **But I see that you are a people behaving ignorantly**, not knowing that the Messengers were sent as conveyors and warners, not as punishers and proposers.

Surat al-Ahqaf 46:24

So when they saw it as a cloud approaching their valleys, they said, **This is a cloud bringing us rain.** Rather, it is that which you were impatient for - a wind within which is a painful punishment.

Tafsir al-Jalalayn

24 - **So when they saw it** meaning the punishment *clouding* a cloud appearing on the horizon of the sky (approaching their valleys, they said, **This is a cloud bringing us rain** meaning rain for us. God Almighty said (Rather, it is that which you were hastening) of the punishment **a wind** in place of what **in which is a painful punishment** painful.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when the punishment of God, which they had hastened, came to them, they saw it as a cloud rising in a part of the sky, facing their valleys. The Arabs call the clouds that are seen in some parts of the sky in the evening, and then the next day they become even and some of them creep towards others, a cloud, because of their appearance in some parts of the sky when they arise, as Al-A'sha said:

O you who see a spectacle that I have been staring at, as if lightning were flames on its edges.

They said, **This is a cloud that will bring us rain.** They thought that seeing it meant that rain had come to revive them. They said, **This is what Hud promised us, and it is rain.**

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **So when they saw it as a cloud approaching their valleys...** the verse. And it was mentioned to us that the rain was withheld from them for a period of time, and when they saw the punishment approaching, **they said, 'This is a cloud bringing us rain.'** And it was mentioned to us that they said, **Hud has lied.** So when the Prophet of God, may God bless him and grant him peace, came out and smelled it, he said, **Rather, it is that which you were hastening, a wind within which is a painful punishment.**

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq, who said: God drove the black cloud that Qayl ibn Anzah had chosen, with all the punishment it contained, to the tribe of Aad, until it came out upon them from a valley of theirs called Al-Mughith. When they saw it, they were filled with good tidings, **They said, 'This is a cloud bringing us rain.'** God Almighty says: **Rather, it is what you were impatient for - a wind within which is a painful punishment.**

And His statement, **Rather, it is that which you hastened,** says the Most High, informing us of what His Prophet Hud said to his people when they said to him upon seeing a cloud of punishment appearing to

them in the sky: **This is a cloud of rain by which we may live.** It is not a cloud of rain, but rather a cloud of punishment for you. Rather, it is that which you hastened, meaning, it is the punishment which you hastened, so you said: **Then bring us what you promise us, if you should be of the truthful.** "A wind in which is a painful punishment." The wind is repeated in His statement, **It is that which you hastened,** as if it was said, **Rather, it is a wind in which is a painful punishment.**

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of 'Amr ibn Maymun, who said: Hud was a brave man among his people. He was sitting among his people when a cloud came, and they said, **This is a cloud bringing us rain.** He said, **Rather, it is that which you were hastening, a wind in which is a painful punishment.** He said, **A wind came and began to throw down the tent, and to bring the absent man and throw him down.**

Yahya bin Ibrahim Al-Masoudi told me, he said: My father told me, on the authority of his father, on the authority of his grandfather, he said: Sulayman told us, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, he said: The wind would blow it away and lift it until it looked like a locust.

Muhammad ibn Sa'd told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement, **So when they saw it as a cloud approaching their valleys,** to the end of the verse, he said: It is the wind when it stirs up clouds, **They said, 'This is a cloud bringing us rain.'** So their prophet said: **Rather, it is a wind in which is a painful punishment.**

Tafsir al-Qurtubi

When they saw it as a cloud, Al-Mubarrad said: The pronoun in **saw** it refers to something unmentioned, and this is shown by His statement: **a cloud**, so the pronoun refers to the clouds, meaning when they saw the clouds as a cloud, **a cloud** is in the accusative case for repetition, it was called that because it appears in the sky, and it was said: it is in the accusative case for the state, and it was said: the pronoun refers to His statement: **Then bring us what you promise us.** So when they saw it, they thought it was a cloud that would rain on them, but the rain had been slow to come to them, and when they saw it **facing their valleys**, they were happy, and it had come to them from a valley from which it was customary that what came from it was rain, as Ibn Abbas and others said. Al-Jawhari said: The cloud that appears on the horizon, from this is the statement of God Almighty: **This is a cloud that will bring us rain**, meaning that it will bring us rain, because it is definite and cannot be an attribute of a cloud, which is indefinite, and the Arabs only do such things with difficult nouns from verbs and not others. Jarir said:

Surat al-Ahqaf 46:24

So when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain." Rather, it is that which you were impatient for - a wind within which is a painful punishment.

Oh God, if he wanted you, he would have found you distancing him and depriving him.

It is not permissible to say: This is our young man. An Arab said after breaking the fast: There is a fasting woman who will not fast, and a standing woman who will not stand. So he made it an adjective for the indefinite noun and an addition to the definite noun.

I said: His saying: **It is not permissible for it to be an attribute of an accident** is contrary to the saying of the grammarians, and the addition in the estimation of separation, so it is a verbal addition, not a real one, for it did not give the first definition, but rather the noun is indefinite in its state, so therefore it became an attribute of the indefinite, this is the saying of the grammarians in the verse and the verse, and the attribute of the indefinite is indefinite, and *Lord* does not enter except with the indefinite, **Rather it is** meaning Hud said to them, and the evidence for that is the reading of the one who read **Hud said, Rather it is** and the one who read **Say, Rather, what you have hastened is a wind** meaning God said: He said, **Rather, it is what you have hastened**, meaning their saying, **Then bring us what you promise us** then he explained what it is and said: **A wind in which is a painful torment** and the wind with which they were tormented arose from that cloud that they saw, and Hud came out from among them, so it began to carry the tents and carry the women and raise them as if they were locusts, then they struck the rocks with them. Ibn Abbas said: The first thing that they saw was that they stood up and stretched out their hands, The first thing they knew was that it was a torment was that they saw men and livestock coming out of their homes, blown away by the wind between the sky and the earth like feathers. They entered their homes and closed their doors, but the wind tore the doors open and threw them down. Then God commanded the wind, and it blew the sands away from them, and they were under the sand for seven nights and eight days, groaning. Then God commanded the wind, and it removed the sands from them and carried them away, throwing them into the sea.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet, peace and blessings be upon him, in his denial of those who lied among his al-Nas 114: **And mention the brother of Aad**, that is, Hud, peace be upon him. God the Almighty sent him to the first Aad who lived in Al-Ahqaf, the plural of Haqf, which is a sand mountain, as Ibn Zayd said. Ikrimah said: Al-Ahqaf is a mountain and a cave. Ali ibn Abi Talib, may God be pleased with him, said: Al-Ahqaf is a valley in Hadhramaut called Barhut, in which the souls of the unbelievers are received. Qatada said: It was mentioned to us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr. Ibn Majah said: Chapter: If someone supplicates, he should start with himself. Al-Husayn ibn Ali al-Khalal narrated to us, my father

narrated to us, Zayd ibn al-Habbab narrated to us, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on us and on the brother of Aad**. And God Almighty's statement, **And there had already been warners before him and behind him**, means that God Almighty sent messengers and warners to those around their country in the villages, as God Almighty says, **So We made it an example to those before it and to those after it**, and as God Almighty says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of Aad and Thamud, * When there came to them messengers from before them and behind them, that you should not worship except God. '" **Indeed, I fear for you the punishment of a tremendous Day**, meaning that Hud said that to them, and his people answered him, saying, **Have you come to us and to turn us away from our gods?** That is, to turn us away from our gods, **Then bring us what you promise us, if you should be of the truthful**. They hastened the punishment and chastisement of God, ruling out its occurrence, as God Almighty said, **Those who do not believe in it hasten it**. "He said, 'Knowledge is only with God.'" That is, God knows best about you. If you deserve to hasten the punishment, then He will do that to you. As for me, it is my business to convey to you what I was sent with. **But I see that you are a people who are ignorant**. That is, you do not reason or understand.

God the Almighty said: {But when they saw it as a cloud approaching their valleys} meaning, when they saw the torment approaching them, they believed that it was a rain-bearing cloud, so they rejoiced and were glad about it, although they were destitute and in need of rain. God the Almighty said: {Rather, it is that which you were hastening upon - a wind within which is a painful punishment} meaning, it is the punishment for which you said, **Bring us what you promise us, if you should be of the truthful**. {It destroys} meaning, it ravages {everything} of their land that was destined for destruction. {By the command of its Lord} meaning, by God's permission for it to do so, as He the Almighty said: {It leaves nothing it comes upon but makes it like chaff} meaning, like a rotten thing. For this reason, God the Almighty said: {So they became such that nothing could be seen except their dwellings} meaning, they had all perished, and nothing remained of them. {Thus do We recompense the criminal people} meaning, this is Our judgment regarding those who denied Our messengers and disobeyed Our command. A hadith was narrated about their story, and it is a very strange and unique hadith. Imam Ahmad said: Zaid bin Al-Hubab narrated to us, Abu Al-Mundhir Salam bin Sulaiman Al-Nahwi narrated to us, he said: Asim bin Abi Al-Najoud narrated to us, on the authority of Abi Wa'il, on the authority of Al-Harith Al-Bakri, he said: I went out to complain to the Messenger of God (peace and blessings of God be upon him) about Al-Ala' bin Al-Hadrami. I passed by Ar-Rabdhah, and there was an old woman from Banu Tamim who was stranded there. She said to me: O servant of God, I have a need

from the Messenger of God (peace and blessings of God be upon him), will you deliver it to him? So I carried her and went to Madinah. There was the mosque crowded with its people, a black banner was waving, and Bilal **may God be pleased with him** was holding his sword in front of the Messenger of God (peace and blessings of God be upon him). I said: What is the matter with the people? They said: He wants to send Amr bin Al-Aas **may God be pleased with him** as a commander. So I sat down and he entered his house, or he said his tent, and I asked permission to enter and he gave me permission. So I entered and greeted him. The Messenger of God (peace and blessings of God be upon him) said: **Was there anything between you and Tamim?** I said: Yes, and we had the upper hand over them. I passed by an old woman from Banu Tamim who was isolated. She asked me to carry her to you, and here she was at the door. So he gave her permission and she entered. I said: O Messenger of God, if you see that you should put a barrier between us and Tamim, then make it Ad-Dahna. The old woman became angry and said: O Messenger of God, where will your needy be forced to go? He said: I said, the likes of me, as the first one said, are goats that carry their death. I carried this one and I do not feel that she was an opponent to me. I seek refuge in God and His Messenger from being like the delegate of Ad. He said: And what is the delegate of Ad? He is more knowledgeable about Hadith than him, but he finds it enjoyable. I said: The tribe of 'Aad suffered a drought, so they sent a delegation called Qil. They passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him were two girls called Al-Jaradatayn. When the month had passed, he went out to the mountains of Mahrah and said: O God, You know that I have not come to a sick person to treat him, nor to a captive to benefit him. O God, give 'Aad water as You used to give them water. Black clouds passed by him, and a voice was called from one of them, *Choose*. He pointed to one of the black clouds, and a voice was called from it, "Take it, black ashes. Leave no one of 'Aad alone." When I heard that a wind was sent against them, except for the amount that runs through this ring of mine, until they perished, Abu Wa'il said: He spoke the truth. When a man or a woman sent a delegation, they would say: **Do not be like the delegation of 'Aad**. Narrated by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah, as mentioned above in Surat Al-A'raf.

Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr told us that Abu An-Nadr told him on the authority of Sulayman bin Yasar on the authority of Aisha **may God be pleased with her** that she said: I never saw the Messenger of God (blessings and peace of God be upon him) laughing so much that I could see his uvula. He was only smiling. She said: When the Messenger of God (blessings and peace of God be upon him) saw a cloud or a wind, you could see it in his face. She said: O Messenger of God, when people see a cloud, they rejoice in the hope that it will rain, and when I see you, I can see dislike in your face. The Messenger of God (blessings and peace of God be upon him) said: O Aisha, what assures me that there is no punishment in it? Some people were punished with a wind, and some people saw the punishment and said, **This is a cloud that will bring us**

rain. And they both narrated it from the hadith of Ibn Wahb.

Another way Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of al-Miqdam ibn Shuraih, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: Whenever the Messenger of God, may God bless him and grant him peace, saw something emerging in a horizon of the sky, he would leave his work even if he was praying, then he would say: **O God, I seek refuge in You from the evil in it**. If God Almighty removed it, he would praise God Almighty, and if it rained, he would say: **O God, make it a beneficial rain**.

Another chain of transmission Muslim said in his Sahih: Abu Bakr al-Tahir told us, Ibn Wahb told us: I heard Ibn Jurayj telling us on the authority of Ata' ibn Abi Rabah on the authority of Aisha, may God be pleased with her, who said: "When the wind blew, the Messenger of God, may God bless him and grant him peace, would say: 'O God, I ask You for its good and the good within it and the good with which You sent it, and I seek refuge in You from its evil and the evil within it and the evil with which You sent it.' She said: 'And when the sky became cloudy, his color would change, and he would go out and come in, come and go, and go back and forth. When it rained, he would be relieved. Aisha, may God be pleased with her, knew that, so she asked him. The Messenger of God, may God bless him and grant him peace, said: 'Perhaps, O Aisha, it is as the people of 'Aad said: "But when they saw it as a cloud approaching their valleys, they said: 'This is a cloud bringing us rain.'" We have already mentioned the story of the destruction of the people of 'Aad in Surat al-A'raf and Surat Hud, so there is no need to repeat it here. To God be praise and thanks.

Al-Tabarani said: Abdun bin Ahmad told us, Ismail bin Zakariya Al-Kufi told us, Abu Malik bin Muslim Al-Mala'i told us, on the authority of Mujahid and Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Nothing was opened to the 'Ad tribe from the wind except the size of a ring. Then the Bedouins were sent against them to the cities. When the people of the cities saw it, they said, 'This is a cloud bringing us rain, approaching their valleys,' and the people of the desert were among them. So the people of the desert attacked the people of the cities until they perished. He said, 'It rebelled against its treasurers until it came out through the doors.' And God Almighty knows best."

Fath al-Qadir

23- When they saw it as a cloud The pronoun refers to what is in His statement, **with what You promised us**. Al-Mubarrad and Al-Zajaj said: The pronoun in **they saw it** refers to something unmentioned, and this is explained by His statement, **a cloud**, so the pronoun refers to the clouds: that is, when they saw the clouds as a cloud, so **a cloud** is in the accusative case for repetition, meaning for explanation, and the cloud is called a cloud because it appears across the sky. Al-Jawhari said: The cloud that appears across the

Surat al-Ahqaf 46:24

So when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain." Rather, it is that which you were impatient for - a wind within which is a painful punishment.

horizon, and from this is His statement, **This cloud that brings us rain**. The accusative case of **a cloud** is in the state of state or specification, **facing their valleys** meaning heading towards their valleys. The commentators said: The rain had been withheld from Aad for days, so God sent a black cloud towards them, and it came out upon them from their valley called Al-Mu'tab. When they saw it approaching their valleys, they were filled with good tidings, and **they said, 'This is a cloud bringing us rain,'** meaning there was no rain in it. His statement, **facing their valleys**, is an attribute of a cloud because its addition is verbal, not semantic, so it is correct to describe an indefinite noun with it, and thus **bring us rain**. When they said that, Hud answered them, saying, **Rather, it is what you hastened**, meaning of the punishment when they said, **Then bring us what you promise us**. His statement, **a wind**, is a substitute for *what*, or the predicate of a deleted subject, and the phrase, **in which is a painful punishment**, is an attribute of a wind, and the wind with which they were punished arose from that cloud that they saw.

Tafsir al-Baghawi

24. **So when they saw it**, meaning the punishment they were promised, **as a cloud**, a cloud that appears in one part of the sky and then covers the sky, **facing their valleys**, a black cloud came out upon them from a valley of theirs called Al-Mughith, and the rain had been withheld from them. When they saw it, they were filled with good tidings, **They said, 'This is a cloud bringing us rain,'** God Almighty says: **Rather, it is that for which you were hastening, a wind within which is a painful punishment**, so the wind carried the tent and the woman traveling with it until they looked like locusts.

Tafsir al-Baidawi

24- **So when they saw it as a cloud** a cloud that appeared on the horizon of the sky. **facing their valleys** heading towards their valleys, and the addition in it is verbal, and likewise in His statement: **They said, 'This is a cloud bringing us rain'** meaning it brings us rain. **Rather, it is** meaning Hud, peace be upon him, said, **Rather, it is what you were hastening** of the punishment. And it was read, **Rather, it is a wind** it is a wind, and it is permissible for it to be a substitute for what **in it is a painful punishment** its description, and likewise in His statement:

Surat al-Ahqaf 46:25

It destroys everything by the command of its Lord, so that nothing is seen except their dwellings. Thus do We recompense the criminal people.

Tafsir al-Jalalayn

25 - *Tadmur* destroyed *everything* it passed over by the command of its Lord by His will, meaning everything He wanted to destroy with it, so it destroyed their men, women, children, and wealth by causing it to fly between the sky and the earth and tear it apart, and only Hud and those who believed with him remained (so that nothing could be seen except their dwellings. Thus) as We rewarded them **We reward the criminal people** other than them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **It destroys everything by the command of its Lord**: God Almighty says: It destroys everything and throws some of it upon others, destroying it, as Jarir said:

And you will have been like the people of Thamud when they roared their backs and destroyed them completely.

What he means by his saying: He destroyed them: He threw some of them on top of others, dead and dying.

What he meant by his saying, **It destroys everything by the command of its Lord**, is what it was sent to destroy, because it did not destroy Hud and those who believed in him.

Abu Kuraib told us: Talq told us, on the authority of Zaidah, on the authority of Al-A' mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: God did not send upon the Aad people a wind except the size of this ring of mine, so he took off his ring.

His saying, **So they woke up and nothing could be seen except their dwellings**, means: So the people of Hud woke up and were destroyed and nothing could be seen in their country except the dwellings in which they used to live.

The reciters differed in their reading of the statement, **So at night nothing is seen except their dwellings**. The majority of the reciters of Medina and Basra read it as: **You will not see except their dwellings** with the *ta* in the accusative case, meaning: So at night you, O Muhammad, will not see except their dwellings. The majority of the reciters of Kufa read it as: **You will not see except their dwellings** with the *ya* in *yarea* and the *dwellings* in the nominative case, meaning: what was described before that nothing is seen in their country except their dwellings. Al-Hasan Al-Basri narrated: **You will not see** with the *ta* in the accusative case. And whichever of the two readings mentioned from the

people of Medina and Kufa did that reader read, he is correct, which is the reading with the raising of the dwellings if his saying *yaru* is read with the *ya*' and its damma, and with the accusative of the dwellings if his saying *yaru* is read with the *ta*' and its fatha. As for that which was related from al-Hasan, it is ugly in Arabic even if it is permissible. It is only ugly because the Arabs mention the verbs that come before *illa*, even if the nouns that come after it are female nouns. So you say: **Ma qama illa akhtika no one stood up except your sister, Ma ja'ani illa jarikat no one came to me except your slave girl**, and they hardly ever say: **Ma ja'ani illa jarikat no one came to me except your slave girl**, and that is because the deletion before *illa* **no one**, or one thing, and something mentions the Arabs, even if they mean the feminine, so you say: **If one of them comes to you, honor him**, and they do not say: **If she comes to you**. Al-Farra' allowed it out of compulsion, and it is mentioned that al-Mufaddal recited to him:

And your fire, you have never seen a fire like it. You know that Ma'ad is the most generous.

So he made the verb feminine because it refers to fire. He said: The best way to say is: Nothing like it has been seen.

And His statement, **Thus do We recompense the criminal people**, God Almighty says: Just as We recompensed the 'Ad people for their disbelief in God with punishment in this world, and destroyed them with Our torment, thus do We recompense the disbelieving people among Our creation, when they persisted in their transgression and rebelled against their Lord.

Tafsir al-Qurtubi

It is the one about which God Almighty said: **It destroyed everything by the command of its Lord**, meaning everything it passed through of the men of Ad and their wealth. Ibn Abbas said: Meaning everything it was sent to. Destruction means destruction, as well as devastation. It was read **it destroys everything** from the root word **dammaru damman**, it is said: he destroyed it with destruction and devastation and it was destroyed upon it with the same meaning, and **dammar yadmur damur** means he entered without permission. In the hadith: **Whoever asks permission before his eyes has destroyed**, with the *mim* pronounced with a lightened *mim*, and Tadmur is a city in the Levant, and a Tadmurian jerboa is a small, short person. **By the command of her Lord** with the permission of her Lord. In Bukhari, "On the authority of Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, she said: I never saw the Messenger of God, may God bless him and grant him peace, laughing so much that I could see his uvula. He would only smile." She said: **And whenever he saw a cloud or a wind, it would be evident on his face**. She said: **O Messenger of God, when people see a cloud, they rejoice, hoping that it will rain, but when you see it, I see dislike on your face**. He said: **O Aisha, what assures me that there will be no torment in it? Some people were tormented by a wind, but some people saw a storm and said, 'This is a cloud that will bring us rain.'** Narrated by Muslim and al-Tirmidhi, who said: A

Surat al-Ahqaf 46:25

It destroys everything by the command of its Lord, so that nothing is seen except their dwellings.
Thus do We recompense the criminal people.

good hadith. In Sahih Muslim, on the authority of Ibn Abbas, "On the authority of the Prophet, may God bless him and grant him peace, that he said: 'I was aided by the north wind, and I destroyed the 'Ad people by the south wind.'" Al-Mawardi mentioned that the one who said: **This is a cloud that will bring us rain** was from the people of 'Ad: Bakr ibn Mu'awiyah. When he saw the clouds, he said: **I see a cloudy sky that will not leave anyone from 'Ad**. 'Amr ibn Maymun mentioned that it was..." Ibn Ishaq said: Hud and those who were with him from the believers secluded themselves in a pen, nothing of it affected him or those with him except what softened the tops of their garments, and the souls enjoyed it, and it would pass by those of Ad in the desert between the sky and the earth and crush them with stones until they perished. Al-Kalbi narrated that their poet said about that:

Then Hud invoked against them a curse, and they became listless.

A wind blew upon them, leaving Ad in a state of extinction.

She spent seven nights without leaving a single stick on earth.

And Hud lived among his people for one hundred and fifty years after them. **So they became such that nothing could be seen except their dwellings**. Asim and Hamza read **nothing could be seen except their dwellings** with a ya', not the subject. Hammad bin Salamah narrated the same on the authority of Ibn Kathir, except that he read **you see** with a ta'. This was narrated on the authority of Abu Bakr on the authority of Asim.

The rest **you see** with an open taa, **their dwellings** in the accusative, meaning you do not see, O Muhammad, except their dwellings. Al-Mahdawi said: And whoever reads with a taa without the agent being named, then according to the apparent word it is the feminine dwellings, and it is rare and is only used in poetry. Abu Hatim said: This is not correct in the language unless it is omitted, as you say in speech, **Do you not see the women except Zainab?** And it is not permissible to say, **Do you not see except Zainab?** And Sibawayh said: Its meaning is you do not see their persons except their dwellings. Abu Ubaid and Abu Hatim chose the reading of Asim and Hamza. Al-Kisa'i said: Its meaning is nothing is seen except their dwellings, so it is based on the meaning, as you say, **No one stood up except Hind**, and the meaning is, **No one stood up except Hind**. Al-Farra' said: The people are not seen because they were under the sand, and their dwellings are only seen because they are standing. **Thus do We recompense the criminal people**. That is, with this punishment We punish the polytheists.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet, peace

and blessings be upon him, in his denial of those who lied among his al-Nas 114: **And mention the brother of Aad**, that is, Hud, peace be upon him. God the Almighty sent him to the first Aad who lived in Al-Ahqaf, the plural of Haqf, which is a sand mountain, as Ibn Zayd said. Ikrimah said: Al-Ahqaf is a mountain and a cave. Ali ibn Abi Talib, may God be pleased with him, said: Al-Ahqaf is a valley in Hadhramaut called Barhut, in which the souls of the unbelievers are received. Qatada said: It was mentioned to us that Aad were a tribe in Yemen, people of sand overlooking the sea in a land called Ash-Shihr. Ibn Majah said: Chapter: If someone supplicates, he should start with himself. Al-Husayn ibn Ali al-Khalal narrated to us, my father narrated to us, Zayd ibn al-Habbab narrated to us, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on us and on the brother of 'Aad**. And God Almighty's statement, **And there had already been warners before him and behind him**, means that God Almighty sent messengers and warners to those around their country in the villages, as God Almighty says, **So We made it an example to those before it and to those after it**, and as God Almighty says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud, * When there came to them messengers from before them and behind them, that you should not worship except God. '" **Indeed, I fear for you the punishment of a tremendous Day**, meaning that Hud said that to them, and his people answered him, saying, **Have you come to us to turn us away from our gods? That is, to turn us away from our gods, Then bring us what you promise us, if you should be of the truthful**. They hastened the punishment and chastisement of God, ruling out its occurrence, as God Almighty said, **Those who do not believe in it hasten it**. "He said, 'Knowledge is only with God.'" That is, God knows best about you. If you deserve to hasten the punishment, then He will do that to you. As for me, it is my business to convey to you what I was sent with. **But I see that you are a people who are ignorant**. That is, you do not reason or understand.

God the Almighty said: {But when they saw it as a cloud approaching their valleys} meaning, when they saw the torment approaching them, they believed that it was a rain-bearing cloud, so they rejoiced and were glad about it, although they were destitute and in need of rain. God the Almighty said: {Rather, it is that which you were hastening upon - a wind within which is a painful punishment} meaning, it is the punishment for which you said, **Bring us what you promise us, if you should be of the truthful**. {It destroys} meaning, it ravages {everything} of their land that was destined for destruction. {By the command of its Lord} meaning, by God's permission for it to do so, as He the Almighty said: {It leaves nothing it comes upon but makes it like chaff} meaning, like a rotten thing. For this reason, God the Almighty said: {So they became such that nothing could be seen except their dwellings} meaning, they had all perished, and nothing remained of them.

{Thus do We recompense the criminal people} meaning, this is Our judgment regarding those who denied Our messengers and disobeyed Our command. A hadith was narrated about their story, and it is a very strange and unique hadith. Imam Ahmad said: Zaid bin Al-Hubab narrated to us, Abu Al-Mundhir Salam bin Sulaiman Al-Nahwi narrated to us, he said: Asim bin Abi Al-Najoud narrated to us, on the authority of Abi Wa'il, on the authority of Al-Harith Al-Bakri, he said: I went out to complain to the Messenger of God (peace and blessings of God be upon him) about Al-Ala' bin Al-Hadrami. I passed by Ar-Rabdah, and there was an old woman from Banu Tamim who was stranded there. She said to me: O servant of God, I have a need from the Messenger of God (peace and blessings of God be upon him), will you deliver it to him? So I carried her and went to Madinah. There was the mosque crowded with its people, a black banner was waving, and Bilal **may God be pleased with him** was holding his sword in front of the Messenger of God (peace and blessings of God be upon him). I said: What is the matter with the people? They said: He wants to send Amr bin Al-Aas **may God be pleased with him** as a commander. So I sat down and he entered his house, or he said his tent, and I asked permission to enter and he gave me permission. So I entered and greeted him. The Messenger of God (peace and blessings of God be upon him) said: **Was there anything between you and Tamim?** I said: Yes, and we had the upper hand over them. I passed by an old woman from Banu Tamim who was isolated. She asked me to carry her to you, and here she was at the door. So he gave her permission and she entered. I said: O Messenger of God, if you see that you should put a barrier between us and Tamim, then make it Ad-Dahna. The old woman became angry and said: O Messenger of God, where will your needy be forced to go? He said: I said, the likes of me, as the first one said, are goats that carry their death. I carried this one and I do not feel that she was an opponent to me. I seek refuge in God and His Messenger from being like the delegate of Ad. He said: And what is the delegate of Ad? He is more knowledgeable about Hadith than him, but he finds it enjoyable. I said: The tribe of 'Aad suffered a drought, so they sent a delegation called Qil. They passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him were two girls called Al-Jaradatayn. When the month had passed, he went out to the mountains of Mahrah and said: O God, You know that I have not come to a sick person to treat him, nor to a captive to benefit him. O God, give 'Aad water as You used to give them water. Black clouds passed by him, and a voice was called from one of them, *Choose*. He pointed to one of the black clouds, and a voice was called from it, "Take it, black ashes. Leave no one of 'Aad alone." When I heard that a wind was sent against them, except for the amount that runs through this ring of mine, until they perished, Abu Wa'il said: He spoke the truth. When a man or a woman sent a delegation, they would say: **Do not be like the delegation of 'Aad**. Narrated by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah, as mentioned above in Surat Al-A'raf.

Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr told us that Abu An-Nadr told him on the authority of Sulayman bin Yasar on the authority of

Aisha **may God be pleased with her** that she said: I never saw the Messenger of God (blessings and peace of God be upon him) laughing so much that I could see his uvula. He was only smiling. She said: When the Messenger of God (blessings and peace of God be upon him) saw a cloud or a wind, you could see it in his face. She said: O Messenger of God, when people see a cloud, they rejoice in the hope that it will rain, and when I see you, I can see dislike in your face. The Messenger of God (blessings and peace of God be upon him) said: O Aisha, what assures me that there is no punishment in it? Some people were punished with a wind, and some people saw the punishment and said, **This is a cloud that will bring us rain**. And they both narrated it from the hadith of Ibn Wahb.

Another way Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of al-Miqdam ibn Shuraih, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: Whenever the Messenger of God, may God bless him and grant him peace, saw something emerging in a horizon of the sky, he would leave his work even if he was praying, then he would say: **O God, I seek refuge in You from the evil in it**. If God Almighty removed it, he would praise God Almighty, and if it rained, he would say: **O God, make it a beneficial rain**.

Another chain of transmission Muslim said in his Sahih: Abu Bakr al-Tahir told us, Ibn Wahb told us: I heard Ibn Jurayj telling us on the authority of Ata' ibn Abi Rabah on the authority of Aisha, may God be pleased with her, who said: "When the wind blew, the Messenger of God, may God bless him and grant him peace, would say: 'O God, I ask You for its good and the good within it and the good with which You sent it, and I seek refuge in You from its evil and the evil within it and the evil with which You sent it.' She said: 'And when the sky became cloudy, his color would change, and he would go out and come in, come and go, and go back and forth. When it rained, he would be relieved. Aisha, may God be pleased with her, knew that, so she asked him. The Messenger of God, may God bless him and grant him peace, said: 'Perhaps, O Aisha, it is as the people of 'Aad said: "But when they saw it as a cloud approaching their valleys, they said: 'This is a cloud bringing us rain.'" We have already mentioned the story of the destruction of the people of 'Aad in Surat al-A'raf and Surat Hud, so there is no need to repeat it here. To God be praise and thanks.

Al-Tabarani said: Abdun bin Ahmad told us, Ismail bin Zakariya Al-Kufi told us, Abu Malik bin Muslim Al-Mala'i told us, on the authority of Mujahid and Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Nothing was opened to the 'Ad tribe from the wind except the size of a ring. Then the Bedouins were sent against them to the cities. When the people of the cities saw it, they said, 'This is a cloud bringing us rain, approaching their valleys,' and the people of the desert were among them. So the people of the desert attacked the people of the cities until they perished. He said, 'It rebelled against its treasurers until it came out through the doors.' And God Almighty

It destroys everything by the command of its Lord, so that nothing is seen except their dwellings. Thus do We recompense the criminal people.

knows best."

Fath al-Qadir

24- Destroys everything by the command of its Lord.

This sentence is a second description of the wind: meaning it destroyed everything it passed through from the lives and wealth of the people of Aad. Destruction means annihilation, and so does destruction. It is read *Yadmur* with a fatha over the letter *dāl* and a sukūn over the letter *mīm* and a damma over the letter *mīm* and raising *kullī* as an active participle from **dammāra damanan**. The meaning of **by the command of its Lord** is that it is by His judgment and decree. **So they became such that nothing could be seen except their dwellings** meaning that you, O Muhammad, or anyone who is fit to see, could only see their dwellings after their lives and wealth were gone. The majority of scholars read **La ta'ara** with a fathah over the letter *dāl* as an addressee, and *masakinākim* as a noun. Hamzah and Asim read it with a fathah over the letter *dāl* as a passive participle and raised *masakinākim*. Sibawayh said: Its meaning is that nothing could be seen of their persons except their dwellings. Abu Ubayd and Abu Hatim chose the second reading. Al-Kisa'i and Al-Zajaj said: Its meaning is that nothing is seen except their dwellings, so it is interpreted in this sense, just as you say: **No one said except Hind**, and the meaning is: **No one stood up except Hind**. There is an omission in the speech, and the meaning is: **Then the wind came to them and destroyed them, so nothing was seen except their dwellings**. "Thus do We recompense the criminal people," meaning, like that recompense, We recompense these people. The explanation of this story has already been mentioned in Surat Al-A'raf.

Tafsir al-Baghawi

25. **Destroy everything**, the men of Ad and their wealth passed through, **[by the command of their Lord]**. The first thing they knew that it was a punishment was that they saw what was coming out of their homes of men and livestock being blown away by the wind between the sky and the earth. So they entered their homes and closed their doors, and the wind came and tore their doors apart and they were thrown down. Then God commanded the wind, and it blew the sands upon them, and they were under the sand for seven nights and eight days, groaning. Then God commanded the wind, and it removed the sands from them, and they were carried away, and the sea threw them into it.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi informed us, Abu Nu'aym 'Abd al-Malik ibn al-Hasan al-Asfarayni informed us, Abu 'Awanah Ya'qub ibn Ishaq al-Hafiz informed us, Yunus informed us, Ibn Wahb informed us, 'Amr ibn al-Harith informed us, al-Nadr informed us, on the authority of Sulayman ibn Yasar, on the authority of 'Aishah, that she said: "I never saw the Messenger of God (peace and blessings of God be upon him) laughing so much that I

could see the whiteness of his uvula. Whenever he saw a cloud or a wind, you could tell by it on his face. So I said: 'O Messenger of God, when people see a cloud, they rejoice, hoping that it will rain, but when you see it, you can tell by your face that you are displeased.' He said: 'O 'Aishah, what reassures me that it will not be a punishment? Some people were punished by wind, and some people saw a punishment and said: "This is a cloud bringing us rain" **the verse**.

So nothing could be seen except their dwellings. Asim, Hamza, and Ya'qub read it as *yaree* with a damma on the *ya'*, *masakinumi* with a damma on the noon, meaning: nothing could be seen except their dwellings. The others read it with a *ta'* and a fatha on it, *masakinumi* in the accusative case, meaning you, O Muhammad, could see nothing except their dwellings, because the inhabitants and livestock were destroyed by the wind, and nothing remained except Hud and those who believed with him. **Thus do We recompense the criminal people**.

Tafsir al-Baidawi

25- *Palmyra* destroys. *Everything* of their souls and their conditions. **By the command of its Lord**, for there is no spring of movement or contraction of stillness except by His will. In mentioning the command and the Lord and adding to the wind there are benefits that have been mentioned before repeatedly. It was read that He destroys everything from the root word *ḍammara ḍamān*, if it is destroyed, then the pronoun is omitted, or the *ha'* in **its Lord**, and it is possible that it is a resumption to indicate that every possible thing has a preordained annihilation that is neither advanced nor delayed, and the *ha'* is for everything, for it means things. **So they became such that nothing could be seen except their dwellings**, meaning the wind came upon them and destroyed them, so they became such that if you were to visit their country, nothing could be seen except their dwellings. Asim, Hamza, and al-Kisa'i read **nothing could be seen except their dwellings**, with the dammah *ya'* and raising the dwellings. **Thus do We recompense the criminal people**. It was narrated that when Hud, peace be upon him, felt the wind, he secluded himself with the believers in the enclosure, and the wind came and tilted the Ahqaf towards the disbelievers, and they were under it for seven nights and eight days, then it uncovered them and carried them, throwing them into the sea.

Surat al-Ahqaf 46:26

And We had certainly established them in that in which We have not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them nothing, since they used to deny the signs of God, and that which they used to ridicule encompassed them.

Tafsir al-Jalalayn

26 - **And We established them in that** in which *in* is a negative or redundant **We established you** O people of Mecca **in it** of power and wealth **and gave them hearing** meaning hearing **and sight and hearts** hearts **but their hearing and sight and hearts availed them nothing** meaning nothing of enrichment and *min* is redundant *when* is the object of aghna and ashrahta from the meaning of explanation **they used to deny the signs of God** His clear proofs **and that which they used to ridicule encompassed** descended upon them meaning the torment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the infidels of Quraysh 106: And We have certainly empowered, O people of 'Ad, whom We destroyed for their disbelief, in that which We did not empower you in of this world, and We gave them from it that which We did not give you from them of an abundance of wealth, spacious bodies, and strong physiques.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me, he said: Abu Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And We have certainly empowered them in that in which We have not empowered you**, meaning We have not empowered you.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **And We have empowered them in that in which We have not empowered you**, He informed you that He gave the people what He did not give you.

And His statement, **And We gave them hearing** with which they hear the admonitions of their Lord, and sight with which they see the proofs of God, and hearts with which they understand what is evil and what is good for them. **Their hearing, their sight, and their hearts availed them nothing.** He says: What He gave them of hearing, sight, and hearts did not benefit them at all, because they did not use them for what they were given, and they did not use them in what would save them from God's punishment. Rather, they used them in what would keep them safe from His wrath. **Because they denied the signs of God** He says:

Because they were lying about God's proofs, even though they were His messengers, and they denied their prophethood. **And that which they ridiculed overtook them** He says: What they ridiculed returned to them, and what they were angry with befell them, so they hastened the punishment. This is a warning from God, may He be glorified, to the Quraysh, saying to them: Beware of the punishment that befell the 'Ad for your disbelief in God and your denial of His messengers, and hasten to repent. Before the curse.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly empowered them in that in which We have empowered you.** It was said: **Indeed, We have empowered you in that in which We have empowered you.** This is what Al-Qutbi said:

Al-Akhfash recited:

One hopes for what one does not see and is exposed to the slightest danger

Another said:

As soon as we became cowardly, our fates and the state of others will be destroyed.

It was said: *Ma* means *who*, and *in* means *what*, and the meaning is: **And We have empowered them in that in which We have not empowered you**, Al-Mubarrad said. It was said: **It is a conditional and its answer is an omitted pronoun**, and the meaning is: **And We have empowered them in that in which, if We had empowered you, your transgression would have been greater and your obstinacy more intense**, and the speech was completed, then he began, saying: **And We gave them hearing, sight, and hearts**, meaning hearts with which they understand, **so their hearing, sight, and hearts availed them nothing** from the punishment of God, **because they were denying** disbelieving in the verses of God, and that which they were mocking encompassed them" encompassed them, **that which they were mocking.**

Tafsir Ibn Kathir

God Almighty says: "And We had already established the previous nations in this world with wealth and children, and We gave them from it what We have not given you the like of or anything close to it. And We gave them hearing and sight and hearts, but their hearing and sight and hearts availed them nothing when they denied the signs of God, and that which they used to ridicule encompassed them." That is, the torment and punishment that they used to deny and rule out happening encompassed them. So beware, O you who are being addressed, lest you be like them, lest you be afflicted with the same torment that afflicted them in this world and the hereafter.

God the Almighty says: {And We have certainly destroyed the towns around you} meaning the people of Mecca. God also destroyed the nations that denied the messengers around Mecca, such as Aad, who

Surat al-Ahqaf 46:26

And We had certainly established them in that in which We have not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them nothing, since they used to deny the signs of God, and that which they used to ridicule encompassed them.

were in Al-Ahqaf in Hadramaut near Yemen, and Thamud, whose homes were between them and Ash-Sham, and the same for Saba, who were the people of Yemen, and Madyan, which was on their way and passage to Gaza, and the same for the lake of the people of Lot, who also passed by it. God the Almighty says: {And We have diversified the signs} meaning We explained them and made them clear, {that perhaps they might return. * Then why did not those whom they took as deities other than God aid them} meaning did they aid them when they were in need of them? {Rather, they have gone astray from them} meaning they have departed from them when they were in dire need of them. {And that is their falsehood} meaning their lie, {and what they used to invent} meaning their fabrication in taking them as deities. They failed and lost in their worship of them and their reliance on them, and God knows best.

Fath al-Qadir

25- **And We have empowered them in that in which We have empowered you.** Al-Mubarrad said: *Ma* in his statement **in what** is like *that* and *if* is like *what*. meaning the negative, and its interpretation is: And We have empowered them in that in which We have not empowered you of wealth, long life, and strength of body. It was said that *it* is redundant and its interpretation is: And We have empowered them in that in which We have empowered you. Al-Qatibi said the same, and similar to it is the saying of the poet:

As soon as we applied cheese, but our desires and the state of others

The first is more appropriate because it is more effective in rebuking the disbelievers of Quraysh and their likes. **And We gave them hearing, sight, and hearts** means that they turned away from accepting the argument and remembering, despite what God had given them of senses by which to perceive evidence. That is why He said: **So their hearing, their sight, and their hearts availed them nothing** meaning that what God had given them of that did not benefit them at all, since they did not attain through it the monotheism and the truth of the promise and the threat. We have already discussed the singular form of hearing and the plural form of sight, which makes it unnecessary to repeat it. The *min* in **min shay'a** is redundant, and the meaning is: So nothing availed them nor did it benefit them in any way **since they denied the signs of God** the circumstance is related to *aghna*, and in it is the meaning of justification: that is, because they denied **and that which they mocked encompassed them** meaning that the punishment that they were hastening by way of mockery encompassed them when they said, **Then bring us what you promise us.**

have not empowered you, meaning in that in which We have not empowered you, such as physical strength, long life, and abundant wealth.

Al-Mubarrad said: *What* in his statement **in what** is like *which*, and *if* is like *what*, and its meaning is: And We empowered them in that in which We did not empower them.

And We gave them hearing and sight and hearts, but their hearing and sight and hearts availed them not at all when they denied the signs of God, and that which they used to ridicule encompassed them.

Tafsir al-Baidawi

26- **And We have certainly empowered them in that in which We have empowered you.** "In is a negative, and in is better than what here because it requires repetition in wording, and for this reason its *alif* was changed to a *ha* in whatever", or a conditional omitted answer, and the estimation, and We have certainly empowered them in that which is more complete. Something in which We have empowered you would have been more oppressive, or a connection as in His saying:

One hopes for what one does not see and displays without the slightest trouble.

The first is more apparent and more in accordance with His statement: **They are better furnished** "They were more numerous than them and stronger in strength and influence" **And We gave them hearing and sight and hearts** so that they would recognize those blessings and use them as evidence of their Giver, the Most High, and persevere in thanking Him. **But their hearing and sight and hearts availed them nothing** from enrichment, which is little. **Because they denied the signs of God** is a connection to **so they availed nothing** and it is a circumstance that takes the place of explanation in that the ruling is based on what it is attributed to, and likewise where **that which they used to ridicule encompassed them** of the punishment.

Tafsir al-Baghawi

26. **And We have empowered them in that in which We**

Surat al-Ahqaf 46:27

And We have certainly destroyed the towns around you and presented the signs in detail that perhaps they would return.

Tafsir al-Jalalayn

27 - **And We destroyed the towns around you** meaning their people, such as Thamud, Aad, and the people of Lot **and We repeated the signs** We repeated the clear proofs **that perhaps they would return**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the infidels of Quraysh, warning them of His might and power that He would bring upon them because of their disbelief: **And We have destroyed**, O people, of the towns around your town, such as the Rock of Thamud, the land of Sodom, Ma'rib, and the like. So We warned their people with examples and destroyed their homes, making them desolate on their roofs.

And His saying, **And We explained the signs**, means: We admonished them with various kinds of admonitions, and reminded them with various kinds of remembrance and arguments, and made that clear to them.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And We have explained the signs**, he said, **that they may return**, meaning that they may return from what they were upon, which was disbelief in God and His signs. And in the speech there is something that was omitted, the mention of which was neglected because the speech indicated it, and it is: "But they refused except to remain in their disbelief and persist in their error, so We destroyed them. No helper from Us will aid them." God, the Most High, says: "Why did not those whom We destroyed from the nations before them, their idols and their gods, which they took as a sacrifice to their Lord, by which they claimed to draw near to their Lord, aid Us when Our punishment came to them, and save them from Our punishment, if they interceded for them with their Lord as they claim?" This is an argument from God to His Prophet Muhammad, may God's prayers and peace be upon him, against the polytheists of his people, saying to them: "If your gods that you worship besides God were of any use to you, or of any benefit to God, as you claim that you only worship them to bring you nearer to God, then I would have been sufficient for those who came before you from the nations that I destroyed because of their worship of them, so I would have warded off the punishment from them when it descended, or they would have interceded for them with their Lord. They were in their worship like you, but it harmed them and did not benefit them." God the Almighty says: **Rather, they have gone astray from them**. He says: Rather, their gods that they used to worship have abandoned

them and taken a path other than theirs, because their worshippers were destroyed, and they were stones or copper, so what happened to them did not happen to them. They called upon them, but they did not answer them or help them. That is their going astray from them, and that is their lie. God the Almighty says: These gods that have gone astray from those who used to invent, so they say: They bring us closer to God, they are our intercessors with God. He presented the statement in the form of a verb, and the meaning is the one done to, so it was said: That is their lie, and the meaning in it is: the one who was lied to because the lie is the one who lies, and the gods are the ones who are lied to. Similar examples of that have been explained before. He said: Likewise, His statement: **And they did not invent**.

The reciters differed in their reading of his statement **and that is their slander**, so the majority of the reciters of the regions read it: and that is **their slander** with a kasra on the alif, a sukoon on the fa', and a damma on the kaf, with the meaning that we explained.

Ibn Abbas, may God be pleased with him, narrated in this regard:

Ahmad bin Yusuf told me: Al-Qasim told us: Hisham told us, on the authority of Awf, on the authority of someone who told him, on the authority of Ibn Abbas, that he used to recite it as **and that is their most misguided**, meaning with the alif and the kaf open. He said: **the most misguided of them**. So whoever recites the first recitation, which is followed by the reciters of the regions, then the ha and the meem are in the genitive case. And whoever recites this recitation which we mentioned on the authority of Ibn Abbas, then the ha and the meem are in the accusative case, because the meaning of the speech in this case is: And that is what turned them away from believing in God.

The correct reading in this regard, according to us, is the reading that is followed by the readings of the regions, due to the consensus of the authorities on it.

Tafsir al-Qurtubi

The Almighty says: **And We destroyed the towns around you** meaning the stone of Thamud, the towns of Lot, and similar towns that were adjacent to the land of Hijaz, and their stories were well-known to them, **And We diversified the signs** meaning the arguments, evidence, various types of proofs, and sermons, meaning We explained them to the people of those towns, **that they might return** but they did not return. It was said: meaning We diversified the verses of the Qur'an in promise and threat, stories, and miracles, so that perhaps these polytheists would return.

Tafsir Ibn Kathir

God Almighty says: "And We had already established the previous nations in this world with wealth and children, and We gave them from it what We have not given you the like of or anything close to it. And We

Surat al-Ahqaf 46:27

And We have certainly destroyed the towns around you and presented the signs in detail that perhaps they would return.

gave them hearing and sight and hearts, but their hearing and sight and hearts availed them nothing when they denied the signs of God, and that which they used to ridicule encompassed them.” That is, the torment and punishment that they used to deny and rule out happening encompassed them. So beware, O you who are being addressed, lest you be like them, lest you be afflicted with the same torment that afflicted them in this world and the hereafter.

And We have diversified the signs by repeating them. **Perhaps they will return** from their disbelief.

God the Almighty says: {And We have certainly destroyed the towns around you} meaning the people of Mecca. God also destroyed the nations that denied the messengers around Mecca, such as Aad, who were in Al-Ahqaf in Hadramaut near Yemen, and Thamud, whose homes were between them and Ash-Sham, and the same for Saba, who were the people of Yemen, and Madyan, which was on their way and passage to Gaza, and the same for the lake of the people of Lot, who also passed by it. God the Almighty says: {And We have diversified the signs} meaning We explained them and made them clear, {that perhaps they might return. * Then why did not those whom they took as deities other than God aid them} meaning did they aid them when they were in need of them? {Rather, they have gone astray from them} meaning they have departed from them when they were in dire need of them. {And that is their falsehood} meaning their lie, {and what they used to invent} meaning their fabrication in taking them as deities. They failed and lost in their worship of them and their reliance on them, and God knows best.

Fath al-Qadir

26- **And We destroyed the towns around you** The address is to the people of Mecca, and what is meant by the towns around them are the towns of Thamud, the towns of Lot, and others similar to them that were adjacent to the land of Hijaz, and their stories were well-known to them. **And We diversified the signs that perhaps they would return** That is, We explained the arguments and diversified them so that they would return from their disbelief, but they did not return.

Tafsir al-Baghawi

27. **And We destroyed what was around you**, O people of Mecca, **of towns**, such as the rock of Thamud and the land of Sodom and the like, **and We diversified the signs**, the arguments and clear proofs, **that perhaps they would return**, from their disbelief. But they did not return, so We destroyed them, frightening the polytheists of Mecca.

Tafsir al-Baidawi

27- **And We have certainly destroyed what was around you** O people of Mecca. **Of the towns** such as the towns of Thamud and the towns of the people of Lot.

Surat al-Ahqaf 46:28

Then why did not those whom they took as deities besides God aid them? Rather, they have gone astray from them. That is their falsehood and what they have been inventing.

Tafsir al-Jalalayn

28 - *Why* why did He not **help them** by repelling the punishment from them **those who have taken besides God** that is, other than Him **as an offering** by which they draw near to God *gods* with Him, and they are the idols, and the object of the first *took* is a deleted pronoun referring back to the relative pronoun, that is, they, and the second **as an offering** and *gods* is a substitute for it. **Rather, they have gone astray** they have disappeared **from them** when the punishment descends. **And that** that is, their taking the idols as gods as an offering **is their lie** their lie **and what they used to invent** they lie. And *ma* is a source or a relative pronoun, and the pronoun is deleted, that is, in it.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, "Why then did not those whom they took as deities besides God aid them? Rather, they have gone astray from them. That is their falsehood and what they have been inventing."

Tafsir al-Qurtubi

The Almighty said: **Then why did He not aid them?** *Lawla* means why, that is, why did not their gods, by whom they claimed to draw near to God, aid them so that they might intercede for them when they said: **These are our intercessors with God** (Yunus 10:18), and prevent them from the destruction that befell them? Al-Kisa'i said: The sacrifice is everything by which one draws near to God Almighty, from obedience and ritual sacrifice, and the plural is sacrifices, like monks and monks, and one of the two objects of the verb *takhada* refers back to those who were deleted, and the second is *gods* and *sacrifice* is a state, and it is not correct for *sacrifice* to be a second object, and *gods* to be a substitute for it because the meaning is corrupted, as Al-Zamakhshari said: And it was read *sacrifice* with a damma on the ra', **rather they went astray from them** meaning they perished from them. And it was said: **rather they went astray from them** meaning their gods went astray from him because they were not afflicted with what it was said: **They went astray from them** meaning they abandoned the idols and disavowed them. **And that is their lie** meaning the gods that went astray from them in their lie in their saying that they bring them closer to God. The general reading is *ifkahum* with a kasra on the hamza and a sukoon on the fa', meaning their lie. Al-Ifk is a lie, and so is ifikah, and the plural is afaka'ik, and a man is an afak meaning a liar. Ibn Abbas, Mujahid, and Ibn al-Zubayr

read **and that is afkahum** with a fatha on the hamza, the fa', and the kaf, based on the verb, meaning that saying turned them away from monotheism. Al-afk **with a fatha** is the source of your saying: afkahu ya'fukahu afkan, meaning he turned him away and diverted him from something. Ikrimah read *afkahum* with a shaddah on the fa' for emphasis and emphasis. Abu Hatim said: It means he turned them away from the bliss they were upon. Al-Mahdawi also mentioned on the authority of Ibn Abbas *afkahum* with a long vowel and a kasra on the fa', meaning he turned them away. On the authority of Abdullah Ibn Al-Zubayr, with a difference of opinion, said: *afkahum* with a long vowel, so it is permissible for it to be af'alhum, meaning he led them to slander, and it is permissible for it to be fa'ilhum like khadhihum, and the evidence for the general reading *afkahum* is his statement: **And they were not inventing** meaning they were lying, and it was said: *afkahum* is like *afkahum* slander and slander are like caution and caution, Al-Mahdawi said.

Tafsir Ibn Kathir

God Almighty says: "And We had already established the previous nations in this world with wealth and children, and We gave them from it what We have not given you the like of or anything close to it. And We gave them hearing and sight and hearts, but their hearing and sight and hearts availed them nothing when they denied the signs of God, and that which they used to ridicule encompassed them." That is, the torment and punishment that they used to deny and rule out happening encompassed them. So beware, O you who are being addressed, lest you be like them, lest you be afflicted with the same torment that afflicted them in this world and the hereafter.

God the Almighty says: {And We have certainly destroyed the towns around you} meaning the people of Mecca. God also destroyed the nations that denied the messengers around Mecca, such as Aad, who were in Al-Ahqaf in Hadramaut near Yemen, and Thamud, whose homes were between them and Ash-Sham, and the same for Saba, who were the people of Yemen, and Madyan, which was on their way and passage to Gaza, and the same for the lake of the people of Lot, who also passed by it. God the Almighty says: {And We have diversified the signs} meaning We explained them and made them clear, {that perhaps they might return. * Then why did not those whom they took as deities other than God aid them} meaning did they aid them when they were in need of them? {Rather, they have gone astray from them} meaning they have departed from them when they were in dire need of them. {And that is their falsehood} meaning their lie, {and what they used to invent} meaning their fabrication in taking them as deities. They failed and lost in their worship of them and their reliance on them, and God knows best.

Fath al-Qadir

Then the Almighty mentioned that no one would help them against God's punishment, so He said: 27- **Why did not those whom they took as deities besides God**

Surat al-Ahqaf 46:28

Then why did not those whom they took as deities besides God aid them? Rather, they have gone astray from them. That is their falsehood and what they have been inventing.

help them? That is, why did not their deities, through whom they claimed to draw near to God, help them so that they would intercede for them when they said, **These are our intercessors with God**, and prevent them from the destruction that befell them? Al-Kisa'i said: "Qurban is everything that is done to draw closer to God, such as obedience and ritual sacrifice. The plural is qurābin, like ḥubān and ḥubābin. One of the two objects of 'takhdawu' is a pronoun referring to the relative pronoun, and the second is 'ilāhī,' and 'qurbanan' is a circumstantial verb. It is not correct for 'qurban' to be the second object, and 'ilāhī' to be a substitute for it, because the meaning is corrupted. It was also said that it is correct and the meaning is not corrupted, and Ibn 'Atiyyah, Abu al-Baqa' and Abu Hayyan preferred this view. It was denied that the meaning would be corrupted in this way. "Rather, they went astray from them" means they were absent from their support and were not present when they were needed. It was also said that they perished. It was also said that the pronoun in 'going astray' refers to the disbelievers, meaning they abandoned the idols and disavowed them. The first view is more appropriate. The reference in His statement, **and that** is to the misguidance of their gods. The meaning is that misguidance and loss is the result of their *slander*, which is their taking them as gods and their claim that they bring them closer to God. The majority read *ifkahum* with a kasra on the hamza and a sukoon on the fa', the infinitive of afka ya'fak ifkan: meaning their lie. Ibn Abbas, Ibn al-Zubayr and Mujahid read it with a fatha on the hamza, fa' and kaf as a verb: meaning that saying turned them away from monotheism. Ikrimah read it with a fatha on the hamza and a shaddah on the fa': meaning he made them afkeen. Abu Hatim said: meaning he turned them away from the pleasures they were experiencing. It was narrated from Ibn Abbas that he read it with a long vowel and a kasra on the fa' meaning that he turned them away. **And what they used to invent** is in apposition to ifkahum: meaning and the effect of their invention or the effect of what they used to invent. The meaning is: that is their ifkahum: meaning their lie that they used to say that it would bring them closer to God and intercede for them. **And what they used to invent** means they used to lie that they were gods.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Al-Ahqaf is a mountain in Ash-Sham. Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on his authority regarding his statement: **This is a cloud that will bring us rain**, that he said: It is the clouds. Al-Bukhari, Muslim and others narrated on the authority of Aisha, who said: "I never saw the Messenger of God, may God bless him and grant him peace, smiling or relaxing until I could see his uvula. He would only smile, and whenever he saw a cloud or a wind, you could tell from his face. I said: O Messenger of God, when people see a cloud, they rejoice that it will rain. But when I see it, I can tell from your face that it is disliked. He said: O Aisha, what assures me that it will not be a punishment? Some people were punished by wind, and some people saw the punishment, so they

said: 'This is a cloud that will bring us rain.'" Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah narrated on her authority that she said: "Whenever the wind blew, the Messenger of God (blessings and peace of God be upon him) would say: 'O God, I ask You for its good and the good within it and the good for which You sent it, and I seek refuge in You from its evil and the evil within it and the evil for which You sent it.' Then when I imagined the sky, his color would change, and he would go out and come in, come and go, and when it rained, he would be relieved. I asked him and he said: 'I do not know. Perhaps it is as the people of 'Aad said: "This is a cloud bringing us rain."'" Ibn Abi Al-Dunya narrated in his book Al-Sahab and Abu Al-Shaykh in Al-Azmah on the authority of Ibn Abbas regarding his statement, **So when they saw it as a cloud approaching their valleys**, they said, **It is a cloud with rain in it**. The first thing they knew that it was a punishment was that they saw what was coming out of their men and livestock flying between the sky and the earth like feathers. They entered their homes and closed their doors. Then the wind came and opened their doors and covered them with sand. They were under the sand for seven nights and eight days, groaning. Then God commanded the wind to remove the sand from them and throw them into the sea. So his statement, **So in the morning nothing could be seen except their dwellings**. Abd bin Hamid, Ibn Jarir, and Al-Hakim narrated - and he authenticated it - on the authority of Ibn Abbas, who said, **God did not send upon 'Aad any wind except the size of this ring of mine**. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement, **And We had certainly established them in that in which We had not established you**, meaning, We had not established you. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding the verse, saying: The people of Aad were empowered in the land better than this nation was, and they were stronger, had more wealth, and lived longer.

Tafsir al-Baghawi

28. **Why then**, why then **did not those who took other than God as offerings support them**, meaning idols, they took them as gods by which they draw near to God Almighty, (*offering*): everything by which one draws near to God Almighty, and its plural is (*offerings*), like monks and monks.

Rather, they have gone astray from them, Muqatil said: Rather, the gods have gone astray from them and did not benefit them when the punishment descended upon them. **And that is their lie**, meaning their lie that they used to say would bring them closer to God Almighty and intercede for them. **And what they used to invent**, they used to lie that they were gods.

Tafsir al-Baidawi

28- Why did not those whom they took as deities besides God aid them? Why did their deities, by whom they seek to draw near to God, prevent them from being destroyed? They said, **These are our intercessors with God.** The first two objects of *took* referring to the relative pronoun are omitted, and the second is *sacrifice* and *deities* as a substitute or apposition, or *deities* and *sacrifice* as a state or object of it, as it means drawing near. Qurbanan is read with a damma on the ra'. **Rather, they have gone astray from them.** They were absent from their support, and it was forbidden for them to seek help from them, as it is forbidden to seek help from one who has gone astray. **That is their falsehood.** That taking, the effect of which is to turn them away from the truth. Ifkahum is read with a shaddah for emphasis. *Afkahum* means to make them slanderers, and *afkahum* means their saying *al-ifk* means the one who has the slander. **And they did not invent.**

Surat al-Ahqaf 46:29

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

Surat al-Ahqaf 46:29

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, *Listen*. And when it was concluded, they turned back to their people as warners.

Tafsir al-Jalalayn

29 - And remember **and when We directed** Our hope **to you a company of the jinn** the jinn of Nasibin in Yemen or the jinn of Nineveh and they were seven or nine and the Prophet, may God bless him and grant him peace, was in Batn Nahl praying the dawn prayer with his companions. Narrated by the two sheikhs (listening to the Qur'an. So when they attended it, they said) that is, some of them said to each other *Listen* pay attention to listening to it. **So when it was concluded** he finished reciting it **they turned back** they returned **to their people as warners** frightening their people with the punishment if they did not believe and they were Jews and had submitted.

Tafsir al-Suyuti

Ibn Abi Shaybah narrated on the authority of Ibn Mas'ud, who said that the jinn descended upon the Prophet, may God bless him and grant him peace, while he was reciting the Qur'an in Batn Nakhl. When they heard him, they said, *Listen!* They were nine, one of them being Zub'ah. Then God revealed, **And when We turned to you a company of the jinn**, until His saying, **manifest error**.

Tafsir al-Tabari

God Almighty says, rebuking the infidels of Quraysh for their disbelief in what the jinn believed in: **And when We directed to you, O Muhammad, a group of jinn listening to the Qur'an**. He mentioned that they were directed to the Messenger of God, may God bless them and grant them peace, by the incident of stoning them with meteors.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ziyad, on the authority of Saeed bin Jubair, who said: "The jinn were listening, but when they did not stone, they said: 'What happened in the sky is due to something that happened on Earth.' So they went searching until they saw the Prophet, may God bless him and grant him peace, coming out of the Ukaz market praying the dawn prayer with his companions, so they went to their people."

Muhammad ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Sa'id ibn Jubayr, who said: "When the Prophet, may God bless him and grant him

peace, was sent, the heavens were guarded. Satan said: 'I was only guarded for something that has happened on earth.' So he sent out his troops to the earth, and they found the Prophet, may God bless him and grant him peace, standing praying the dawn prayer with his companions at Nakhlah, and he was reciting. They listened until he finished: 'And they turned back to their people as warners'... until His saying: 'straight'."

Muhammad bin Saad told me, he said: My father told me, on the authority of my uncle, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And when We directed to you a company of the jinn, listening to the Qur'an**... to the end of the verse, he said: "The sky was not guarded during the period between Jesus and Muhammad, peace and blessings be upon him, and they would sit in places to listen. Then when God sent Muhammad, peace and blessings be upon him, the sky was guarded with a strong guard, and the devils were stoned. They denied that and said: 'We do not know whether evil is intended for those on earth or whether their Lord intends for them a right course.' Iblis said: 'An event has occurred on earth,' and the jinn gathered around him. He said: 'Disperse on earth and inform me of this report that has occurred in heaven.' The first dispatch was a group from the people of Nasibin, who were the nobles and leaders of the jinn. So he sent them to Tihamah, and they pushed on until they reached the valley, the valley of Nakhal, and they found the Prophet of God, peace and blessings be upon him, praying the dawn prayer in the valley of Nakhal, and they listened. When they heard him reciting the Qur'an, they said: 'Listen.'" The Prophet of God, may God bless him and grant him peace, did not know that they had listened to him reciting the Qur'an. When he had finished, they turned back to their people as warners.

The people of interpretation differed regarding the number of people about whom God said, **And when We directed to you a group of the jinn**, some of them said: They were seven people.

Who said that?

Abu Kurayb told us: Abdul Hamid told us: Al-Nadr ibn Arabi told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And when We directed to you a company of the jinn, listening to the Qur'an**... the verse. He said: They were seven men from the people of Nasibin, and the Messenger of God, may God bless him and grant him peace, made them messengers to their people.

Others said: Rather, there were nine people.

Who said that?

Ibn Bashir told us, he said: Abu Ahmad told us, Sufyan said, on the authority of Asim, on the authority of Zur, **And when We turned to you a company of the jinn**, he said: They were nine people, among them was a whirlwind.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Asim, on the authority of Zur ibn Hubaysh, he said: "The revelation was sent down to the Prophet, may God bless him and grant him peace, while he was in Batn Nakhal, and when they attended him, he said: There were nine of them, one of them was Zuba'ah."

His saying, **When they attended him**, means: When these people from the jinn whom God had sent to His Messenger, the Prophet of God, may God bless him and grant him peace, attended.

Scholars differed about the manner in which they were present with the Messenger of God, may God bless him and grant him peace. Some of them said: They were present with the Messenger of God, may God bless him and grant him peace, to learn about the matter that had occurred before him, what had occurred in the heavens, and the Messenger of God, may God bless him and grant him peace, was in their place, as we mentioned from Ibn Abbas before.

And as Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us on the authority of Al-Hasan regarding his statement, **And when We directed to you a company of the jinn**, he said: The Messenger of God, may God bless him and grant him peace, did not notice them until they came, and God Almighty revealed to him about them, and informed him about them.

Others said: Rather, the Prophet of God, may God bless him and grant him peace, ordered that the Qur'an be recited to them, and that they gathered for him after God had warned them and ordered him to recite the Qur'an to them.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **And when We directed to you a company of the jinn, listening to the Qur'an**, he said: "It was mentioned to us that they were directed to him from Nineveh. He said: The Prophet of God, may God bless him and grant him peace, said: 'I have been commanded to recite the Qur'an to the jinn, so which of you will follow me?' So they lowered their heads. Then he asked them to follow him, and they lowered their heads. Then he asked a third to follow him, and they lowered their heads. A man said: 'You are indeed a man of action,' so 'Abdullah ibn Mas'ud followed him. Then the Messenger of God, may God bless him and grant him peace, entered a valley called the Valley of al-Hujun. The Prophet of God, may God bless him and grant him peace, drew a line over 'Abdullah to make him stand firm. So I began to fall and I saw things like eagles walking in their tambourines, and I heard a great noise until I feared for the Prophet of God, may God bless him and grant him peace. Then he recited the Qur'an. When the Prophet of God returned, I said: 'O Prophet of God, what is the noise that you heard?' He said: 'They gathered around me regarding a slain person who had been among them, and justice was passed between them.' And he mentioned to us..." When Ibn Masoud came to Kufa, he saw some old men from the Zutt tribe, and they were frightened by him. He said: **Among these are some foreigners**. He said: "I have

never seen anyone from the jinn who resembled the Prophet, may God bless him and grant him peace, more closely than these."

Ibn Abd al-A'la narrated: Ibn Thawr narrated from Muammar from Qatada, "That the Prophet of God, may God bless him and grant him peace, went and Ibn Mas'ud went one night and called the jinn. The Prophet, may God bless him and grant him peace, drew a line over Ibn Mas'ud and said to him: Do not leave it. Then the Prophet, may God bless him and grant him peace, went to the jinn and recited the Qur'an to them. Then he returned to Ibn Mas'ud and said: Did you see anything? He said: I heard a great deal of noise. He said: The jinn argued about a person who had been killed among them, and it was decided between them justly. They asked him for provisions, and he said: Every bone of yours is a vein, and every dung of yours is green. They said: O Messenger of God, God detests them to us. So the Prophet, may God bless him and grant him peace, forbade one of them from using one of them for **istinja cleaning oneself after relieving oneself**. When Ibn Mas'ud came to Kufa, he saw the Zutt, who were tall, black people, and they frightened him. He said: Come out. It was said to him: These are the Zutt people. How similar they are to the men who were sent to the Prophet, may God bless him and grant him peace."

He said: Ibn Thawr narrated to us, on the authority of Muammar, on the authority of Yahya ibn Katheer, on the authority of Abdullah ibn Amr ibn Ghailan al-Thaqafi, that he said to Ibn Mas'ud: "I was told that you were with the Messenger of God, may God bless him and grant him peace, on the night of the delegation of the jinn." He said: Yes. He said: **How was it?** Then he mentioned the entire hadith. He mentioned that the Prophet, may God bless him and grant him peace, drew a line over him and said: **Do not leave it**. Then he mentioned that something like black smoke covered the Messenger of God, may God bless him and grant him peace, and he was frightened three times, until it was close to dawn. The Messenger of God, may God bless him and grant him peace, came to me and said: **Did you sleep?** I said: "No, by God, and I thought many times to seek help from the people until I heard you hitting them with your staff, saying: 'Sit down.'" He said: **If I went out, I would not be safe from some of them snatching you away**. Then he said: **Did you see anything?** He said: **Yes, I saw black men with white hairs in their hair**. He said: "Those were the jinn of Nasibin. They asked me for provisions—and provisions are provisions—so I gave them every broken bone, dung, or excrement. I said: 'O Messenger of God, what good is that?' About them? He said: They will not find a bone but they will find its flesh on it on the day it was eaten, nor a dung but they will find its seeds in it on the day it was eaten. So let none of you clean himself when he comes out of the toilet with a bone, dung, or dung."

Muhammad ibn Abdullah ibn Abdul-Hakam told me: Abu Zur'ah Wahb ibn Rashid told us: Yunus said: Shihab said: Abu Uthman ibn Shabah Al-Khuza'i, who was from the people of Ash-Sham, told me that Ibn Mas'ud said: "The Messenger of God, may God bless him and grant him peace, said to his companions while he was in Mecca: 'Whoever among you would like to

Surat al-Ahqaf 46:29

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

attend the meeting of the jinn tonight, let him do so.' No one from among them attended except me. So we set off until we were at the top of Mecca. He drew a line for me with his foot, then ordered me to sit in it. Then he set off until he stood up and began to recite the Qur'an. A great black cloud came between him and me and prevented me from hearing his voice. Then they began to disperse like pieces of clouds, going away, until only a group of them remained. The Messenger of God, may God bless him and grant him peace, finished at dawn and went to relieve himself. Then he came to me and said: 'What happened to the group?' I said: 'They are them, O Messenger of God.' He took a bone, dung, or a skull and gave it to them as provisions, then he forbade anyone from using perfume or dung."

Ahmad ibn Abd al-Rahman ibn Wahb told me: My uncle Abdullah ibn Wahb told us: Sayunis told me, on the authority of Ibn Shihab, on the authority of Abu Uthman ibn Shabah al-Khuza'i, who was from the people of Ash-Sham, that Abdullah ibn Mas'ud said: The Messenger of God, may God bless him and grant him peace, said: "He mentioned something similar, except that he said: So he gave them an inheritance or a bone as provisions, and he did not mention the skull."

Ahmad bin Abdul Rahman bin Wahb told me, he said: He told me, he said: Yunus told me, on the authority of Al-Zuhri, on the authority of Ubaidullah bin Abdullah, that Ibn Masoud said: I heard the Messenger of God, may God bless him and grant him peace, say: **I spent the night reciting to the jinn a quarter of Surat Al-Hujun.**

They differed about the place where the Messenger of God, may God bless him and grant him peace, recited the Qur'an to them. Abdullah bin Masoud said that he recited it to them at Al-Hujun, and we have forgotten the narration from us about that.

Others said: He read to them in Nakhal. We mentioned some of those who said that, and we criticized those we did not mention.

Abu Kuraib narrated to us: Khallad narrated to us on the authority of Zuhair bin Muawiyah on the authority of Jabir al-Ja'fi on the authority of Ikrimah on the authority of Ibn Abbas: "The group of people who came to the Messenger of God, may God bless him and grant him peace, from the jinn of Nasibin came to him while he was in Nakhalah."

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Nujayh, on the authority of Mujahid: **And when We directed to you a company of the jinn.** He said: **He met them at a palm tree that night.**

And His saying, **So when they were present at it, they said, 'Listen,'** God Almighty says: So when they were present at the Qur'an, and the Messenger of God, may God bless him and grant him peace, was reciting,

some of them said to one another, **Listen, so that we may listen to the Qur'an.**

As Ibn Bashir told us, he said: Yahya told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur, **So when they attended to him, they said, 'Be quiet.'** They said, *Shh.*

He said: Abu Ahmad told us, he said: Sufyan told us on the authority of Asim on the authority of Zur bin Habish, similarly.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **So when they attended him, they said, 'Listen.'** The people knew that they would not understand until they listened.

And his saying, **When it was finished,** means: When the Messenger of God, may God bless him and grant him peace, finished reading and reciting the Qur'an.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, **So when it was concluded** meaning: When he finished the prayer, **they turned back to their people as warners.** And His statement, **they turned back to their people as warners** means: They turned back as warners of God's punishment for disbelief in Him.

It was reported on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, made them messengers to their people.

Abu Kurayb narrated to us, saying: Abdul Hamid Al-Hammani narrated to us, saying: An-Nadr narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas. This statement contradicts the statement that was narrated from him, that he said: The Prophet of God, peace and blessings be upon him, did not know that they listened to him while he was reciting the Quran, because it is impossible that he would send them to others except after he knew where they were, unless it is said: He did not know where they were while they were listening to the Quran, and then after they had returned to their people, so he sent them as messengers to their people at that time, and that is not the report that was narrated.

Tafsir al-Qurtubi

The Almighty says: **And when We directed to you a company of the jinn** This is a rebuke to the polytheists of Quraysh, meaning that the jinn heard the Qur'an and believed in it and knew that it was from God, but you turned away and persisted in disbelief. The meaning of **We directed** is We directed you and sent you, and that is because they were turned away from eavesdropping from the sky by shooting stars, as will

be mentioned later. They were not turned away from it after Jesus except when the Prophet (peace and blessings of God be upon him) was sent. The commentators Ibn Abbas, Saeed bin Jubayr, Mujahid and others said: When Abu Talib died, the Prophet (peace and blessings of God be upon him) went out alone to Taif seeking support from Thaqeef. He headed towards Abd al-Yalil, Mas'ud and Habib, who were brothers, Banu Amr bin 'Umair, and with them was a woman from Quraysh from Banu Jumah. He called them to faith and asked them to support him against his people. One of them said: He would tear off the cloths of the Ka'bah if God sent you! Another said: God did not find anyone to send but you! The third said: By God, I will never speak to you again. If God has sent you as you are, then you are too dangerous for me to respond to you. If you are lying, then it is not appropriate for me to speak to you. Then they incited their fools and slaves against him, cursing him and laughing at him, until the people gathered around him and forced him to take refuge in the wall of Utba and Shaiba, the sons of Rabi'ah. He said to the Jumhaiyah: What have we encountered at the hands of your in-laws? Then he said: O God, I complain to You about my weakness, the paucity of my resources, and my insignificance among people. O Most Merciful of the merciful, You are the Lord of the weak and You are my Lord. To whom will You entrust me? To a slave who treats me harshly, or to an enemy to whom You have given authority over me! If You are not angry with me, then I do not care, but Your well-being is more spacious for me. I seek refuge in the light of Your face from Your anger descending upon me, or Your wrath befalling me. You are to be blamed until You are satisfied, and there is no power or strength except with You. So the two sons of Rabi'ah took pity on him and said to their Christian servant called Addas, **Take a bunch of grapes and put them on this plate, then put them in front of this man.** When he put them in front of the Messenger of God (peace and blessings of God be upon him), the Prophet (peace and blessings of God be upon him) said, **In the name of God**, and then he ate. Addas looked at his face and said, **By God, these are not the words that the people of this town say!** The Prophet (peace and blessings of God be upon him) said, **From which country are you, Addas, and what is your religion?** He said, **I am a Christian from Nineveh.** The Prophet (peace and blessings of God be upon him) said to him, **Are you from the town of the righteous man Yunus ibn Matta?** He said, **And how do you know who Yunus ibn Matta was?** He said, **That was my brother; he was a prophet, and I am a prophet.** Then Addas knelt down until he kissed the head, hands, and feet of the Prophet (peace and blessings of God be upon him). The two sons of Rabi'ah said to him, **Why did you do that?!** He said: O my master, there is nothing on earth better than this. Tell me of something that only a prophet would know. Then the Prophet, may God bless him and grant him peace, departed when he had despaired of any good for Thaqeef, until he was in Batn Nakhil. He got up at night to pray, and a group of jinn from Nasibin passed by him. The reason for that was that the jinn used to eavesdrop. When the sky was guarded and meteors were thrown, Satan said: What you have seen in the sky is something that happened on earth. So he sent his squadrons to find out. Satan said: What happened in the sky is

something that happened on earth. So he sent his squadrons to find out the report. The first of them were the riders of Nasibin, who were the nobles of the jinn, to Tihamah. When they reached Batn Nakhil, they heard the Prophet, may God bless him and grant him peace, praying the dawn prayer in Batn Nakhil and reciting the Qur'an. They listened to him and said: Be silent. A group said: Rather, the Prophet, may God bless him and grant him peace, was ordered to warn the jinn and call them to God Almighty and recite the Qur'an to them. So God Almighty sent to him a group of jinn from Nineveh and gathered them for him. The Prophet said: The Prophet (peace and blessings be upon him) said: **I want to recite the Qur'an to the jinn tonight, so which of you will follow me?** They lowered their heads. Then he said it a second time and they lowered their heads. Then he said it a third time and they lowered their heads. Ibn Mas'ud said: **I will, O Messenger of God.** Ibn Mas'ud said: **And no one was with him except me.** So we set off until we were at the top of Mecca. The Prophet (peace and blessings be upon him) entered a valley called the Valley of Al-Hujun. He drew a line for me and ordered me to sit in it and said: **Do not leave it until I return to you.** Then he set off and recited the Qur'an. I began to see things like eagles soaring and walking in their wings, and I heard a noise and a murmuring until I feared for the Prophet (peace and blessings be upon him). Many black lions covered him and came between me and him until I could not hear his voice. Then they began to scatter like pieces of clouds, going away. The Prophet (peace and blessings be upon him) finished at dawn and said: **Have you slept?** I said: "No, by God. I thought many times of seeking help from the people until I heard you hitting them with your staff, saying: "Sit." He said: **If you went out, I would not be safe from being snatched by one of them.** Then he said: **Did you see anything?** I said: Yes, O Messenger of God, I saw black men wearing white clothes. He said: Those are the jinn of Nasibin who asked me for provisions and food, so I gave them every loose bone, dung and excrement. They said: O Messenger of God, people find it disgusting to us. So the Messenger of God (peace and blessings of God be upon him) forbade using bones and dung for istinja' **cleaning oneself after cleansing oneself** and I said: O Prophet of God, what good will that do them? He said: They do not find a bone without finding meat on it on the day it was eaten, and they do not find dung without finding a living creature in it on the day it was eaten. I said: O Messenger of God, I heard a great uproar. He said: The jinn argued among themselves about a murdered person, so they brought a dispute, and I judged between them justly. Then the Prophet (peace and blessings of God be upon him) defecate and then came to me and said: Do you have water? I said: O Prophet of God, I have with me a vessel containing some date wine. I poured it over his hands and performed ablution. He said: Good dates and pure water. A similar meaning was narrated by Muammar from Qatadah and Shu'bah also from Ibn Mas'ud. There is no mention of date wine in the hadith of Muammar. It was narrated on the authority of Abu Uthman Al-Nahdi that Ibn Masoud saw a group of Zutt and said: Who are these? He said: These are the Zutt. He said: I have only seen their likeness to the jinn on the night of the jinn, so they were incited, following one

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

another. Ad-Daraqutni narrated on the authority of Abdullah bin Lahī'ah, who told me that Qais bin Al-Hajjaj told me on the authority of Hanash on the authority of Ibn Abbas on the authority of Ibn Masoud that the Prophet (peace and blessings of God be upon him) performed ablution with wine on the night of the jinn, so he performed ablution with it and said: It is a pure drink. Ibn Lahī'ah does not need it. And with this chain of transmission on the authority of Ibn Masoud: that he went out with the Prophet (peace and blessings of God be upon him) on the night of the jinn, so the Messenger of God (peace and blessings of God be upon him) said to him: Do you have any water with you, O Ibn Masoud? He said: I have wine in a jug. The Messenger of God (peace and blessings of God be upon him) said: Pour some of it over me. He performed ablution and said: It is a drink and purification. This is narrated by Ibn Lahī'ah alone and his hadith is weak. Ad-Daraqutni said: It was said that Ibn Mas'ud did not witness the Night of the Jinn with the Prophet (peace and blessings of God be upon him). Abu Muhammad ibn Sa'id narrated to us, Abu al-Ash'ath narrated to us, Bishr ibn al-Fadl narrated to us, Dawud ibn Abi Hind narrated to us, on the authority of 'Amir, on the authority of 'Alqamah ibn Qays, who said: I said to 'Abdullah ibn Mas'ud: Did any of you witness the Messenger of God (peace and blessings of God be upon him) on the night when a caller from the jinn came to him? He said: No. Ad-Daraqutni said: This is a sound chain of transmission and there is no disagreement about the trustworthiness of its narrator. 'Amr ibn Murrah said: I said to Abu 'Ubaid: Was 'Abdullah ibn Mas'ud present on the Night of the Jinn? He said: No. Ibn Abbas said: The jinn were seven men from the jinn of Nasibin, and the Prophet, may God bless him and grant him peace, made them messengers to their people. Zur ibn Hubaysh said: They were nine, one of them was Zuba'ah. Qatadah said: They were from the people of Nineveh. Mujahid said: From the people of Harran. Ikrimah said: From the island of Mosul. It was also said: They were seven, three from the people of Najran and four from the people of Nasibin. Ibn Abi al-Dunya narrated that the Prophet, may God bless him and grant him peace, said in this hadith, and he mentioned Nasibin in it, saying: It was raised to me until I saw it, so I asked God to increase its rain, make its trees flourish, and make its river abundant. Al-Suhayli said: It is said that they were seven, and they were Jews who converted to Islam, and that is why they said: It was sent down after Moses. It was said that their names were: Shasir, Masir, Manshi, Mashi, and Al-Ahqab. Ibn Duraid mentioned these five, and among them was Amr ibn Jabir. Ibn Salam mentioned it on the authority of Abu Ishaq al-Subai'i on the authority of his sheikhs on the authority of Ibn Mas'ud that he was with a group of the companions of the Prophet, may God bless him and grant him peace, walking. Then a hurricane was raised for them, then a bigger hurricane came, and behold, a snake was killed. One of us took his cloak, tore it, shrouded the snake in part and buried it. When night fell, two women asked, **Which of you buried Amr ibn**

Jabir? We said, **We do not know who Amr ibn Jabir was!** They said, "If you were seeking reward, then you have found it. The wicked jinn fought with the believers, and Amr was killed!" He was the snake you saw, and he was one of the people who listened to the Qur'an from Muhammad (peace and blessings of God be upon him), then they returned to their people as warners. Ibn Salam mentioned in another narration that the one who shrouded him was Safwan ibn al-Mu'attal.

I said: Al-Tha'labi mentioned this report in a similar manner, saying: Thabit bin Qataba said: Some people came to Ibn Mas'ud and said: We were on a journey and saw a snake writhing in its blood, so one of us took it and hid it. Then some people came and said: Which of you buried Amr? We said: And who is Amr? They said: The snake that you buried in such and such a place. As for him, he was one of the people who heard the Qur'an from the Prophet, may God bless him and grant him peace, and there was a fight between two tribes of jinn, Muslims and unbelievers, and he was killed. In this report, Ibn Mas'ud was not traveling nor was he present at the burial, and God knows best. Ibn Abi Al-Dunya mentioned on the authority of a man from the Tabi'in whom he named: A snake entered his tent, panting with thirst, so he gave it water to drink, then it died, so he buried it. Then someone came at night and greeted him and thanked him, and he said that the snake was killed by a man from the jinn of Nasibin named Zawba'ah. Al-Suhayli said: We have been informed about the virtues of 'Umar ibn 'Abd Al-'Aziz, may God be pleased with him, from what Abu Bakr ibn Tahir Al-Ashbili narrated to us, that 'Umar ibn 'Abd Al-'Aziz was walking in a desert land, and if he saw a dead snake, he shrouded it with the remainder of his cloak and buried it. Then someone said: O Sarq, I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say: You will die in a desert land, and a righteous man will suffice you. He said: Who are you, may God have mercy on you? He said: A man from the jinn who listened to the Qur'an from the Messenger of God, may God bless him and grant him peace, and none of them remained except me and Siraq, and Siraq is dead. Aisha, may God be pleased with her, was killed by a snake that she saw in her room listening and Aisha reading. She was brought to me in a dream and it was said to her: You have killed a believing man from the jinn who came to the Messenger of God, may God bless him and grant him peace. She said: If he had been a believer, he would not have entered the sanctuary of the Messenger of God, may God bless him and grant him peace. She was told: He did not enter upon you except while you were veiled, and he only came to listen to the remembrance. Aisha was startled and bought slaves and freed them. Al-Suhayli said: We have mentioned the names of these jinn that we had in our possession. If there were seven, then Al-Ahqab among them is a description of one of them, and it is not a proper name. The names that we mentioned earlier are eight, and God knows best.

I said: Al-Hafiz Ibn Asakir mentioned in his history: Hamah bin Al-Haim bin Laqis bin Iblis. It was said that he was a believer among the jinn and one of those who met the Prophet, may God bless him and grant him peace, and taught him Surah **When the Inevitable Comes** [Surah al-Waqi'ah 56: Surah Al-Baqarah, verse two hundred], *Al-Mursalat* and **Amma Yatas'aloona** [Surah Al-Naba': Surah Al-Baqarah, verse two hundred], **When the Sun is Wrapped Up** and *Al-Hamd* and *Al-Mu'awwidhatayn*. He mentioned that he was present at the killing of Abel and participated in his blood when he was a boy of one year, and that he met Noah and repented at his hands, and Hud and Salih and Jacob and Joseph and Elias and Moses bin Imran and Jesus bin Maryam, peace be upon them. Al-Mawardi mentioned their names, Mujahid, saying: Hasi and Masi and Mansha and Shasir and Masir and Al-Ard and Anyan and Al-Ahqam. Abu Amr Uthman bin Ahmad, known as Ibn Al-Sammak, mentioned them. He said: Muhammad bin Al-Baraa told us. He said: Al-Zubayr bin Bakkar told us. He said: Hamza bin Utbah bin Abi Lahab was called a jinn. Nasibin who came to the Messenger of God, may God bless him and grant him peace, and he says: Hasi, Masi, Shasir, Masir, Al-Afkhar, Al-Ard, and Aniyal.

God the Almighty said: **So when they attended it** meaning they attended the Prophet, may God bless him and grant him peace. This is a type of speech. It was also said: When they attended the Qur'an and listened to it, **they said, 'Listen'** meaning some of them said to each other, 'Be quiet to listen to the Qur'an.' Ibn Mas'ud said, they came down to the Prophet, may God bless him and grant him peace, while he was reciting the Qur'an in Batn Nakhil. When they heard him, **they said, 'Listen'** they said, *Shh*. They were seven, one of them was Zuba'ah. So God the Almighty revealed: "And when We directed to you a company of the jinn, listening to the Qur'an. When they attended it, they said, 'Listen'" until His saying, **in clear error**. It was also said: *Listen* to hear the words of the Messenger of God, may God bless him and grant him peace, and the meaning is close. **So when it was decreed** Lahi ibn Humayd and Khubayb ibn 'Abdullah ibn al-Zubayr read **So when it was decreed** with a fat-ha on the qaf and the dad, meaning the Prophet, may God bless him and grant him peace, before the prayer. This is because they went out when the sky was guarded against eavesdropping to find out what had necessitated that? They came to Wadi Nakhil while the Prophet (peace and blessings of God be upon him) was reciting the dawn prayer. They were seven, and they heard him and went back to their people as warners. The Prophet (peace and blessings of God be upon him) did not know about them. Rather, the Prophet (peace and blessings of God be upon him) was commanded to warn the jinn and recite the Qur'an to them. So God sent a group of jinn to him so that they would listen to him and warn their people. When he recited the Qur'an to them and finished, they went back at his command, intending to target those of their people from the jinn behind them, warning them against disobeying the Qur'an and warning them of the punishment of God if they did not believe. This indicates that they believed in the Prophet (peace and blessings of God be upon him) and that he sent them. This is indicated by their saying, **O our people, respond to the caller of God and**

believe in him. Had it not been for that, they would not have warned their people. It was previously reported from Ibn Abbas that the Prophet (peace and blessings of God be upon him) made them messengers to their people. Based on this, the Night of the Jinn is two nights. This meaning has been fully presented. In Sahih Muslim, there is evidence of this, as will be explained in **Say, 'It has been revealed to me.'** (al-Jinn 72:2) Verse two hundred], and in Sahih Muslim, on the authority of Ma'n, he said: I heard my father say: I asked Masruq, who informed the Prophet, may God bless him and grant him peace, about the jinn on the night they listened to the Qur'an? He said: Your father, meaning Ibn Mas'ud, told me that a tree informed him about them.

Tafsir Ibn Kathir

Imam Ahmad said: Sufyan told us, Amr told us, I heard Ikrimah from Az-Zubayr, **And when We directed to you a company of the jinn, listening to the Qur'an**. He said: In Nakhil, and the Messenger of God, may God bless him and grant him peace, was praying the last 'Isha' prayer. **They were almost covered over him like felt, one over the other**. Ahmad is the only one to narrate it. It will come from the narration of Ibn Jarir from Ikrimah, from Ibn Abbas, that they were seven from the jinn of Nasibin. Imam Ahmad said: Affan told us, Abu Awana told us *H* and the famous Imam, the hafiz Abu Bakr al-Bayhaqi said in his book, **Dala'il al-Nubuwwah**: Abu al-Hasan Ali bin Ahmad Abdun told us, Ahmad bin Ubayd al-Saffar told us, Ismail al-Qadi told us, Musaddad told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, did not recite to the jinn nor did he see them. The Messenger of God, may God bless him and grant him peace, set out with a group of his companions, intending to go to the market of Ukaz, and the devils had been prevented from receiving report from heaven, and meteors had been sent upon them. The devils returned to their people and said, **What is wrong with you?** They said, **We have been prevented from receiving report from heaven**. So they set out, striking the east and west of the earth, seeking what had prevented them from receiving report from heaven.

Then those people who had headed towards Tihamah turned to the Messenger of God, may God bless him and grant him peace, while he was in Nakhalah, heading for the market of Ukaz, and he was leading his companions in the dawn prayer. When they heard the Qur'an, they listened to it and said: **This, by God, is what has come between you and the report from heaven**. So when they returned to their people, they said: "Indeed, we have heard an amazing Qur'an. It guides to the right path, so we have believed in it, and we will never associate with our Lord anyone." And God revealed to His Prophet, may God bless him and grant him peace, "Say: It has been revealed to me that a group of jinn listened." And what was revealed to him was the words of the jinn. Al-Bukhari narrated it from Musaddad in a similar manner, and Muslim narrated it

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

from Shaiban bin Farukh from Abu 'Awanah with it, and al-Tirmidhi and al-Nasa'i narrated it in the interpretation from the hadith of Abu 'Awanah. Imam Ahmad also said: Abu Ahmad told us, Isra'il told us from Abu Ishaq from Sa'id bin Jubayr from Ibn 'Abbas, may God be pleased with them both, who said: The jinn would listen to the revelation, and they would hear a word and add ten to it, so what they heard would be true and what they added would be false. The stars were not thrown before that, so when the Messenger of God, may God bless him and grant him peace, was sent, no one of them would come to his seat except that he was thrown by a meteor that burned whatever it hit, so they complained about that to Satan, and he said: This is nothing but something that has happened, so he sent out his soldiers and there they found the Prophet, may God bless him and grant him peace, praying between two palm trees, so they came to him and told him, and he said: This is the story that happened on earth, and Al-Tirmidhi and Al-Nasa'i narrated it in their two books of interpretation from their Sunan from the hadith of Israel with it, and Al-Tirmidhi said: It is good and authentic, and thus Ayoub narrated it on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, may God be pleased with them both, and likewise Al-Awfi narrated it on the authority of Ibn Abbas, may God be pleased with them both, also with a similar chain of transmission in full, and thus Al-Hasan Al-Basri said that he, may God bless him and grant him peace, did not know about their matter until God, the Most High, revealed to him the report of them, and Muhammad bin Ishaq mentioned on the authority of Yazid bin Ruman on the authority of Muhammad bin Ka'b Al-Qurazi the story of the Prophet's, may God bless him and grant him peace, departure to Taif and his supplication to God, the Almighty, and their refusal to him, so he mentioned the story in full and included that beautiful supplication: **O God, to You I complain of my weakness and lack of strength.** My trick and my humiliation among people, O Most Merciful of the merciful, You are the Most Merciful of the merciful, and You are the Lord of the weak, and You are my Lord. To whom will You entrust me? To an enemy who oppresses me, or to a close friend to whom You have given authority over my affairs? If You are not angry with me, then I do not care, but Your well-being is more spacious for me. I seek refuge in the light of Your face by which the darkness is illuminated and by which the affairs of this world and the hereafter are put right, lest Your anger descend upon me or Your wrath befall me. To You is the reproach until You are satisfied, and there is no power or strength except with You.

He said: When he left them, he spent the night in Nakhalah, reciting from the Qur'an that night, and the jinn of Nasibin listened to him. This is correct, but his statement that the jinn listened that night is questionable, because the jinn listened at the beginning of the revelation, as indicated by the aforementioned hadith of Ibn Abbas, may God be pleased with them both. And his departure, may God bless him and grant him peace, to Taif was after the

death of his uncle, and that was one or two years before the Hijrah, as stated by Ibn Ishaq and others, and God knows best. Abu Bakr bin Abi Shaybah said: Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: They descended upon the Prophet, may God bless him and grant him peace, while he was reciting the Qur'an in Batn al-Nakhal. "And when they attended it, they said, 'Listen.'" He said, 'Shh!' And they were nine, and one of them was Zuba'ah. So God Almighty revealed: "And when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, 'Listen.'" And when it was concluded, they turned back to their people as warners." This, along with the first narration of Ibn Abbas, may God be pleased with them both, requires that the Messenger of God, may God bless him and grant him peace, He did not feel their presence this time, but they listened to his recitation and then returned to their people. Then after that, they came to him in groups, one group after another and one group after another, as will come in the report of its place and the traces of what we will mention, God willing, and in Him we trust.

As for what was narrated by Al-Bukhari and Muslim together on the authority of Abu Qudamah Ubayd God ibn Saeed Al-Sarkhasi, on the authority of Abu Usamah Hammad ibn Usamah, on the authority of Misa'ar ibn Kadam, on the authority of Ma'n ibn Abd Al-Rahman, who said: I heard my father say: I asked Masruq, "Who informed the Prophet (peace and blessings of God be upon him) on the night when they listened to the Qur'an?" He said: **Your father, meaning Ibn Mas'ud may God be pleased with him, told me that a tree informed him of them.** It is possible that this was the first time and that it is an affirmation that precedes the denial of Ibn Abbas **may God be pleased with them both**. It is possible that it was the first time, but he did not notice them while they were listening until the tree informed him of them, that is, it informed him of their gathering. And God knows best. It is possible that this was on some of the later occasions, and God knows best.

Al-Hafiz Al-Bayhaqi said: What Ibn Abbas, may God be pleased with him, narrated was the first time the jinn heard the recitation of the Messenger of God, may God bless him and grant him peace, and they knew his condition. At that time, he did not recite to them nor did he see them. Then after that, a caller from the jinn came to him and he recited the Qur'an to them and called them to God Almighty, as narrated by Abdullah Ibn Masoud, may God be pleased with him.

Imam Ahmad said: Ismail bin Ibrahim told us, Dawud told us, on the authority of Al-Sha'bi and Ibn Abi Za'idah, Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah, who said: I said to Abdullah bin Mas'ud, may God be pleased with him: Did any of you accompany the Messenger of God, may God bless him and grant him peace, on the Night

of the Jinn? He said: None of us accompanied him, but we missed him one night in Mecca, so we said: Was he assassinated? Brought to life? What did he do? He said: So we spent the worst night that a people had spent. When it was the break of dawn - or he said - in the early hours of the morning, we saw him coming from the direction of Hira. We said: O Messenger of God, and they mentioned to him what they had been through. He said: **A caller of the jinn came to me, so I went to them and recited to them.** He said: So he went and showed us their traces and the traces of their fires. Al-Sha'bi said: They asked him for provisions. Aamer said: They asked him in Mecca and they were from the jinn of the peninsula. He said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement is fodder for your animals.** He said: **Do not use them for cleaning yourself, for they are the provisions of your brothers from the jinn.** Muslim narrated it in this way in his Sahih on the authority of Ali ibn Hujr on the authority of Ismail ibn Ulayyah with a similar wording.

Muslim also said: Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud - who is Ibn Abi Hind - told us on the authority of Amir, who said: I asked Alqamah: Was Ibn Mas'ud **may God be pleased with him** present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? Alqamah said: I asked Ibn Mas'ud **may God be pleased with him** and said: Was any of you present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: No, but we were with the Messenger of God (peace and blessings of God be upon him) one night and we missed him. We looked for him in the valleys and ravines, and it was said: Was he taken captive? Was he assassinated? He said: So we spent the worst night ever spent by any people. When morning came, he came from the direction of Hira. He said: We said: O Messenger of God, we missed you and looked for you but did not find you. We spent the worst night ever spent by any people. He said: **A caller of the jinn came to me, so I went with them and recited the Qur'an to them.** He said: So he set out with us and showed us their traces and the traces of their fires. They asked him for provisions, and he said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement will be fodder for your animals.** The Messenger of God, may God bless him and grant him peace, said: **Do not use them for cleaning yourself, for they are the food of your brothers.**

Another chain of transmission On the authority of Ibn Masoud, may God be pleased with him. Abu Jaafar bin Jarir said: Ahmad bin Abd al-Rahman told me, my uncle told me, Yunus told me, on the authority of al-Zuhri, on the authority of Ubayd God bin Abdullah, who said: Abdullah bin Masoud, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **I spent the night reciting to the jinn while standing in al-Hujun.**

Another chain of transmission states that he was with him on the night of the jinn. Ibn Jarir, may God have mercy on him, said: Ahmad ibn Abd al-Rahman ibn Wahb told me, my uncle Abdullah ibn Wahb told us,

Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Uthman ibn Sunnah al-Khuza'i, who was from the people of Ash-Sham, who said: Abdullah ibn Mas'ud, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said to his companions while he was in Mecca: **Whoever among you would like to be present during the affair of the jinn tonight, let him do so.** None of them were present except me. He said: So we set off until we were at the top of Mecca. He drew a line for me with his foot, then ordered me to sit in it. Then he set off until he stood up and began to recite the Qur'an, but a great many black clouds covered him and stood between me and him until I could not hear his voice. Then they began to disperse like pieces of clouds, going away until only a group of them remained. The Messenger of God, may God bless him and grant him peace, finished and gave them bones and dung, then he forbade anyone from using dung or bones to perfume themselves. Ibn Jarir narrated it on the authority of Muhammad ibn Abdullah ibn Abd al-Hakam, on the authority of Abu Zur'ah Wahb ibn Rashid, on the authority of Yunus ibn Yazid al-Ayli, with this chain of transmission.

Al-Bayhaqi narrated it in Al-Dala'il from the hadith of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Yunus, on his authority. Ishaq bin Rahawayh narrated it from Jarir, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, and he mentioned something similar to what was mentioned above. Al-Hafiz Abu Na'im narrated it from the path of Musa bin Ubaidah, on the authority of Sa'id bin Al-Harith, on the authority of Abu Al-Mu'alla, on the authority of Ibn Mas'ud, may God be pleased with him, and he also mentioned something similar to it.

Another chain of transmission Abu Naim said: Abu Malik told us, Abdullah bin Ahmad bin Hanbal told us, my father told me, he said: Affan and Ikrimah told us, they said: Mu'tamir told us, he said: My father told me, Abu Tamima told me, on the authority of Amr, and perhaps al-Bakali said, Amr told him, on the authority of Abdullah bin Mas'ud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, followed me, so we set out until we came to such and such a place, and he drew a line for me and said: **Stay in the back of this place and do not leave it, for if you leave it, you will perish.** So he mentioned the hadith in full, and it contains great strangeness.

Another chain of transmission Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Abdullah ibn Amr ibn Ghailan ath-Thaqafi, that he said to Ibn Mas'ud **may God be pleased with him**: I was told that you were with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. He said: Yes. He said: How was it? Then he mentioned the hadith and mentioned that the Prophet (blessings and peace of God be upon him) drew a line over him and said: **Do not leave it.** Then he mentioned something like a black cloud that overwhelmed the Messenger of God (blessings and peace of God be

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

upon him), and he was frightened three times until it was close to dawn. The Prophet (blessings and peace of God be upon him) came to me and said: **Are you asleep?** I said: "No, by God. I thought many times of calling for help from the people until I heard you hitting them with your staff, saying: "Sit down." Then he (blessings and peace of God be upon him) said: **If you went out, I would not be safe from some of them snatching you away.** Then he (blessings and peace of God be upon him) said: **Did you see anything?** I said: Yes, I saw black men with white hair, wearing white clothes. The Prophet (peace and blessings of God be upon him) said: "Those were jinn from Nasibin who asked me for provisions - and provisions are provisions - so I gave them provisions with every loose bone, dung or excrement. I said: O Messenger of God, what will that do for them? The Messenger of God (peace and blessings of God be upon him) said: They will not find a bone without finding its flesh on it on the day it was eaten, nor dung without finding its seeds in it on the day it was eaten. So let none of you clean himself when he comes out of the toilet with a bone, dung or excrement."

Another way Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abd Al-Rahman Al-Sammali and Abu Nasr bin Qatada told us, he said: Abu Muhammad bin Yahya bin Mansour Al-Qadi told us, Abu Abdullah Muhammad bin Ibrahim Al-Bushanji told us, Ruh bin Salah told us, Musa bin Ali bin Rabah told us, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent me as a follower and said: **A group of fifteen jinn, sons of brothers and cousins, will come to me tonight so that I may recite the Qur'an to them.** So I went with him to the place he wanted, and he drew a line for me and made me sit there and said to me: **Do not leave this place.** So I spent the night there until the Messenger of God, may God bless him and grant him peace, came to me with magic in his hand, a broken bone, dung, and a birthmark, and he said: **If you go to the toilet, do not clean yourself with anything of these.** He said: When morning came, I said: "I will know where the Messenger of God, may God bless him and grant him peace, was." So I went and saw a place where sixty camels would kneel.

Another chain of transmission Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Abbas Al-Asamm informed us, Al-Abbas bin Muhammad Al-Duri informed us, Uthman bin Omar informed us, on the authority of Al-Shammar bin Al-Rayyan, on the authority of Abu Al-Jawza', on the authority of Abdullah bin Masoud, may God be pleased with him, who said: I set out with the Messenger of God, may God bless him and grant him peace, on the night of the jinn until we reached Al-Hujun. He drew a line for me, then he advanced towards them, and they crowded around him. A chief of theirs, called Wardan, said: I will make them leave you. He said: No one will protect me from God.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, Sufyan ibn Abi Fazarah al-Absi told us, Abu Zayd, the freed slave of Amr ibn Harith, told us, on the authority of Ibn Mas'ud, may God be pleased with him, who said: When the night of the jinn came, the Prophet, may God bless him and grant him peace, said to me: **Do you have water with you?** I said: **I do not have water with me, but I have a jug of wine with me.** So the Prophet, may God bless him and grant him peace, said: **A good date and pure water.** Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah on the authority of Zayd.

Another chain of transmission Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Qais ibn al-Hajaj, on the authority of Hanash al-San'ani, on the authority of Ibn Abbas, on the authority of Abdullah ibn Mas'ud, may God be pleased with them, who said: He was with the Messenger of God, may God bless him and grant him peace, on the night of the jinn. The Messenger of God, may God bless him and grant him peace, said: **O Abdullah, do you have water with you?** He said: **I have wine in a water skin.** The Messenger of God, may God bless him and grant him peace, said: **Pour it over me.** So he performed ablution. The Prophet, may God bless him and grant him peace, said: **O Abdullah, a drink and purification.** Ahmad is the only one to narrate it from this chain of transmission. Ad-Daraqutni included it from another chain of transmission on the authority of Ibn Mas'ud, may God be pleased with him.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, my father told me, on the authority of Mina', on the authority of Abdullah **may God be pleased with him**, who said: I was with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. When he had finished, he sighed, so I said: What is the matter with you? He said: **My death has been reported to me, O Ibn Mas'ud.** This is how I saw it in the Musnad in an abbreviated form. Al-Hafiz Abu Nu'aym narrated it in his book, Evidences of Prophethood, and he said: Sulayman ibn Ahmad ibn Ayyub told us, Ishaq ibn Ibrahim told us, and Abu Bakr ibn Malik told us, Abdullah ibn Ahmad ibn Hanbal told us, my father told us, Abd al-Razzaq told us, on the authority of his father, on the authority of Mina', on the authority of Ibn Mas'ud, who said: The Messenger of God (blessings and peace of God be upon him) said: **My death has been reported to me, O Ibn Mas'ud. I said: Appoint a successor.** He said: *Who?* I said: **Abu Bakr.** He was silent, then a while passed, then he sighed, so I said: **What is the matter with you, O Messenger of God?** He said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: *Umar.* He was silent for a while, then he passed away. Then he took a deep breath, so I said, **What is the matter with you?** He said, **My death has been reported to me. I said, Then appoint a successor.** The Prophet (peace and blessings be upon him) said, *Who?* I said, **Ali ibn Abi Talib may God be pleased with him.** He, may God bless him and grant him peace, said: **By Him**

in Whose Hand is my soul, if they obey him, they will all enter Paradise, all of them. This is a very strange hadith and it is more likely that it has not been preserved. Assuming its authenticity, it appears that this was after their arrival to him in Medina, as we will mention, God willing. At that time, at the end of the matter, when Mecca was conquered and the people and the jinn also entered the religion of God in multitudes, the Surah "When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance" was revealed. This is the Surah in which his noble soul was announced to him, as Ibn Abbas, may God be pleased with them both, stated, and Omar bin Al-Khattab, may God be pleased with him, agreed with him on it. A hadith has been reported about that, which we will mention, God willing, when interpreting it. And God knows best. Abu Nu'aym also narrated it on the authority of Al-Tabari, on the authority of Muhammad bin Abdullah Al-Hadrami, on the authority of Ali bin Al-Husayn bin Abi Burdah, on the authority of Yahya bin Sa'id Al-Aslami, on the authority of Harb bin Subaih, on the authority of Sa'id bin Salamah, on the authority of Abu Murrâh Al-San'ani, on the authority of Abu Abdullah Al-Jadali on the authority of Ibn Masoud, may God be pleased with him, mentioned it and mentioned the story of the succession. This is a strange chain of transmission and a wondrous context.

Another chain of transmission Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Abu Rafi', on the authority of Ibn Mas'ud, that the Messenger of God, may God bless him and grant him peace, drew a line around him, and one of them was like the blackness of a palm tree, and he said: **Do not move from your place, and teach them the Book of God.** When he saw the pasture, he said: **They are like these.** The Prophet, may God bless him and grant him peace, said: **Do you have water with you?** I said: *No.* He said: **Do you have wine with you?** I said: *Yes.* So he performed ablution with it.

Another chain of transmission Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Aabaan told us, on the authority of Ikrimah, regarding the words of God Almighty: **And when We directed to you a company of the jinn,** he said: They were twelve thousand who came from the island of Mosul. The Prophet, may God bless him and grant him peace, said to Ibn Masoud, may God be pleased with him: **Give me time until I come to you,** and he drew a line over it and said: **Do not move until I come to you.** When Ibn Masoud, may God be pleased with him, feared them, he was about to leave, but he remembered the words of the Messenger of God, may God bless him and grant him peace, and he did not move. The Prophet, may God bless him and grant him peace, said to him: **If you had left, we would not have met until the Day of Resurrection.**

Another chain of transmission also transmitted: Sa'id bin Abi 'Aruba said on the authority of Qatada, regarding the words of God Almighty: **And when We directed to you a company of the jinn, listening to the Qur'an,** he said: It was mentioned to us that they were

directed to him from Nineveh and that the Prophet of God, may God bless him and grant him peace, said: **I have been commanded to recite to the jinn, so which of you will follow me?** So they lowered their gaze, then he asked them to follow him, and they lowered their gaze, then he asked them to follow him a third time. A man said: O Messenger of God, that is the one with a scar, so Ibn Mas'ud, may God be pleased with him, the brother of Hudhayl, followed him. He said: So the Prophet, may God bless him and grant him peace, entered a valley called the Valley of al-Hujun and drew a line over it, and he drew a line over Ibn Mas'ud, may God be pleased with him, to confirm it. He said: So I began to tremble and I saw things like eagles walking in their tambourines, and I heard a loud noise until I feared for the Prophet of God, may God bless him and grant him peace. Then he recited the Qur'an, and when the Messenger of God, may God bless him and grant him peace, returned, I said: O Messenger of God, what was the noise that I heard? The Prophet, may God bless him and grant him peace, said: **They disputed over a murdered person, and a judgment was passed between them in truth.** Narrated by Ibn Jarir and Ibn Abi Hatim.

All these methods indicate that the Prophet, may God bless him and grant him peace, went to the jinn intentionally, recited the Qur'an to them, called them to God Almighty, and God Almighty prescribed for them through his tongue what they needed at that time. It may be possible that the first time they heard him recite the Qur'an, he did not notice them, as Ibn Abbas, may God be pleased with him, said. Then after that, they came to him, as narrated by Ibn Mas'ud **may God be pleased with him.** As for Ibn Mas'ud **may God be pleased with him,** he was not with the Messenger of God (blessings and peace of God be upon him) when he addressed the jinn and called upon them. Rather, he was far away from him, and no one went out with the Prophet (blessings and peace of God be upon him) except him. Despite this, he did not witness the speech. This is the method of Al-Bayhaqi. It may be possible that the first time he went out to them, neither Ibn Mas'ud **may God be pleased with him** nor anyone else was with him, as is apparent in the context of the first narration on the authority of Imam Ahmad, which is in Muslim. Then after that, he went out with him another night, and God knows best, as Ibn Abi Hatim narrated in his interpretation of **Say, 'It has been revealed to me'** from the hadith of Ibn Jurayj, who said: 'Abd Al-'Aziz ibn 'Umar said: As for the jinn whom they met at Nakhlah, they were the jinn of Nineveh, and as for the jinn whom they met in Mecca, they were the jinn of Nasibin. Al-Bayhaqi interpreted it as meaning that he said, "We spent the worst night that a people spent, other than Ibn Mas'ud **may God be pleased with him** who did not know about his (blessings and peace of God be upon him) going out to the jinn." This is a remote possibility, and God knows best.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Amr Muhammad bin Abdullah Al-Adeeb told us, Abu Bakr Al-Isma'ili told us, Al-Hasan bin Sufyan told us, Suwaid bin Saeed told us, Amr bin Yahya told us, on the authority of his grandfather Saeed bin Amr, who said: Abu Hurairah, may God be pleased with him, used to follow the Messenger of God, may God bless him and grant him peace, with a vessel for his ablution and for

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

his needs. One day he caught up with him and said, **Who is this?** He said, **I am Abu Hurairah.** He (peace and blessings of God be upon him) said: **Bring me stones to clean myself with, but do not bring me bones or dung.** So I brought him stones in my garment and placed them beside him. When he had finished and stood up, I followed him and said: **O Messenger of God, what is the matter with bones and dung?** He (peace and blessings of God be upon him) said: **A delegation of the jinn of Nasibin came to me and asked me for provisions, so I supplicated to God for them that they would not pass by a bone or dung without finding it to be food.** Narrated by Al-Bukhari in his Sahih on the authority of Musa ibn Isma'il on the authority of Amr ibn Yahya with a similar chain of transmission. This indicates what was mentioned above, that they came to him after that, and we will mention, God willing, what indicates the repetition of that.

Ibn Abbas narrated other narrations than what was narrated from him at first, from a new chain of transmission. Ibn Jarir said: Abu Kurayb narrated to us, Abdul Hamid Al-Hammani narrated to us, Al-Nadr bin Arabi narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men from the people of Nasibin, and the Messenger of God, may God bless him and grant him peace, appointed them as messengers to their people. This indicates that he narrated both stories. Ibn Abi Hatim said: Ali bin Al-Hussein narrated to us, Suwaid bin Abdul Aziz narrated to us, a man whom he named, on the authority of Ibn Jurayj, on the authority of Mujahid: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men, three from the people of Harran and four from the people of Nasibin, and their names were Huyy, Hasi, Mansa, Sasir, Nasir, Al-Ardubian, and Al-Ahtam. Abu Hamza Al-Thamali mentioned that this clan of jinn was called Banu Al-Shisaan, and they were the most numerous and noblest of the jinn, and they were the majority of Satan's soldiers.

Sufyan al-Thawri said, on the authority of Asim, on the authority of Dhirr, on the authority of Ibn Mas'ud, may God be pleased with him, that they were nine, one of them was Zuba'ah. They came to him from the base of a palm tree. It was mentioned earlier that they were fifteen, and in a narration that they were on sixty camels. It was mentioned earlier that the name of their master was Wardan, and it was said that they were three hundred. It was mentioned earlier on the authority of 'Ikrimah that they were twelve thousand. Perhaps this difference is evidence of the repetition of their delegation to him, may God bless him and grant him peace. What indicates that is what al-Bukhari said in his Sahih: Yahya ibn Sulayman told us, Ibn Wahb told me, 'Umar told me, he is Ibn Muhammad, he said: Salim told him, on the authority of 'Abdullah ibn 'Umar ibn al-Khattab, may God be pleased with them both, he said: I never heard 'Umar, may God be pleased

with him, say anything, **I think it is like this**, except that it was as he thought. While 'Umar ibn al-Khattab, may God be pleased with him, was sitting, a handsome man passed by him and he said: **My assumption was wrong, or This man is following his religion in the pre-Islamic period**, or "He was their soothsayer. Bring me the man." So he was summoned, and he said that to him. He said: **I have never seen a Muslim man like today.** He said: **I urge you to do nothing but tell me.** He said: **I was...** Their priest in the pre-Islamic period said: How strange is what your jinn brought you? He said: While I was in the market one day, she came to me and I knew she was frightened, and she said:

Have you not seen the jinn and their despair and hopelessness after their defeat?

And its pursuit of the camels and their saddles

Umar **may God be pleased with him** said: He spoke the truth while I was sleeping beside their gods when a man came with a calf and slaughtered it. A caller cried out over it in a voice I had never heard a louder than his, saying: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. The people jumped up and I said: I will not leave until I know what is behind this. Then he called: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. I got up and it was not long before it was said: This is a prophet. This is the context of Bukhari. Al-Bayhaqi narrated it from the hadith of Ibn Wahb in a similar manner. Then he said: The apparent meaning of this narration suggests that Umar **may God be pleased with him** himself heard the caller crying out from the slaughtered calf. This is also clear in a weak narration from Umar **may God be pleased with him**. All the other narrations indicate that this soothsayer is the one who reported that he saw and heard it. And God knows best. What Al-Bayhaqi said is the correct one and this man is Sawad ibn Qarib. I have mentioned this in detail in the biography of Umar **may God be pleased with him**, so whoever wants it can take it from there. Praise and gratitude be to God.

Al-Bayhaqi said: The hadith of Sawad bin Qarib, and it is likely that this is the soothsayer whose name was not mentioned in the authentic hadith, Abu al-Qasim al-Hasan bin Muhammad bin Habib al-Mufassir told us from the original hearing, Abu Abdullah Muhammad bin Abdullah al-Asbahani told us, reading to him, Abu Ja'far Ahmad bin Musa al-Himar al-Kufi told us in Kufa, Ziyad bin Yazid bin Badawayh told us, Abu Bakr al-Qasri told us, Muhammad bin al-Nawwas al-Kufi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of al-Bara' **may God be pleased with him**, who said: While 'Umar bin al-Khattab **may God be pleased with him** was delivering a sermon to the people on the pulpit of the Messenger of God (blessings and peace of God be upon him), he said: O people, is Sawad bin Qarib among you? He said: No one answered him that year. Then the following year came, he said: O people, is Sawad bin Qarib among you? I said: O Commander of the Faithful, and who is Sawad bin Qarib? He said:

Omar, may God be pleased with him, said to him: The beginning of Sawad bin Qarib's conversion to Islam was something amazing. He said: While we were like that, Sawad bin Qarib appeared. He said: Omar, may God be pleased with him, said to him: O Sawad, tell us about the beginning of your conversion to Islam, how was it? Sawad, may God be pleased with him, said: I was staying in India and I had a vision from the jinn. He said: While I was sleeping one night, that came to me in my dream. He said: Get up and understand and reason if you can reason. A messenger has been sent from Lu'ay bin Ghalib. Then he began to say:

I was amazed at the jinn and their feelings, and the camels' attraction to their saddles.

You go to Mecca seeking guidance. The jinn are not as good as its filth.

Rise up to the elite of Hashim and look up to her head

He said: Then he woke me up and startled me and said, **O Sawad bin Qarib, God Almighty has sent a prophet, so rise up to him and you will be guided and be given the right direction.** Then, on the second night, he came to me and woke me up and then began to say:

I was amazed at the jinn and their demands, and the camels pulling them with their saddlebags.

She heads to Mecca seeking guidance, her feet not like her tails

Rise up to the elite of Hashim and look up to its summit

Then, on the third night, he came to me, woke me up, and said:

I was amazed at the jinn and their stories, and the camels pulling them with their camels

She goes to Mecca seeking guidance. The evil ones are not like the good ones.

Rise up to the elite of Hashim. The believers of the jinn are not like their disbelievers.

He said: When I heard it repeated night after night, the love of Islam, through the command of the Messenger of God, may God bless him and grant him peace, fell into my heart as God willed. He said: So I went to my saddlebag and tied it to my mount. I did not undo nine knots or tie another knot until I came to the Messenger of God, may God bless him and grant him peace, and behold, he was in Medina, meaning Mecca, and the people were upon him like the mane of a horse. When the Prophet, may God bless him and grant him peace, saw me, he said: "Welcome, O Sawad bin Qarib. We know what brought you." He said: I said, O Messenger of God, I have recited poetry, so hear it from me. He, may God bless him and grant him peace, said: **Say, O Sawad.** So I said:

A vision came to me after a long night of sleep, and it was not a liar among what I have been tested with.

Three nights, saying every night: A messenger from Luay bin Ghalib has come to you.

So I rolled up my trousers and the foxes walked between the two sides of the river.

I bear witness that there is no god but God, and that you are trustworthy with all who are absent.

You are the closest of the messengers to intercede with God, O son of the most noble and good.

So command us to do what comes to you, O best messenger, even if what comes is gray hair.

And be my intercessor on the day when there is no intercessor but You, with relief from Suwad bin Qarib

He said: The Prophet (peace and blessings of God be upon him) laughed until his molars were visible and said to me: **You have succeeded, O Sawad.** Umar may God be pleased with him said: **Does your opinion come to you now?** He said: "Since I recited the Qur'an, it has not come to me. What an excellent compensation is the Book of God from the jinn." Al-Bayhaqi then narrated it from two other chains of narration. What indicates their delegation to him (peace and blessings of God be upon him) after he migrated to Madinah is the hadith narrated by Al-Hafiz Abu Nu'aym in his book, **Evidences of Prophethood**, when he said: Sulayman ibn Ahmad narrated to us: Muhammad ibn Abdah Al-Masisi narrated to us: Abu Tobah Al-Rabi' ibn Nafi' narrated to us: Mu'awiyah ibn Salam narrated to us from Zayd ibn Aslam that he heard Abu Salam say: Someone narrated to me from Amr ibn Ghailan Al-Thaqafi: I came to Abdullah ibn Mas'ud may God be pleased with him and said to him: I was told that you were with the Messenger of God (peace and blessings of God be upon him) on the night of the delegation of the jinn. He said: Yes. I said: **Tell me how he was!** He said: The people of the Suffah, each one of them took a man to feed him, and I was left and none of them took me. Then the Messenger of God, may God bless him and grant him peace, passed by me and said: **Who is this?** I said: **I am Ibn Mas'ud.** He, may God bless him and grant him peace, said: **Did no one take you to feed you?** I said: **No.** He, may God bless him and grant him peace, said: **Then go, perhaps I will find something for you.**

He said: So we set off until the Messenger of God (peace and blessings of God be upon him) came to the room of Umm Salamah may God be pleased with her. He left me standing and went in to his family. Then the slave girl came out and said: O Ibn Mas'ud, the Messenger of God (peace and blessings of God be upon him) did not find you dinner, so go back to your bed. He said: So I went back to the mosque and gathered pebbles for the mosque and used them as a pillow and wrapped myself in my garment. I had not stayed long before the slave girl came and said: Answer the Messenger of God. I followed her, hoping for dinner, until I reached my place. The Messenger of God (peace and blessings of God be upon him) came out with a palm frond in his hand and he put it on my chest and said (peace and blessings of God be upon him): **Go with me wherever you go.** I said: **Whatever God wills.** He repeated it to me three times. All of that I say, **Whatever God wills**, so he set out, and I set out with him until we came to Baqi' al-Gharqad. The Messenger of God, may God bless him and grant him peace, drew a line with his staff and then said, **Sit in it and do not move until I come to you.** Then he set out walking and I was looking at him through the palm trees, until when he was from where I could not see

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

him, a black cloud rose before him and it dispersed. I said, "Catch up with the Messenger of God, may God bless him and grant him peace, for I think that the Hawazin have plotted against the Messenger of God, may God bless him and grant him peace, to kill him. So I hasten to the houses and seek help from the people. Then I remembered that the Messenger of God, may God bless him and grant him peace, had advised me not to move from the place I was in. Then I heard the Messenger of God, may God bless him and grant him peace, striking them with his staff and saying, "Sit," so they sat until the dawn column was about to split, then they rose up and left. The Messenger of God, may God bless him and grant him peace, came to me and said, **Are you going to sleep after me?** I said: No, but I was frightened at first, so much so that I decided to go to the houses and call for help from the people until I heard you hitting them with your stick, and I thought it was the Hawazin who plotted against the Messenger of God, may God bless him and grant him peace, to kill him. He said: "If you had left this circle, I would not have been safe from some of them kidnapping you. Did you see anything from them?"

I said: I saw black men with white hair, wearing white clothes. The Messenger of God (peace and blessings of God be upon him) said: "Those are a delegation of the jinn of Nasibin. They came to me and asked me for provisions and food, so I gave them every rotten bone, dung or excrement." I said: **What good will that do them?** He (peace and blessings of God be upon him) said: "They will not find a bone without finding the flesh on it that was on it the day it was eaten, and they will not find any excrement without finding in it the seed that was in it the day it was eaten. So let none of you clean himself with a bone or dung." This is a very strange chain of transmission, but it contains an unknown man who was not named. And God knows best. Al-Hafiz Abu Nu'aym narrated from the hadith of Baqiyyah ibn al-Walid: Numayr ibn Zayd al-Qanbar told me. My father told us, Quhafah ibn Rabi'ah told us, al-Zubayr ibn al-'Awwam **may God be pleased with him** told me: The Messenger of God (peace and blessings of God be upon him) led us in the dawn prayer in the mosque of Madinah. When he finished, he said: **Which of you will follow me to the delegation of the jinn tonight?** So the people were silent for three days, then he passed by me and took my hand and I began to walk with him until all the mountains of the city were blocked from us, and we reached a barren land and there were tall men like spears, feeling their clothes from between their legs. When I saw them, a severe tremor overcame me. Then he mentioned something similar to the hadith of Ibn Mas'ud mentioned above, and this is a strange hadith, and God knows best.

Concerning the delegations of the jinn, what Al-Hafiz Abu Nu'aym narrated: Abu Muhammad ibn Hibban told us, Abu Al-Tayyib Ahmad ibn Ruh told us, Ya'qub Al-Dawraqi told us, Al-Walid ibn Bakir Al-Taimi told us, Husayn ibn Umar told us, Ubayd Al-Maktab told me on the authority of Ibrahim, who said: A group of

Abdullah's companions went out intending to perform Hajj. When they were on a part of the road, they saw a white snake curled up on the road, with the scent of musk emanating from it. I said to my companion: Go on, for I will not leave until I see what happens to this snake. It did not take long for it to die, so I took a white cloth and wrapped it in it, then moved it away from the road, buried it and joined my companions in eating dinner. He said: By God, we were sitting when four women approached from the direction of sunset. One of them said: Who among you buried Amr? We said: Who is Amr? She said: Who among you buried the snake? I said: I did. She said: By God, I have buried a man who fasted and stood up in prayer, enjoining what God revealed. He believed in your Prophet and heard his description from the heavens four hundred years before he was sent. The man said: So we praised God and completed our Hajj. Then I passed by Umar ibn al-Khattab **may God be pleased with him** in Madinah and informed him about the snake. He said: You have spoken the truth. I heard the Messenger of God (blessings and peace of God be upon him) say: **He believed in me four hundred years before I was sent.** This is a very strange hadith, and God knows best.

Abu Nu'aym said: Al-Thawri narrated from Abu Ishaq from Al-Sha'bi from a man from Thaqif in a similar manner. Abdullah bin Ahmad and Al-Daharani narrated from Safwan bin Al-Mu'attal: He is the one who descended and buried that snake from among the Companions, and they said that he was the last of the nine to die who came to the Messenger of God, may God bless him and grant him peace, to listen to the Qur'an. Abu Nu'aym narrated from the hadith of Al-Layth bin Sa'd from Abdul-Aziz bin Abi Salamah Al-Majshun from his uncle, from Mu'adh bin Ubayd God bin Mu'ammam, who said: I was sitting with Uthman bin Affan, may God be pleased with him, when a man came and said: O Commander of the Faithful, I was in a deserted area. He mentioned that he saw two snakes fighting, then one of them killed the other. He said: So I went to the battlefield and found many snakes that had been killed, and from some of them came the scent of musk. I began to smell them one by one until I found that from a thin yellow snake, so I wrapped it in my turban and buried it. While I was walking, a caller called to me: O Abdullah, you have been guided. These are two tribes of the jinn, Banu Shu'ayban and Banu Qays met, and among those killed were what you saw. The one I buried was martyred, and he was among those who heard the revelation from the Messenger of God, may God bless him and grant him peace. Uthman said to that man, "If you are truthful, then you have seen something wondrous. But if you are lying, then your lie will be upon you." And the words of God, the Most High, "And when We directed to you a company of the jinn, listening to the Qur'an. Then, when they attended it, they said, 'Listen quietly.'" That is, listen. This was good manners on their part.

Al-Hafiz Al-Bayhaqi said: Imam Abu Al-Tayyib Sahl bin Muhammad bin Sulayman narrated to us, Abu

Al-Hasan Muhammad bin Abdullah Al-Daqqaq narrated to us, Muhammad bin Ibrahim Al-Bushanji narrated to us, Hisham bin Ammar Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah Ar-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better at responding than you. I did not recite this verse to them once: 'Then which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors and blessings, our Lord, to You be praise.'" At-Tirmidhi narrated it in his Tafsir on the authority of Abu Muslim Abd Al-Rahman bin Waqid, on the authority of Al-Walid bin Muslim, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surah Ar-Rahman, and he mentioned it. Then At-Tirmidhi said: It is strange. We do not know it except from the hadith of Al-Walid on the authority of Zuhair bin Muhammad, with a similar chain of transmission. God the Almighty said: **And when it is concluded** meaning completed, as in His saying: **So when the prayer is concluded** "Then He completed them as seven heavens in two days So when you have completed your rites and they turned back to their people as warners" meaning they returned to their people and warned them of what they heard from the Messenger of God (peace and blessings be upon him), as in His saying: "That they may gain understanding in the religion and warn their people when they return to them that they may beware" This verse has been used as evidence that there are warners among the jinn and not messengers, and there is no doubt that God did not send a messenger from among the jinn, as God the Almighty said: "And We did not send before you, except men to whom We revealed, from the people of the towns" (10:11). And God the Almighty said: "And We did not send before you any messengers except that they ate food and walked in the markets" (11:11). And He said about Abraham, the friend of God, peace be upon him: "And We placed among his descendants prophethood and the Book" (11:11). So every prophet that God the Almighty sent after Abraham was from his descendants and lineage.

As for His saying, the Blessed and Most High, in al-An'am 6: **O company of jinn and mankind, did there not come to you messengers from among you?** What is meant here is the sum of the two genders, so it applies to one of them, which is mankind, as in His saying: **From them come forth pearls and coral**, meaning one of them. Then the Almighty explained the warning of the jinn to their people, saying, informing about them: **They said, 'O our people, indeed we have heard a book revealed after Moses.'** They did not mention Jesus because the Gospel was revealed to Jesus, peace be upon him, in which there were sermons and encouragements and a little of what was permissible and forbidden. In reality, it is like a complement to the Torah, so the Torah is the main body, so that is why they said it was revealed after Moses. This is what Waraqa ibn Nawfal said when the Prophet, peace and blessings be upon him, told him

the story of Gabriel's descent, peace be upon him, for the first time, and he said: "Bravo, bravo! This is the law that used to come to Moses. Would that I were a part of it." **Confirming what was before it** meaning in the books revealed to the prophets before him. His statement, **guides to the truth** meaning in belief and information, **and to a straight path** in actions, for the Qur'an contains two things: information and a request. Its information is truth and its request is justice, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

And the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is beneficial knowledge, and the religion of truth is righteous action. Thus, the jinn said, **He guides to the truth** in beliefs, **and to a straight path**, meaning in actions. **O our people, respond to the caller of God.** This indicates that the Almighty sent Muhammad, peace and blessings be upon him, to the two groups, the jinn and mankind, where he called them to God the Almighty and recited to them the surah in which the two groups were addressed, charged, and threatened, which is Surat Al-Rahman. For this reason, He said: **Respond to the caller of God and believe in him.** And the Almighty's saying: **He will forgive you some of your sins.** It was said that *from* here is redundant, and there is consideration in this because its redundancy in affirmation is rare. It was said that it is in its place for partiality. **And protect you from a painful punishment**, meaning He will save you from His painful punishment. This verse was used as evidence by those scholars who believed that the believing jinn will not enter Paradise, but rather the reward of their righteous ones is that they will be protected from the punishment of the Fire on the Day of Resurrection. For this reason, they said this in this context, which is a context of boasting. Exaggeration, if they had a higher reward for faith than this, they would have mentioned it. Ibn Abi Hatim said: My father told us: I was told by Jarir, by Laith, by Mujahid, by Ibn Abbas, may God be pleased with them both, who said: The believing jinn will not enter Paradise because they are from the offspring of Satan, and the offspring of Satan will not enter Paradise. The truth is that their believers will enter Paradise like the believing humans, as is the doctrine of a group of the Salaf. Some of them used as evidence for this the words of God Almighty: **No man or jinn has touched them before them.** This evidence is questionable, and better than it is His words, Almighty and Exalted: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" God Almighty bestowed His favor upon the two heavy burdens by making the reward of their good-doers Paradise. The jinn responded to this verse with verbal gratitude that was more eloquent than humans, and they said: "And we do not deny any of Your favors, our Lord. To You be praise." God Almighty would not bestow a favor upon them with a reward that they would not attain. Also, if He were to reward their unbelievers with the Fire, which is a position of justice, then it would be more appropriate for Him to reward their believers with Paradise, which is a position of excellence. This is also indicated by the Almighty's saying: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging**, and other similar

Surat al-Ahqaf 46:29

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

verses.

This issue has been devoted to a separate section, praise and thanks be to God. Paradise will continue to have grace, for which God will create people. Will not those who believe in Him and do good deeds inhabit it? What they have mentioned here about the reward for faith, such as expiation of sins and protection from painful torment, necessitates entering Paradise, because in the Hereafter there is nothing but Paradise and Hellfire. Whoever is protected from Hellfire will inevitably enter Paradise. We do not have any explicit or apparent text from the Shari'ah that says that the believing jinn will not enter Paradise, even if they are protected from Hellfire. If it were true, we would have accepted it, and God knows best. And this is Noah, peace be upon him, saying to his al-Nas 114: **He will forgive you your sins and delay you for a specified term.** There is no dispute that the believers of his people are in Paradise, and so are these people. Strange sayings have been reported about them. It was narrated on the authority of Umar ibn Abdul Aziz **may God be pleased with him** that they will not enter the spaciousness of Paradise, but will be in its outskirts, its surroundings, and its corners. Some people claim that in Paradise the children of Adam will see them, but they will not see the children of Adam, unlike what happened in this world. Some people say that they will neither eat nor drink in Paradise, but will be inspired with glorification, praise, and sanctification instead of food and drink, like the angels, because they are of the same kind. All of these statements are questionable and have no evidence. Then he said, informing them about them, **And whoever does not respond to the caller of God will not escape Him on earth,** meaning, God's power is all-encompassing and encompassing him. **And he has no protectors besides Him,** meaning, no one can protect them from Him. **Those are in manifest error.** This is a position of threat and intimidation, so they called their people by encouragement and intimidation, and for this reason it was effective with many of them, and they came to the Messenger of God (blessings and peace of God be upon him) in delegations, as explained above. Praise and thanks be to God, and God knows best.

Fath al-Qadir

When He, the Almighty, made clear that among mankind are those who believe and those who disbelieve, He also made clear that this is also the case among the jinn, saying: 28- **And remember when We directed to you a company of the jinn** The agent in the circumstance is understood: meaning, remember when We directed, meaning, We directed to you a company of the jinn and sent them to you. His statement, **listening to the Qur'an** is in the accusative case as a second description of **a company** or a state because the indefinite noun is made specific by the first description. **So when they attended it** meaning, they attended the Qur'an when it was recited. It was said that they attended the Prophet, may God bless

him and grant him peace. There is a shift in the speech from direct address to third person, but the first is more appropriate. **They said, 'Listen'** meaning, some of them said to one another, **Be quiet.** They ordered each other to do that in order to listen. **So when it was concluded** The majority read **it was concluded** in the passive form: meaning, its recitation was completed. Habib bin Ubaidullah bin Az-Zubayr, Lahiq bin Humaid and Abu Majlaz read it in the active form, meaning the Prophet (peace and blessings of God be upon him) finished reciting it. The first reading supports that the pronoun in **his presence** refers to the Qur'an. The second reading supports that it refers to the Prophet (peace and blessings of God be upon him). **And they turned back to their people as warners,** meaning they turned away intending to go to their people behind them, warning them against disobeying the Qur'an and cautioning them. The accusative of *warners* is in the implied state, meaning they were able to warn. This indicates that they believed in the Prophet (peace and blessings of God be upon him), and an explanation of that will come at the end of the research.

Tafsir al-Baghawi

29. The Almighty said: **And when We directed to you a company of the jinn, listening to the Qur'an** (al-Baqarah 2:17). The commentators said: When Abu Talib died, the Messenger of God, may God bless him and grant him peace, went out alone to Taif, seeking support and protection from Thaqeef from his people. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: When the Messenger of God, may God bless him and grant him peace, arrived in Taif, he met a group of Thaqeef, who were at that time the leaders and nobles of Thaqeef, and they were three brothers: Abd Yalil, Mas'ud, and Habib, sons of Amr ibn Umair. One of them had a woman from the Quraysh from Banu Jumah, so he sat with them and called them to God and spoke to them about what had come to him of his support for Islam and standing with him against those of his people who opposed him.

One of them said to him: He is tearing the cloths of the Kaaba, if God has sent you. Another said: God did not find anyone to send but you. The third said: By God, I will never say a word to you. If you are a messenger from God, as you say, then you are too dangerous for me to respond to you. If you are lying about God, then it is not appropriate for me to speak to you.

Then the Messenger of God, may God bless him and grant him peace, rose from them, having despaired of any good from Thaqif, and said to them: **Since you have done what you have done, then conceal my secret from me.** The Messenger of God, may God bless him and grant him peace, was reluctant for his people to hear of it and that would make him do more harm, but they did not do so. They incited their fools and slaves against him, cursing him and shouting at

him until the people gathered around him and forced him to take refuge in a garden belonging to Utbah and Shaybah, the two sons of Rabi'ah, while they were in it. The fools of Thaqif and those who had followed him turned away from him, so he went to the shade of a grapevine and sat in it, while the two sons of Rabi'ah looked at him and saw what he had suffered from the fools of Thaqif. The Messenger of God, may God bless him and grant him peace, had met that woman from Banu Jumah and said to her: **What have we suffered from your in-laws?**

When the Messenger of God (peace and blessings of God be upon him) felt reassured, he said: O God, I complain to You of my weakness, my lack of resources, and my insignificance among people. You are the Most Merciful of the merciful. You are the Lord of the weak, and You are my Lord. To whom will You entrust me? To a distant one who gathers me, or to an enemy to whom You have given control over my affairs? If You are not angry with me, then I do not care, but Your well-being is more expansive for me. I seek refuge in the light of Your face by which the darkness is illuminated, and by which the affairs of this world and the hereafter are set right, lest Your anger descend upon me or Your wrath befall me. To You is the reproach until You are pleased, and there is no power or strength except with You.

When the two sons of Rabi'ah saw what had happened to him, their kinship was stirred, so they called for their Christian slave, whose name was Addas, and said to him, **Take a bunch of grapes and put them on that plate, then go with them to that man and tell him to eat from it.** Addas did so, then he brought them and placed them in front of the Messenger of God (peace and blessings of God be upon him). When the Messenger of God (peace and blessings of God be upon him) placed his hand there, he said, **In the name of God**, and then ate. Addas looked at his face and said, **By God, these are not the words of the people of this town.** The Messenger of God (peace and blessings of God be upon him) said to him, **From which country are you, Addas? And what is your religion?** He said, **I am a Christian, and I am a man from Nineveh.** The Messenger of God (peace and blessings of God be upon him) said, **Are you from the town of the righteous man Yunus ibn Matta?** He said, **How do you know who Yunus ibn Matta was?** The Messenger of God (peace and blessings of God be upon him) said, "That was my brother. He was a prophet, and I am a prophet." Addas leaned over the Messenger of God (peace and blessings of God be upon him) and kissed his head, hands, and feet.

He said: The two sons of Rabi'ah said, one of them to his companion: As for your slave, he has corrupted him for you. So when Addas came to them, they said to him: Woe to you, Addas! Why do you kiss this man's head, hands and feet? He said: My master, there is no one on earth better than this man. He told me something that only a prophet would know. They said: Woe to you, Addas! Do not let him turn you away from your religion, for your religion is better than his.

Then the Messenger of God, may God bless him and grant him peace, departed from Taif, returning to Mecca, when he had despaired of any good from

Thaqeef. When he was at Nakhil, he rose in the middle of the night to pray. A group of jinn from Nasibin, Yemen, passed by him and listened to him. When he finished his prayer, they returned to their people as warners. They had believed and responded to what they had heard. God related their story to him, saying: **And when We turned to you a group of the jinn.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "The Prophet, may God bless him and grant him peace, set out with a group of his companions, intending to go to the market of 'Ukaz. The devils were prevented from receiving report from heaven, so shooting stars were sent down upon them. The devils returned to their people and said: What is the matter with you? They said: We were prevented from receiving report from heaven, and shooting stars were sent down upon us. They said: Nothing has prevented you from receiving report from heaven except something that has happened. So travel to the east and west of the earth and see what is it that has prevented you from receiving report from heaven. So those who had headed towards Tihamah returned to the Prophet, may God bless him and grant him peace, while he was in Nakhlah, intending to go to the market of 'Ukaz, and he was leading his companions in the dawn prayer. When they heard the Qur'an, they listened attentively to it and said: This, by God, is what has prevented you from receiving report from heaven. So they returned to their people and said: O our people." Indeed, we have heard a wondrous Qur'an. It guides to the right path, so we have believed in it, and we will never associate with our Lord anyone. (al-Jinn 72:2). Then God revealed to His Prophet: **Say, 'It has been revealed to me that a group of jinn listened.'** (al-Jinn 72:1). What was revealed to him was the words of the jinn.

It was narrated that when they were stoned with meteors, Satan sent his troops to find out the report. The first of his troops was a group of people from Nasibin, who were the nobles and leaders of the jinn. He sent them to Tihamah.

Abu Hamza [al-Thamali] said: We were informed that they were from the Shayban tribe, and they were the most numerous of the jinn, and they were the majority of Satan's soldiers. When they returned, they said: **We have heard an amazing Qur'an.**

A group said: Rather, the Messenger of God, may God bless him and grant him peace, was commanded to warn the jinn and call them to God Almighty and recite the Qur'an to them. So he sent a group of jinn from Nineveh to him, and gathered them together for him. The Messenger of God, may God bless him and grant him peace, said: I have been commanded to recite to the jinn tonight, so which of you will follow me? Then he asked them to follow him and they also followed him. Then he asked them to follow him a third time and they also continued to follow him. Abdullah ibn Mas'ud said: No one was with him except me, so we set off until we reached Mecca. The Prophet of God (peace and blessings of God be upon him) entered a valley

Surat al-Ahqaf 46:29

And [mention] when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners.

called the Valley of Al-Hujun. He drew a line for me and ordered me to sit in it and said: Do not leave it until I return to you. Then he set off until he stood up and began to recite the Qur'an. I began to see things like eagles descending and I heard a great uproar until I feared for the Prophet of God (peace and blessings of God be upon him). Many black lions covered him and came between me and him until I could not hear his voice. Then they began to disperse like pieces of clouds, going away. The Messenger of God (peace and blessings of God be upon him) finished at dawn and came to me and said: Are you asleep? I said: No, by God, O Messenger of God. I thought many times to call for help from the people until I heard you hitting them with your staff, saying: Sit. He said: If you went out, I would not be safe from being snatched away by some of them. Then he said: Did you see anything? I said: Yes, O Messenger of God, I saw black men wearing white clothes. He said: Those are the jinn of Nasibin who asked me for provisions - and provisions are provisions - so I gave them every decayed bone, dung, and excrement.

He said: They said: O Messenger of God, people find it disgusting. So the Prophet, may God bless him and grant him peace, forbade cleaning oneself with bones and dung.

He said: I said: O Messenger of God, what good will that do them? He said: They do not find a bone without finding its flesh on it on the day it was eaten, nor a dung without finding its seeds in it on the day it was eaten. I said: O Messenger of God, I heard a great uproar. He said: The jinn argued about a murdered person among themselves, so they brought their case to me, and I judged between them justly. He said: Then the Messenger of God (peace and blessings of God be upon him) defecate and then came to me and said: Do you have any water with you? I said: O Messenger of God, I have a water skin in which is some date wine. He called for it and I poured it over his hand, so he performed ablution and said: Good dates and pure water.

Qatada said: It was mentioned to us that when Ibn Masoud came to Kufa, he saw some old men from the Zutt tribe, and they startled him when he saw them. He said: Come out! It was said to him: These are a group of Zutt tribe. He said: How similar they are to the group who were sent to the Messenger of God, may God bless him and grant him peace, meaning the jinn.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Al-Muthanna told us, Abdul A'la told us, Dawud, who is Ibn Abi Hind, told us, on the authority of Aamer, who said: "I asked Alqamah, 'Did Ibn Mas'ud witness the Night of the Jinn with the Messenger of God?' Alqamah said: 'I asked Ibn Mas'ud, 'Did any of you witness the Night of the Jinn with the Messenger of God?' He said: 'No, but we were with the Messenger of God, peace and blessings be upon him, one night, and we missed him, so we

looked for him in the valleys and ravines, and we said: He was taken away or assassinated.' He said: 'So we spent the worst night ever spent by a people.' When we woke up, he came from the direction of Hira.' We said: 'O Messenger of God, we missed you and looked for you but did not find you.' We spent the worst night ever spent by a people.' He said: 'A caller from the jinn came to me, so I went with him and recited the Qur'an to them.'"

He said: He set out with us and showed us their traces and the traces of their fires.

He said: They asked him for provisions, and he said: Every bone on which the name of God has been mentioned that falls into your hands will have the most meat, and every dung will be fodder for your animals. The Messenger of God, may God bless him and grant him peace, said: Do not use them for cleaning yourself, for they are the food of your brothers among the jinn.

Narrated by Muslim on the authority of Ali bin Hajar, who told us on the authority of Ismail bin Ibrahim, on the authority of Dawud, with this chain of transmission up to his saying: **(and traces of their fires)**.

Al-Sha'bi said: They asked him for provisions, and they were from the jinn of the peninsula, to the end of the hadith from Al-Sha'bi's words, detailed from the hadith of Abdullah.

God the Almighty said: **And when We directed to you a company of the jinn, listening to the Qur'an.** They differed about the number of that group. Some say they were seven from the jinn of Nasibin, and the Messenger of God (peace and blessings of God be upon him) made them messengers to their people. Others said they were nine. Asim narrated on the authority of Zur ibn Hubaish: Zuba'ah was one of the nine who listened to the Qur'an. **And when they attended it, they said, 'Listen.'** They said, *Shh*.

It was narrated in the hadith: "The jinn are of three types: a type that has wings with which they fly in the air, a type that is made up of snakes and dogs, and a type that is cunning and travels."

When they attended to him, some of them said to one another: Be quiet and listen to his recitation. Let nothing come between us and listening. So they listened and listened to the Qur'an until some of them almost fell on each other because of their eagerness.

So when it was concluded, he finished reciting it, **they turned back to their people,** they turned to them, *warning*, frightening and calling out by the command of the Messenger of God, may God bless him and grant him peace.

Tafsir al-Baidawi

29- "And when We directed to you a company of the jinn **We gave them hope of reaching you, and the**

company is less than ten, and its plural is anfar. listening to the Qur'an" is a state carried by the meaning. "So when they attended it" meaning the Qur'an or the Messenger. "They said, *Listen* they said to each other, **Be quiet so that we may hear it.**" "So when it was concluded" he completed and finished reciting it, and it was read in the form of the subject, which is the pronoun of the Messenger, peace and blessings be upon him. "And they turned back to their people as warners" meaning warning them of what they heard. It was narrated that they met the Messenger of God, peace and blessings be upon him, in Wadi al-Nakhlah when he was returning from Ta'if, reciting in his night prayers.

Surat al-Ahqaf 46:30

They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

Surat al-Ahqaf 46:30

They said, **O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path.**

Tafsir al-Jalalayn

30 - **They said, "O our people, indeed we have heard a Book which is the Qur'an revealed after Moses confirming what was before it** that is, the Torah preceded it **guiding to the truth** Islam **and to a straight path** that is, his path

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what was said by those jinn who were sent to the Messenger of God, may God bless him and grant him peace, to their people when they returned to them from the Messenger of God, may God bless him and grant him peace: **O our people** from the jinn **we have heard a book revealed after the book of Moses confirming what was before it** meaning: it confirms what came before it of the books of God that He sent down to His messengers.

His saying, **guides to the truth**, means: it directs to what is right, and indicates what pleases God. **And to a straight path**, means: and to a path that is free of crookedness, which is Islam.

Qatada used to say about this:

Bishr told us: Saeed told us on the authority of Qatada that he read: **They said, 'O our people, indeed we have heard a book revealed after Moses, confirming what was before it and guiding to the truth and to a straight path.'** He said: How quickly the people understood! It was mentioned to us that they were diverted to him from Nineveh.

Tafsir al-Qurtubi

God Almighty said: **They said, 'O our people, indeed we have heard a Book revealed after Moses,'** meaning the Qur'an, and they were believers in Moses. Ata' said: They were Jews, then they converted to Islam, and that is why they said: **It was revealed after Moses.** And on the authority of Ibn Abbas: The jinn had not heard about Jesus, and that is why they said: **It was revealed after Moses**, "confirming what was before it," meaning what came before it of the Torah, **guiding to the truth**, meaning the religion of truth, **and to a straight path**, the straight religion of God.

Tafsir Ibn Kathir

Imam Ahmad said: Ismail bin Ibrahim told us, Dawud told us, on the authority of Al-Sha'bi and Ibn Abi Za'idah, Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah, who said: I said to Abdullah bin Mas'ud **may God be pleased with him**: Did any of you accompany the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: None of us accompanied him, but we missed him one night in Mecca, so we said: Was he assassinated? Blown away? What did he do? He said: So we spent the worst night that a people had spent. When it was the break of dawn - or he said - in the early hours of the morning, we saw him coming from the direction of Hira. We said: O Messenger of God, and they mentioned to him what they had been through. He said: **A caller of the jinn came to me, so I went to them and recited to them.** He said: So he went and showed us their traces and the traces of their fires. Al-Sha'bi said: They asked him for provisions. Aamer said: They asked him in Mecca and they were from the jinn of the peninsula. He said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement is fodder for your animals.** He said: **Do not use them for cleaning yourself, for they are the provisions of your brothers from the jinn.** Muslim narrated it in this way in his Sahih on the authority of Ali ibn Hujr on the authority of Ismail ibn Ulayyah with a similar wording.

Muslim also said: Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud - who is Ibn Abi Hind - told us on the authority of Amir, who said: I asked Alqamah: Was Ibn Mas'ud **may God be pleased with him** present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? Alqamah said: I asked Ibn Mas'ud **may God be pleased with him** and said: Was any of you present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: No, but we were with the Messenger of God (peace and blessings of God be upon him) one night and we missed him. We looked for him in the valleys and ravines, and it was said: Was he taken captive? Was he assassinated? He said: So we spent the worst night ever spent by any people. When morning came, he came from the direction of Hira. He said: We said: O Messenger of God, we missed you and looked for you but did not find you. We spent the worst night ever spent by any people. He said: **A caller of the jinn came to me, so I went with them and recited the Qur'an to them.** He said: So he set out with us and showed us their traces and the traces of their fires. They asked him for provisions, and he said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement will be fodder for your animals.** The Messenger of God, may God bless him and grant him peace, said: **Do not use them for cleaning yourself, for they are the food of your brothers.**

Another chain of transmission On the authority of Ibn

Masoud, may God be pleased with him. Abu Jaafar bin Jarir said: Ahmad bin Abd al-Rahman told me, my uncle told me, Yunus told me, on the authority of al-Zuhri, on the authority of Ubayd God bin Abdullah, who said: Abdullah bin Masoud, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **I spent the night reciting to the jinn while standing in al-Hujun.**

Another chain of transmission states that he was with him on the night of the jinn. Ibn Jarir, may God have mercy on him, said: Ahmad bin Abd al-Rahman ibn Wahb told me, my uncle Abdullah ibn Wahb told us, Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Uthman ibn Sunnah al-Khuzai, who was from the people of Ash-Sham, who said: Abdullah ibn Mas'ud, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said to his companions while he was in Mecca: **Whoever among you would like to be present during the affair of the jinn tonight, let him do so.** None of them were present except me. He said: So we set off until we were at the top of Mecca. He drew a line for me with his foot, then ordered me to sit in it. Then he set off until he stood up and began to recite the Qur'an, but a great many black clouds covered him and stood between me and him until I could not hear his voice. Then they began to disperse like pieces of clouds, going away until only a group of them remained. The Messenger of God, may God bless him and grant him peace, finished and gave them bones and dung, then he forbade anyone from using dung or bones to perfume themselves. Ibn Jarir narrated it on the authority of Muhammad ibn Abdullah ibn Abd al-Hakam, on the authority of Abu Zur'ah Wahb ibn Rashid, on the authority of Yunus ibn Yazid al-Ayli, with this chain of transmission.

Al-Bayhaqi narrated it in Al-Dala'il from the hadith of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Yunus, on his authority. Ishaq bin Rahawayh narrated it from Jarir, on the authority of Qabus bin Abi Dhiyan, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, and he mentioned something similar to what was mentioned above. Al-Hafiz Abu Na'im narrated it from the path of Musa bin Ubaidah, on the authority of Sa'id bin Al-Harith, on the authority of Abu Al-Mu'alla, on the authority of Ibn Mas'ud, may God be pleased with him, and he also mentioned something similar to it.

Another chain of transmission Abu Naim said: Abu Malik told us, Abdullah bin Ahmad bin Hanbal told us, my father told me, he said: Affan and Ikrimah told us, they said: Mu'tamir told us, he said: My father told me, Abu Tamima told me, on the authority of Amr, and perhaps al-Bakali said, Amr told him, on the authority of Abdullah bin Mas'ud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, followed me, so we set out until we came to such and such a place, and he drew a line for me and said: **Stay in the back of this place and do not leave it, for if you leave it, you will perish.** So he mentioned the hadith in full, and it contains great strangeness.

Another chain of transmission Ibn Jarir said: Ibn Abd

al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Abdullah ibn Amr ibn Ghailan ath-Thaqafi, that he said to Ibn Mas'ud **may God be pleased with him:** I was told that you were with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. He said: Yes. He said: How was it? Then he mentioned the hadith and mentioned that the Prophet (blessings and peace of God be upon him) drew a line over him and said: **Do not leave it.** Then he mentioned something like a black cloud that overwhelmed the Messenger of God (blessings and peace of God be upon him), and he was frightened three times until it was close to dawn. The Prophet (blessings and peace of God be upon him) came to me and said: **Are you asleep?** I said: "No, by God. I thought many times of calling for help from the people until I heard you hitting them with your staff, saying: "Sit down." Then he (blessings and peace of God be upon him) said: **If you went out, I would not be safe from some of them snatching you away.** Then he (blessings and peace of God be upon him) said: **Did you see anything?** I said: Yes, I saw black men with white hair, wearing white clothes. The Prophet (peace and blessings of God be upon him) said: "Those were jinn from Nasibin who asked me for provisions - and provisions are provisions - so I gave them provisions with every loose bone, dung or excrement. I said: O Messenger of God, what will that do for them? The Messenger of God (peace and blessings of God be upon him) said: They will not find a bone without finding its flesh on it on the day it was eaten, nor dung without finding its seeds in it on the day it was eaten. So let none of you clean himself when he comes out of the toilet with a bone, dung or excrement."

Another way Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abd Al-Rahman Al-Sammali and Abu Nasr bin Qatada told us, he said: Abu Muhammad bin Yahya bin Mansour Al-Qadi told us, Abu Abdullah Muhammad bin Ibrahim Al-Bushanji told us, Ruh bin Salah told us, Musa bin Ali bin Rabah told us, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent me as a follower and said: **A group of fifteen jinn, sons of brothers and cousins, will come to me tonight so that I may recite the Qur'an to them.** So I went with him to the place he wanted, and he drew a line for me and made me sit there and said to me: **Do not leave this place.** So I spent the night there until the Messenger of God, may God bless him and grant him peace, came to me with magic in his hand, a broken bone, dung, and a birthmark, and he said: **If you go to the toilet, do not clean yourself with anything of these.** He said: When morning came, I said: "I will know where the Messenger of God, may God bless him and grant him peace, was." So I went and saw a place where sixty camels would kneel.

Another chain of transmission Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Abbas Al-Asamm informed us, Al-Abbas bin Muhammad Al-Duri informed us, Uthman bin Omar informed us, on the authority of Al-Shammar bin Al-Rayyan, on the authority of Abu Al-Jawza', on the authority of Abdullah bin Masoud, may God be pleased with him, who said: I

They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

set out with the Messenger of God, may God bless him and grant him peace, on the night of the jinn until we reached Al-Hujun. He drew a line for me, then he advanced towards them, and they crowded around him. A chief of theirs, called Wardan, said: I will make them leave you. He said: No one will protect me from God.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, Sufyan ibn Abi Fazarah al-Absi told us, Abu Zayd, the freed slave of Amr ibn Harith, told us, on the authority of Ibn Mas'ud, may God be pleased with him, who said: When the night of the jinn came, the Prophet, may God bless him and grant him peace, said to me: **Do you have water with you?** I said: **I do not have water with me, but I have a jug of wine with me.** So the Prophet, may God bless him and grant him peace, said: **A good date and pure water.** Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah on the authority of Zayd.

Another chain of transmission Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Qais ibn al-Hajjaj, on the authority of Hanash al-San'ani, on the authority of Ibn Abbas, on the authority of Abdullah ibn Mas'ud, may God be pleased with them, who said: He was with the Messenger of God, may God bless him and grant him peace, on the night of the jinn. The Messenger of God, may God bless him and grant him peace, said: **O Abdullah, do you have water with you?** He said: **I have wine in a water skin.** The Messenger of God, may God bless him and grant him peace, said: **Pour it over me.** So he performed ablution. The Prophet, may God bless him and grant him peace, said: **O Abdullah, a drink and purification.** Ahmad is the only one to narrate it from this chain of transmission. Ad-Daraqutni included it from another chain of transmission on the authority of Ibn Mas'ud, may God be pleased with him.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, my father told me, on the authority of Mina', on the authority of Abdullah **may God be pleased with him**, who said: I was with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. When he had finished, he sighed, so I said: What is the matter with you? He said: **My death has been reported to me, O Ibn Mas'ud.** This is how I saw it in the Musnad in an abbreviated form. Al-Hafiz Abu Nu'aym narrated it in his book, Evidences of Prophethood, and he said: Sulayman ibn Ahmad ibn Ayyub told us, Ishaq ibn Ibrahim told us, and Abu Bakr ibn Malik told us, Abdullah ibn Ahmad ibn Hanbal told us, my father told us, Abd al-Razzaq told us, on the authority of his father, on the authority of Mina', on the authority of Ibn Mas'ud, who said: The Messenger of God (blessings and peace of God be upon him) said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: **Abu Bakr.** He was silent, then a while passed, then he sighed, so I said: **What is the matter with you, O Messenger of God?** He said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: *Umar.* He was silent for a while, then he passed away.

Then he took a deep breath, so I said, **What is the matter with you?** He said, **My death has been reported to me.** I said, **Then appoint a successor.** The Prophet (peace and blessings be upon him) said, *Who?* I said, **Ali ibn Abi Talib may God be pleased with him.** He, may God bless him and grant him peace, said: **By Him in Whose Hand is my soul, if they obey him, they will all enter Paradise, all of them.** This is a very strange hadith and it is more likely that it has not been preserved. Assuming its authenticity, it appears that this was after their arrival to him in Medina, as we will mention, God willing. At that time, at the end of the matter, when Mecca was conquered and the people and the jinn also entered the religion of God in multitudes, the Surah "When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance" was revealed. This is the Surah in which his noble soul was announced to him, as Ibn Abbas, may God be pleased with them both, stated, and Omar bin Al-Khattab, may God be pleased with him, agreed with him on it. A hadith has been reported about that, which we will mention, God willing, when interpreting it. And God knows best. Abu Nu'aym also narrated it on the authority of Al-Tabari, on the authority of Muhammad bin Abdullah Al-Hadrami, on the authority of Ali bin Al-Husayn bin Abi Burdah, on the authority of Yahya bin Sa'id Al-Aslami, on the authority of Harb bin Subaih, on the authority of Sa'id bin Salamah, on the authority of Abu Murrah Al-San'ani, on the authority of Abu Abdullah Al-Jadali on the authority of Ibn Masoud, may God be pleased with him, mentioned it and mentioned the story of the succession. This is a strange chain of transmission and a wondrous context.

Another chain of transmission Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Abu Rafi', on the authority of Ibn Mas'ud, that the Messenger of God, may God bless him and grant him peace, drew a line around him, and one of them was like the blackness of a palm tree, and he said: **Do not move from your place, and teach them the Book of God.** When he saw the pasture, he said: **They are like these.** The Prophet, may God bless him and grant him peace, said: **Do you have water with you?** I said: *No.* He said: **Do you have wine with you?** I said: *Yes.* So he performed ablution with it.

Another chain of transmission Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding the words of God Almighty: **And when We directed to you a company of the jinn**, he said: They were twelve thousand who came from the island of Mosul. The Prophet, may God bless him and grant him peace, said to Ibn Masoud, may God be pleased with him: **Give me time until I come to you,** and he drew a line over it and said: **Do not move until I come to you.** When Ibn Masoud, may God be pleased with him, feared them, he was about to leave, but he remembered the words of the Messenger of God, may

God bless him and grant him peace, and he did not move. The Prophet, may God bless him and grant him peace, said to him: **If you had left, we would not have met until the Day of Resurrection.**

Another chain of transmission also transmitted: Sa'id bin Abi 'Aruba said on the authority of Qatada, regarding the words of God Almighty: **And when We directed to you a company of the jinn, listening to the Qur'an**, he said: It was mentioned to us that they were directed to him from Nineveh and that the Prophet of God, may God bless him and grant him peace, said: **I have been commanded to recite to the jinn, so which of you will follow me?** So they lowered their gaze, then he asked them to follow him, and they lowered their gaze, then he asked them to follow him a third time. A man said: O Messenger of God, that is the one with a scar, so Ibn Mas'ud, may God be pleased with him, the brother of Hudhayl, followed him. He said: So the Prophet, may God bless him and grant him peace, entered a valley called the Valley of al-Hujun and drew a line over it, and he drew a line over Ibn Mas'ud, may God be pleased with him, to confirm it. He said: So I began to tremble and I saw things like eagles walking in their tambourines, and I heard a loud noise until I feared for the Prophet of God, may God bless him and grant him peace. Then he recited the Qur'an, and when the Messenger of God, may God bless him and grant him peace, returned, I said: O Messenger of God, what was the noise that I heard? The Prophet, may God bless him and grant him peace, said: **They disputed over a murdered person, and a judgment was passed between them in truth.** Narrated by Ibn Jarir and Ibn Abi Hatim.

All these methods indicate that the Prophet, may God bless him and grant him peace, went to the jinn intentionally, recited the Qur'an to them, called them to God Almighty, and God Almighty prescribed for them through his tongue what they needed at that time. It may be possible that the first time they heard him recite the Qur'an, he did not notice them, as Ibn Abbas, may God be pleased with him, said. Then after that, they came to him, as narrated by Ibn Mas'ud **may God be pleased with him**. As for Ibn Mas'ud **may God be pleased with him**, he was not with the Messenger of God (blessings and peace of God be upon him) when he addressed the jinn and called upon them. Rather, he was far away from him, and no one went out with the Prophet (blessings and peace of God be upon him) except him. Despite this, he did not witness the speech. This is the method of Al-Bayhaqi. It may be possible that the first time he went out to them, neither Ibn Mas'ud **may God be pleased with him** nor anyone else was with him, as is apparent in the context of the first narration on the authority of Imam Ahmad, which is in Muslim. Then after that, he went out with him another night, and God knows best, as Ibn Abi Hatim narrated in his interpretation of **Say, 'It has been revealed to me'** from the hadith of Ibn Jurayj, who said: 'Abd Al-'Aziz ibn 'Umar said: As for the jinn whom they met at Nakhlah, they were the jinn of Nineveh, and as for the jinn whom they met in Mecca, they were the jinn of Nasibin. Al-Bayhaqi interpreted it as meaning that he said, "We spent the worst night that a people spent, other than Ibn Mas'ud **may God be pleased with him** who did not know about his (blessings and peace of God be upon him) going out to the jinn." This is a

remote possibility, and God knows best.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Amr Muhammad bin Abdullah Al-Adeeb told us, Abu Bakr Al-Isma'ili told us, Al-Hasan bin Sufyan told us, Suwaid bin Saeed told us, Amr bin Yahya told us, on the authority of his grandfather Saeed bin Amr, who said: Abu Hurairah, may God be pleased with him, used to follow the Messenger of God, may God bless him and grant him peace, with a vessel for his ablution and for his needs. One day he caught up with him and said, **Who is this?** He said, **I am Abu Hurairah.** He (peace and blessings of God be upon him) said: **Bring me stones to clean myself with, but do not bring me bones or dung.** So I brought him stones in my garment and placed them beside him. When he had finished and stood up, I followed him and said: **O Messenger of God, what is the matter with bones and dung?** He (peace and blessings of God be upon him) said: **A delegation of the jinn of Nasibin came to me and asked me for provisions, so I supplicated to God for them that they would not pass by a bone or dung without finding it to be food.** Narrated by Al-Bukhari in his Sahih on the authority of Musa ibn Isma'il on the authority of Amr ibn Yahya with a similar chain of transmission. This indicates what was mentioned above, that they came to him after that, and we will mention, God willing, what indicates the repetition of that.

Ibn Abbas narrated other narrations than what was narrated from him at first, from a new chain of transmission. Ibn Jarir said: Abu Kurayb narrated to us, Abdul Hamid Al-Hammani narrated to us, Al-Nadr bin Arabi narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men from the people of Nasibin, and the Messenger of God, may God bless him and grant him peace, appointed them as messengers to their people. This indicates that he narrated both stories. Ibn Abi Hatim said: Ali bin Al-Hussein narrated to us, Suwaid bin Abdul Aziz narrated to us, a man whom he named, on the authority of Ibn Jurayj, on the authority of Mujahid: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men, three from the people of Harran and four from the people of Nasibin, and their names were Huyy, Hasi, Mansa, Sasir, Nasir, Al-Ardubian, and Al-Ahtam. Abu Hamza Al-Thamali mentioned that this clan of jinn was called Banu Al-Shisaan, and they were the most numerous and noblest of the jinn, and they were the majority of Satan's soldiers.

Sufyan al-Thawri said, on the authority of Asim, on the authority of Dhirr, on the authority of Ibn Mas'ud, may God be pleased with him, that they were nine, one of them was Zuba'ah. They came to him from the base of a palm tree. It was mentioned earlier that they were fifteen, and in a narration that they were on sixty camels. It was mentioned earlier that the name of their master was Wardan, and it was said that they were three hundred. It was mentioned earlier on the authority of 'Ikrimah that they were twelve thousand. Perhaps this difference is evidence of the repetition of their delegation to him, may God bless him and grant him peace. What indicates that is what al-Bukhari said

Surat al-Ahqaf 46:30

They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

in his Sahih: Yahya ibn Sulayman told us, Ibn Wahb told me, `Umar told me, he is Ibn Muhammad, he said: Salim told him, on the authority of `Abdullah ibn `Umar ibn al-Khattab, may God be pleased with them both, he said: I never heard `Umar, may God be pleased with him, say anything, **I think it is like this**, except that it was as he thought. While `Umar ibn al-Khattab, may God be pleased with him, was sitting, a handsome man passed by him and he said: **My assumption was wrong**, or **This man is following his religion in the pre-Islamic period**, or "He was their soothsayer. Bring me the man." So he was summoned, and he said that to him. He said: **I have never seen a Muslim man like today**. He said: **I urge you to do nothing but tell me**. He said: **I was...** Their priest in the pre-Islamic period said: How strange is what your jinn brought you? He said: While I was in the market one day, she came to me and I knew she was frightened, and she said:

Have you not seen the jinn and their despair and hopelessness after their defeat?

And its pursuit of the camels and their saddles

Umar **may God be pleased with him** said: He spoke the truth while I was sleeping beside their gods when a man came with a calf and slaughtered it. A caller cried out over it in a voice I had never heard a louder than his, saying: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. The people jumped up and I said: I will not leave until I know what is behind this. Then he called: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. I got up and it was not long before it was said: This is a prophet. This is the context of Bukhari. Al-Bayhaqi narrated it from the hadith of Ibn Wahb in a similar manner. Then he said: The apparent meaning of this narration suggests that Umar **may God be pleased with him** himself heard the caller crying out from the slaughtered calf. This is also clear in a weak narration from Umar **may God be pleased with him**. All the other narrations indicate that this soothsayer is the one who reported that he saw and heard it. And God knows best. What Al-Bayhaqi said is the correct one and this man is Sawad ibn Qarib. I have mentioned this in detail in the biography of Umar **may God be pleased with him**, so whoever wants it can take it from there. Praise and gratitude be to God.

Al-Bayhaqi said: The hadith of Sawad bin Qarib, and it is likely that this is the soothsayer whose name was not mentioned in the authentic hadith, Abu al-Qasim al-Hasan bin Muhammad bin Habib al-Mufassir told us from the original hearing, Abu Abdullah Muhammad bin Abdullah al-Asbahani told us, reading to him, Abu Ja'far Ahmad bin Musa al-Himar al-Kufi told us in Kufa, Ziyad bin Yazid bin Badawayh told us, Abu Bakr al-Qasri told us, Muhammad bin al-Nawwas al-Kufi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of al-Bara' **may God be pleased with him**, who said: While `Umar bin al-Khattab **may God be pleased with him** was delivering a sermon to the people on the pulpit of the Messenger of God (blessings and peace of God be upon him), he said: O people, is Sawad bin Qarib

among you? He said: No one answered him that year. Then the following year came, he said: O people, is Sawad bin Qarib among you? I said: O Commander of the Faithful, and who is Sawad bin Qarib? He said: Omar, may God be pleased with him, said to him: The beginning of Sawad bin Qarib's conversion to Islam was something amazing. He said: While we were like that, Sawad bin Qarib appeared. He said: Omar, may God be pleased with him, said to him: O Sawad, tell us about the beginning of your conversion to Islam, how was it? Sawad, may God be pleased with him, said: I was staying in India and I had a vision from the jinn. He said: While I was sleeping one night, that came to me in my dream. He said: Get up and understand and reason if you can reason. A messenger has been sent from Lu'ay bin Ghalib. Then he began to say:

I was amazed at the jinn and their feelings, and the camels' attraction to their saddles.

You go to Mecca seeking guidance. The jinn are not as good as its filth.

Rise up to the elite of Hashim and look up to her head

He said: Then he woke me up and startled me and said, **O Sawad bin Qarib, God Almighty has sent a prophet, so rise up to him and you will be guided and be given the right direction**. Then, on the second night, he came to me and woke me up and then began to say:

I was amazed at the jinn and their demands, and the camels pulling them with their saddlebags.

She heads to Mecca seeking guidance, her feet not like her tails

Rise up to the elite of Hashim and look up to its summit

Then, on the third night, he came to me, woke me up, and said:

I was amazed at the jinn and their stories, and the camels pulling them with their camels

She goes to Mecca seeking guidance. The evil ones are not like the good ones.

Rise up to the elite of Hashim. The believers of the jinn are not like their disbelievers.

He said: When I heard it repeated night after night, the love of Islam, through the command of the Messenger of God, may God bless him and grant him peace, fell into my heart as God willed. He said: So I went to my saddlebag and tied it to my mount. I did not undo nine knots or tie another knot until I came to the Messenger of God, may God bless him and grant him peace, and behold, he was in Medina, meaning Mecca, and the people were upon him like the mane of a horse. When the Prophet, may God bless him and grant him peace, saw me, he said: "Welcome, O Sawad bin Qarib. We know what brought you." He said: I said, O Messenger of God, I have recited poetry, so hear it from me. He, may God bless him and grant him peace, said: **Say, O Sawad**. So I said:

A vision came to me after a long night of sleep, and it was not a liar among what I have been tested with.

Three nights, saying every night: A messenger from Luay ibn Ghalib has come to you.

So I rolled up my trousers and the foxes walked between the two sides of the river.

I bear witness that there is no god but God, and that you are trustworthy with all who are absent.

You are the closest of the messengers to intercede with God, O son of the most noble and good.

So command us to do what comes to you, O best messenger, even if what comes is gray hair.

And be my intercessor on the day when there is no intercessor but You, with relief from Suwad bin Qarib

He said: The Prophet (peace and blessings of God be upon him) laughed until his molars were visible and said to me: **You have succeeded, O Sawad.** Umar may God be pleased with him said: **Does your opinion come to you now?** He said: "Since I recited the Qur'an, it has not come to me. What an excellent compensation is the Book of God from the jinn."

Al-Bayhaqi then narrated it from two other chains of narration. What indicates their delegation to him (peace and blessings of God be upon him) after he migrated to Madinah is the hadith narrated by Al-Hafiz Abu Nu'aym in his book, **Evidences of Prophethood**, when he said: Sulayman ibn Ahmad narrated to us: Muhammad ibn Abdah Al-Masisi narrated to us: Abu Tobah Al-Rabi' ibn Nafi' narrated to us: Mu'awiyah ibn Salam narrated to us from Zayd ibn Aslam that he heard Abu Salam say: Someone narrated to me from Amr ibn Ghailan Al-Thaqafi: I came to Abdullah ibn Mas'ud may God be pleased with him and said to him: I was told that you were with the Messenger of God (peace and blessings of God be upon him) on the night of the delegation of the jinn. He said: **Yes.** I said: **Tell me how he was!** He said: The people of the Suffah, each one of them took a man to feed him, and I was left and none of them took me. Then the Messenger of God, may God bless him and grant him peace, passed by me and said: **Who is this?** I said: **I am Ibn Mas'ud.** He, may God bless him and grant him peace, said: **Did no one take you to feed you?** I said: **No.** He, may God bless him and grant him peace, said: **Then go, perhaps I will find something for you.**

He said: So we set off until the Messenger of God (peace and blessings of God be upon him) came to the room of Umm Salamah may God be pleased with her. He left me standing and went in to his family. Then the slave girl came out and said: O Ibn Mas'ud, the Messenger of God (peace and blessings of God be upon him) did not find you dinner, so go back to your bed. He said: So I went back to the mosque and gathered pebbles for the mosque and used them as a pillow and wrapped myself in my garment. I had not stayed long before the slave girl came and said: Answer the Messenger of God. I followed her, hoping for dinner, until I reached my place. The Messenger of God (peace and blessings of God be upon him) came out with a palm frond in his hand and he put it on my chest and said (peace and blessings of God be upon him): **Go with me wherever you go.** I said: **Whatever**

God wills. He repeated it to me three times. All of that I say, **Whatever God wills**, so he set out, and I set out with him until we came to Baqi' al-Gharqad. The Messenger of God, may God bless him and grant him peace, drew a line with his staff and then said, **Sit in it and do not move until I come to you.** Then he set out walking and I was looking at him through the palm trees, until when he was from where I could not see him, a black cloud rose before him and it dispersed. I said, "Catch up with the Messenger of God, may God bless him and grant him peace, for I think that the Hawazin have plotted against the Messenger of God, may God bless him and grant him peace, to kill him. So I hasten to the houses and seek help from the people. Then I remembered that the Messenger of God, may God bless him and grant him peace, had advised me not to move from the place I was in. Then I heard the Messenger of God, may God bless him and grant him peace, striking them with his staff and saying, "Sit," so they sat until the dawn column was about to split, then they rose up and left. The Messenger of God, may God bless him and grant him peace, came to me and said, **Are you going to sleep after me?** I said: No, but I was frightened at first, so much so that I decided to go to the houses and call for help from the people until I heard you hitting them with your stick, and I thought it was the Hawazin who plotted against the Messenger of God, may God bless him and grant him peace, to kill him. He said: "If you had left this circle, I would not have been safe from some of them kidnapping you. Did you see anything from them?"

I said: I saw black men with white hair, wearing white clothes. The Messenger of God (peace and blessings of God be upon him) said: "Those are a delegation of the jinn of Nasibin. They came to me and asked me for provisions and food, so I gave them every rotten bone, dung or excrement." I said: **What good will that do them?** He (peace and blessings of God be upon him) said: "They will not find a bone without finding the flesh on it that was on it the day it was eaten, and they will not find any excrement without finding in it the seed that was in it the day it was eaten. So let none of you clean himself with a bone or dung." This is a very strange chain of transmission, but it contains an unknown man who was not named. And God knows best. Al-Hafiz Abu Nu'aym narrated from the hadith of Baqiyyah ibn al-Walid: Numayr ibn Zayd al-Qanbar told me. My father told us, Quhafah ibn Rabi'ah told us, al-Zubayr ibn al-'Awwam may God be pleased with him told me: The Messenger of God (peace and blessings of God be upon him) led us in the dawn prayer in the mosque of Madinah. When he finished, he said: **Which of you will follow me to the delegation of the jinn tonight?** So the people were silent for three days, then he passed by me and took my hand and I began to walk with him until all the mountains of the city were blocked from us, and we reached a barren land and there were tall men like spears, feeling their clothes from between their legs. When I saw them, a severe tremor overcame me. Then he mentioned something similar to the hadith of Ibn Mas'ud mentioned above, and this is a strange hadith, and God knows best.

Concerning the delegations of the jinn, what Al-Hafiz Abu Nu'aym narrated: Abu Muhammad ibn Hibban told us, Abu Al-Tayyib Ahmad ibn Ruh told us, Ya'qub

Surat al-Ahqaf 46:30

They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

Al-Dawraqi told us, Al-Walid ibn Bakir Al-Taimi told us, Husayn ibn Umar told us, Ubayd Al-Maktab told me on the authority of Ibrahim, who said: A group of Abdullah's companions went out intending to perform Hajj. When they were on a part of the road, they saw a white snake curled up on the road, with the scent of musk emanating from it. I said to my companion: Go on, for I will not leave until I see what happens to this snake. It did not take long for it to die, so I took a white cloth and wrapped it in it, then moved it away from the road, buried it and joined my companions in eating dinner. He said: By God, we were sitting when four women approached from the direction of sunset. One of them said: Who among you buried Amr? We said: Who is Amr? She said: Who among you buried the snake? I said: I did. She said: By God, I have buried a man who fasted and stood up in prayer, enjoining what God revealed. He believed in your Prophet and heard his description from the heavens four hundred years before he was sent. The man said: So we praised God and completed our Hajj. Then I passed by Umar ibn al-Khattab **may God be pleased with him** in Madinah and informed him about the snake. He said: You have spoken the truth. I heard the Messenger of God (blessings and peace of God be upon him) say: **He believed in me four hundred years before I was sent.** This is a very strange hadith, and God knows best.

Abu Nu'aym said: Al-Thawri narrated from Abu Ishaq from Al-Sha'bi from a man from Thaqif in a similar manner. Abdullah bin Ahmad and Al-Dhaharani narrated from Safwan bin Al-Mu'attal: He is the one who descended and buried that snake from among the Companions, and they said that he was the last of the nine to die who came to the Messenger of God, may God bless him and grant him peace, to listen to the Qur'an. Abu Nu'aym narrated from the hadith of Al-Layth bin Sa'd from Abdul-Aziz bin Abi Salamah Al-Majshun from his uncle, from Mu'adh bin Ubayd God bin Mu'ammār, who said: I was sitting with Uthman bin Affan, may God be pleased with him, when a man came and said: O Commander of the Faithful, I was in a deserted area. He mentioned that he saw two snakes fighting, then one of them killed the other. He said: So I went to the battlefield and found many snakes that had been killed, and from some of them came the scent of musk. I began to smell them one by one until I found that from a thin yellow snake, so I wrapped it in my turban and buried it. While I was walking, a caller called to me: O Abdullah, you have been guided. These are two tribes of the jinn, Banu Shu'ayban and Banu Qays met, and among those killed were what you saw. The one I buried was martyred, and he was among those who heard the revelation from the Messenger of God, may God bless him and grant him peace. Uthman said to that man, "If you are truthful, then you have seen something wondrous. But if you are lying, then your lie will be upon you. **And the words of God, the Most High,** And when We directed to you a company of the jinn, listening to the Qur'an. Then, when they attended it, they said, 'Listen quietly.'" That is, listen. This was good manners on their part.

Al-Hafiz Al-Bayhaqi said: Imam Abu Al-Tayyib Sahl bin Muhammad bin Sulayman narrated to us, Abu Al-Hasan Muhammad bin Abdullah Al-Daqqaq narrated to us, Muhammad bin Ibrahim Al-Bushanji narrated to us, Hisham bin Ammar Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah Ar-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better at responding than you. I did not recite this verse to them once: 'Then which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors and blessings, our Lord, to You be praise.'" At-Tirmidhi narrated it in his Tafsir on the authority of Abu Muslim Abd Al-Rahman bin Waqid, on the authority of Al-Walid bin Muslim, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surah Ar-Rahman, and he mentioned it. Then At-Tirmidhi said: It is strange. We do not know it except from the hadith of Al-Walid on the authority of Zuhair bin Muhammad, with a similar chain of transmission. God the Almighty said: "And when it is concluded" meaning completed, as in His saying: "So when the prayer is concluded Then He completed them as seven heavens in two days So when you have completed your rites and they turned back to their people as warners" meaning they returned to their people and warned them of what they heard from the Messenger of God (peace and blessings be upon him), as in His saying: "That they may gain understanding in the religion and warn their people when they return to them that they may beware" This verse has been used as evidence that there are warners among the jinn and not messengers, and there is no doubt that God did not send a messenger from among the jinn, as God the Almighty said: "And We did not send before you, except men to whom We revealed, from the people of the towns" (10:11). And God the Almighty said: "And We did not send before you any messengers except that they ate food and walked in the markets" (11:11). And He said about Abraham, the friend of God, peace be upon him: "And We placed among his descendants prophethood and the Book" (11:11). So every prophet that God the Almighty sent after Abraham was from his descendants and lineage.

As for His saying, the Blessed and Most High, in al-An'am 6: **O company of jinn and mankind, did there not come to you messengers from among you?** What is meant here is the sum of the two genders, so it applies to one of them, which is mankind, as in His saying: **From them come forth pearls and coral,** meaning one of them. Then the Almighty explained the warning of the jinn to their people, saying, informing about them: **They said, 'O our people, indeed we have heard a book revealed after Moses.'** They did not mention Jesus because the Gospel was revealed to Jesus, peace be upon him, in which there were sermons and encouragements and a little of what was

permissible and forbidden. In reality, it is like a complement to the Torah, so the Torah is the main body, so that is why they said it was revealed after Moses. This is what Waraqa ibn Nawfal said when the Prophet, peace and blessings be upon him, told him the story of Gabriel's descent, peace be upon him, for the first time, and he said: "Bravo, bravo! This is the law that used to come to Moses. Would that I were a part of it." **Confirming what was before it** meaning in the books revealed to the prophets before him. His statement, **guides to the truth** meaning in belief and information, **and to a straight path** in actions, for the Qur'an contains two things: information and a request. Its information is truth and its request is justice, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

And the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is beneficial knowledge, and the religion of truth is righteous action. Thus, the jinn said, **He guides to the truth** in beliefs, **and to a straight path**, meaning in actions. **O our people, respond to the caller of God.** This indicates that the Almighty sent Muhammad, peace and blessings be upon him, to the two groups, the jinn and mankind, where he called them to God the Almighty and recited to them the surah in which the two groups were addressed, charged, and threatened, which is Surat Al-Rahman. For this reason, He said: **Respond to the caller of God and believe in him.** And the Almighty's saying: **He will forgive you some of your sins.** It was said that *from* here is redundant, and there is consideration in this because its redundancy in affirmation is rare. It was said that it is in its place for partiality. **And protect you from a painful punishment**, meaning He will save you from His painful punishment. This verse was used as evidence by those scholars who believed that the believing jinn will not enter Paradise, but rather the reward of their righteous ones is that they will be protected from the punishment of the Fire on the Day of Resurrection. For this reason, they said this in this context, which is a context of boasting. Exaggeration, if they had a higher reward for faith than this, they would have mentioned it. Ibn Abi Hatim said: My father told us: I was told by Jarir, by Laith, by Mujahid, by Ibn Abbas, may God be pleased with them both, who said: The believing jinn will not enter Paradise because they are from the offspring of Satan, and the offspring of Satan will not enter Paradise. The truth is that their believers will enter Paradise like the believing humans, as is the doctrine of a group of the Salaf. Some of them used as evidence for this the words of God Almighty: **No man or jinn has touched them before them.** This evidence is questionable, and better than it is His words, Almighty and Exalted: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" God Almighty bestowed His favor upon the two heavy burdens by making the reward of their good-doers Paradise. The jinn responded to this verse with verbal gratitude that was more eloquent than humans, and they said: "And we do not deny any of Your favors, our Lord. To You be praise." God Almighty would not bestow a favor upon them with a reward that they would not attain. Also, if He were to reward their unbelievers with the Fire, which is a position of justice, then it would be more

appropriate for Him to reward their believers with Paradise, which is a position of excellence. This is also indicated by the Almighty's saying: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging**, and other similar verses.

This issue has been devoted to a separate section, praise and thanks be to God. Paradise will continue to have grace, for which God will create people. Will not those who believe in Him and do good deeds inhabit it? What they have mentioned here about the reward for faith, such as expiation of sins and protection from painful torment, necessitates entering Paradise, because in the Hereafter there is nothing but Paradise and Hellfire. Whoever is protected from Hellfire will inevitably enter Paradise. We do not have any explicit or apparent text from the Shari'ah that says that the believing jinn will not enter Paradise, even if they are protected from Hellfire. If it were true, we would have accepted it, and God knows best. And this is Noah, peace be upon him, saying to his al-Nas 114: **He will forgive you your sins and delay you for a specified term.** There is no dispute that the believers of his people are in Paradise, and so are these people. Strange sayings have been reported about them. It was narrated on the authority of Umar ibn Abdul Aziz **may God be pleased with him** that they will not enter the spaciousness of Paradise, but will be in its outskirts, its surroundings, and its corners. Some people claim that in Paradise the children of Adam will see them, but they will not see the children of Adam, unlike what happened in this world. Some people say that they will neither eat nor drink in Paradise, but will be inspired with glorification, praise, and sanctification instead of food and drink, like the angels, because they are of the same kind. All of these statements are questionable and have no evidence. Then he said, informing them about them, **And whoever does not respond to the caller of God will not escape Him on earth**, meaning, God's power is all-encompassing and encompassing him. **And he has no protectors besides Him**, meaning, no one can protect them from Him. **Those are in manifest error.** This is a position of threat and intimidation, so they called their people by encouragement and intimidation, and for this reason it was effective with many of them, and they came to the Messenger of God (blessings and peace of God be upon him) in delegations, as explained above. Praise and thanks be to God, and God knows best.

Fath al-Qadir

29- **They said, 'O our people, indeed we have heard a Book revealed after Moses,'** meaning the Qur'an, but there is an ellipsis in the text, meaning: So they reached their people and said, **O our people.** Ata' said: They were Jews who converted to Islam. **Confirming what was before it**, meaning what came before it of the revealed books. **Guiding to the truth**, meaning to the true religion. **And to a straight path**, meaning to the straight path of God. Muqatil said: God did not send a prophet to the jinn and mankind before Muhammad, may God bless him and grant him peace.

Surat al-Ahqaf 46:30

They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

Tafsir al-Baghawi

30. **They said, 'O our people, indeed we have heard a Book revealed after Moses, confirming what was before it and guiding to the truth and to a straight path.'**

Ata' said: Their religion was Judaism, so they said: We have heard a Book revealed after Moses.

Tafsir al-Baidawi

30- "They said, 'O our people, indeed we have heard a book revealed after Moses.'" It was said that they only said that because they were Jews or because they had not heard of the matter of Jesus, peace and blessings be upon him. "Confirming what was before it, guiding to the truth" of the beliefs. "And to a straight path" of the laws.

Surat al-Ahqaf 46:31

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

Tafsir al-Jalalayn

31 - O our people, respond to the caller of God Muhammad, may God bless him and grant him peace, to faith and believe in him, God will forgive you some of your sins that is, some of them, because among them are injustices that are not forgiven except with the consent of their owners and will save you from a painful punishment painful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what was said by these men of the jinn: **O our people**, from the jinn, **respond to the caller of God**, they said: Respond to the Messenger of God, may God bless him and grant him peace, to what he calls you to of obedience to God. **And believe in him**, meaning: And believe him in what he and his people brought to you of God's commands and prohibitions, and other things that he called you to believe in. **He will forgive you**, meaning: Your Lord will cover your sins for you and conceal them for you and will not disgrace you for them in the Hereafter by punishing you for them. **And save you from a painful punishment**, meaning: And He will save you from a painful punishment if you repent from your sins and turn from your disbelief to faith in God and His caller.

Tafsir al-Qurtubi

The Almighty's saying: **O our people, respond to the caller of God** means Muhammad, may God bless him and grant him peace. This indicates that he was sent to the jinn and mankind. Muqatil said: God did not send a prophet to the jinn and mankind before Muhammad, may God bless him and grant him peace.

I said: What indicates his statement is what is in Sahih Muslim on the authority of Jabir ibn Abdullah al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been given five things that were not given to anyone before me. Every prophet was sent specifically to his own people, and I have been sent to every red and black person. Spoils of war were made lawful for me, but they were not made lawful for anyone before me. The earth was made pure and good for me, and a place of prostration, so whenever the time for prayer comes, I pray wherever I am. I have been aided by terror from a distance of a month's journey. I have been given intercession.'" Mujahid said: The red and black people are the jinn and mankind. In a narration from the hadith of Abu Hurayrah: **And I have been sent to all of creation, and the prophets were sealed with me.** "And

believe in him," meaning in the caller, who is Muhammad, may God bless him and grant him peace. It was also said: **in him**, meaning in God, because of His saying: **He will forgive you some of your sins**. Ibn Abbas said: Seventy men from their people responded to them, so they returned to the Prophet, may God bless him and grant him peace, and met him in al-Batha'. He recited the Qur'an to them and commanded and forbade them.

Question: This verse indicates that the jinn are like humans in terms of commands and prohibitions, reward and punishment. Al-Hasan said: The believing jinn have no reward other than their salvation from the Fire. This is indicated by the words of God the Almighty: **He will forgive you some of your sins and save you from a painful punishment**. Abu Hanifa said the same. He said: The jinn have no reward except that they will be saved from the Fire, then it will be said to them: **Become dust like the animals**. Others said that just as they are punished for their wrongdoing, they will be rewarded for their good deeds like humans. This is the view of Malik, Al-Shafi'i and Ibn Abi Layla. Ad-Dahhak said: The jinn will enter Paradise and eat and drink. Al-Qushayri said: The correct view is that this is something about which there is no definitive proof, and knowledge is with God.

I said: The Almighty's statement: **And for all are degrees according to what they have done** (al-Ahqaf 46:19) indicates that they will be rewarded and will enter Paradise, because He said at the beginning of the verse: **O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses?** until He said: **And for all are degrees according to what they have done** (al-An'am 6:132). And God knows best, and further clarification of this will come in Surat Ar-Rahman, God willing.

Tafsir Ibn Kathir

Imam Ahmad said: Ismail bin Ibrahim told us, Dawud told us, on the authority of Al-Sha'bi and Ibn Abi Za'idah, Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah, who said: I said to Abdullah bin Mas'ud **may God be pleased with him**: Did any of you accompany the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: None of us accompanied him, but we missed him one night in Mecca, so we said: Was he assassinated? Blown away? What did he do? He said: So we spent the worst night that a people had spent. When it was the break of dawn - or he said - in the early hours of the morning, we saw him coming from the direction of Hira. We said: O Messenger of God, and they mentioned to him what they had been through. He said: **A caller of the jinn came to me, so I went to them and recited to them**. He said: So he went and showed us their traces and the traces of their fires. Al-Sha'bi said: They asked him for provisions. Aamer said: They asked him in Mecca and they were from the jinn of the peninsula. He said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement is fodder for your animals**. He said: **Do not use them for cleaning yourself, for they are the**

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

provisions of your brothers from the jinn. Muslim narrated it in this way in his Sahih on the authority of Ali ibn Hujr on the authority of Ismail ibn Ulayyah with a similar wording.

Muslim also said: Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud - who is Ibn Abi Hind - told us on the authority of Amir, who said: I asked Alqamah: Was Ibn Mas'ud **may God be pleased with him** present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? Alqamah said: I asked Ibn Mas'ud **may God be pleased with him** and said: Was any of you present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: No, but we were with the Messenger of God (peace and blessings of God be upon him) one night and we missed him. We looked for him in the valleys and ravines, and it was said: Was he taken captive? Was he assassinated? He said: So we spent the worst night ever spent by any people. When morning came, he came from the direction of Hira. He said: We said: O Messenger of God, we missed you and looked for you but did not find you. We spent the worst night ever spent by any people. He said: **A caller of the jinn came to me, so I went with them and recited the Qur'an to them.** He said: So he set out with us and showed us their traces and the traces of their fires. They asked him for provisions, and he said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement will be fodder for your animals.** The Messenger of God, may God bless him and grant him peace, said: **Do not use them for cleaning yourself, for they are the food of your brothers.**

Another chain of transmission On the authority of Ibn Masoud, may God be pleased with him. Abu Jaafar bin Jarir said: Ahmad bin Abd al-Rahman told me, my uncle told me, Yunus told me, on the authority of al-Zuhri, on the authority of Ubayd God bin Abdullah, who said: Abdullah bin Masoud, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **I spent the night reciting to the jinn while standing in al-Hujun.**

Another chain of transmission states that he was with him on the night of the jinn. Ibn Jarir, may God have mercy on him, said: Ahmad bin Abd al-Rahman ibn Wahb told me, my uncle Abdullah ibn Wahb told us, Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Uthman ibn Sunnah al-Khuzai, who was from the people of Ash-Sham, who said: Abdullah ibn Mas'ud, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said to his companions while he was in Mecca: **Whoever among you would like to be present during the affair of the jinn tonight, let him do so.** None of them were present except me. He said: So we set off until we were at the top of Mecca. He drew a line for me with his foot, then ordered me to sit in it. Then he set off until he stood up and began to recite the Qur'an, but a great many black clouds covered him and stood between me and him until I could not hear his voice. Then they began to disperse like pieces of clouds,

going away until only a group of them remained. The Messenger of God, may God bless him and grant him peace, finished and gave them bones and dung, then he forbade anyone from using dung or bones to perfume themselves. Ibn Jarir narrated it on the authority of Muhammad ibn Abdullah ibn Abd al-Hakam, on the authority of Abu Zur'ah Wahb ibn Rashid, on the authority of Yunus ibn Yazid al-Ayli, with this chain of transmission.

Al-Bayhaqi narrated it in Al-Dala'il from the hadith of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Yunus, on his authority. Ishaq bin Rahawayh narrated it from Jarir, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, and he mentioned something similar to what was mentioned above. Al-Hafiz Abu Na'im narrated it from the path of Musa bin Ubaidah, on the authority of Sa'id bin Al-Harith, on the authority of Abu Al-Mu'alla, on the authority of Ibn Mas'ud, may God be pleased with him, and he also mentioned something similar to it.

Another chain of transmission Abu Naim said: Abu Malik told us, Abdullah bin Ahmad bin Hanbal told us, my father told me, he said: Affan and Ikrimah told us, they said: Mu'tamir told us, he said: My father told me, Abu Tamima told me, on the authority of Amr, and perhaps al-Bakali said, Amr told him, on the authority of Abdullah bin Mas'ud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, followed me, so we set out until we came to such and such a place, and he drew a line for me and said: **Stay in the back of this place and do not leave it, for if you leave it, you will perish.** So he mentioned the hadith in full, and it contains great strangeness.

Another chain of transmission Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Abdullah ibn Amr ibn Ghailan ath-Thaqafi, that he said to Ibn Mas'ud **may God be pleased with him**: I was told that you were with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. He said: Yes. He said: How was it? Then he mentioned the hadith and mentioned that the Prophet (blessings and peace of God be upon him) drew a line over him and said: **Do not leave it.** Then he mentioned something like a black cloud that overwhelmed the Messenger of God (blessings and peace of God be upon him), and he was frightened three times until it was close to dawn. The Prophet (blessings and peace of God be upon him) came to me and said: **Are you asleep?** I said: "No, by God. I thought many times of calling for help from the people until I heard you hitting them with your staff, saying: "Sit down." Then he (blessings and peace of God be upon him) said: **If you went out, I would not be safe from some of them snatching you away.** Then he (blessings and peace of God be upon him) said: **Did you see anything?** I said: Yes, I saw black men with white hair, wearing white clothes. The Prophet (peace and blessings of God be

upon him) said: "Those were jinn from Nasibin who asked me for provisions - and provisions are provisions - so I gave them provisions with every loose bone, dung or excrement. I said: O Messenger of God, what will that do for them? The Messenger of God (peace and blessings of God be upon him) said: They will not find a bone without finding its flesh on it on the day it was eaten, nor dung without finding its seeds in it on the day it was eaten. So let none of you clean himself when he comes out of the toilet with a bone, dung or excrement."

Another way Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abd Al-Rahman Al-Sammali and Abu Nasr bin Qatada told us, he said: Abu Muhammad bin Yahya bin Mansour Al-Qadi told us, Abu Abdullah Muhammad bin Ibrahim Al-Bushanji told us, Ruh bin Salah told us, Musa bin Ali bin Rabah told us, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent me as a follower and said: **A group of fifteen jinn, sons of brothers and cousins, will come to me tonight so that I may recite the Qur'an to them.** So I went with him to the place he wanted, and he drew a line for me and made me sit there and said to me: **Do not leave this place.** So I spent the night there until the Messenger of God, may God bless him and grant him peace, came to me with magic in his hand, a broken bone, dung, and a birthmark, and he said: **If you go to the toilet, do not clean yourself with anything of these.** He said: When morning came, I said: "I will know where the Messenger of God, may God bless him and grant him peace, was." So I went and saw a place where sixty camels would kneel.

Another chain of transmission Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Abbas Al-Asamm informed us, Al-Abbas bin Muhammad Al-Duri informed us, Uthman bin Omar informed us, on the authority of Al-Shammar bin Al-Rayyan, on the authority of Abu Al-Jawza', on the authority of Abdullah bin Masoud, may God be pleased with him, who said: I set out with the Messenger of God, may God bless him and grant him peace, on the night of the jinn until we reached Al-Hujun. He drew a line for me, then he advanced towards them, and they crowded around him. A chief of theirs, called Wardan, said: I will make them leave you. He said: No one will protect me from God.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, Sufyan ibn Abi Fazarah al-Absi told us, Abu Zayd, the freed slave of Amr ibn Harith, told us, on the authority of Ibn Mas'ud, may God be pleased with him, who said: When the night of the jinn came, the Prophet, may God bless him and grant him peace, said to me: **Do you have water with you?** I said: **I do not have water with me, but I have a jug of wine with me.** So the Prophet, may God bless him and grant him peace, said: **A good date and pure water.** Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah on the authority of Zayd.

Another chain of transmission Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Qais ibn al-Hajjaj, on the authority of Hanash al-San'ani, on the authority of Ibn Abbas, on

the authority of Abdullah ibn Mas'ud, may God be pleased with them, who said: He was with the Messenger of God, may God bless him and grant him peace, on the night of the jinn. The Messenger of God, may God bless him and grant him peace, said: **O Abdullah, do you have water with you?** He said: **I have wine in a water skin.** The Messenger of God, may God bless him and grant him peace, said: **Pour it over me.** So he performed ablution. The Prophet, may God bless him and grant him peace, said: **O Abdullah, a drink and purification.** Ahmad is the only one to narrate it from this chain of transmission. Ad-Daraqutni included it from another chain of transmission on the authority of Ibn Mas'ud, may God be pleased with him.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, my father told me, on the authority of Mina', on the authority of Abdullah **may God be pleased with him**, who said: I was with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. When he had finished, he sighed, so I said: What is the matter with you? He said: **My death has been reported to me, O Ibn Mas'ud.** This is how I saw it in the Musnad in an abbreviated form. Al-Hafiz Abu Nu'aym narrated it in his book, Evidences of Prophethood, and he said: Sulayman ibn Ahmad ibn Ayyub told us, Ishaq ibn Ibrahim told us, and Abu Bakr ibn Malik told us, Abdullah ibn Ahmad ibn Hanbal told us, my father told us, Abd al-Razzaq told us, on the authority of his father, on the authority of Mina', on the authority of Ibn Mas'ud, who said: The Messenger of God (blessings and peace of God be upon him) said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: **Abu Bakr.** He was silent, then a while passed, then he sighed, so I said: **What is the matter with you, O Messenger of God?** He said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: **Umar.** He was silent for a while, then he passed away. Then he took a deep breath, so I said, **What is the matter with you?** He said, **My death has been reported to me.** I said, **Then appoint a successor.** The Prophet (peace and blessings be upon him) said, *Who?* I said, **Ali ibn Abi Talib may God be pleased with him.** He, may God bless him and grant him peace, said: **By Him in Whose Hand is my soul, if they obey him, they will all enter Paradise, all of them.** This is a very strange hadith and it is more likely that it has not been preserved. Assuming its authenticity, it appears that this was after their arrival to him in Medina, as we will mention, God willing. At that time, at the end of the matter, when Mecca was conquered and the people and the jinn also entered the religion of God in multitudes, the Surah "When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance" was revealed. This is the Surah in which his noble soul was announced to him, as Ibn Abbas, may God be pleased with them both, stated, and Omar bin Al-Khattab, may God be pleased with him, agreed with him on it. A hadith has been reported about that, which we will mention, God willing, when interpreting it. And God knows best. Abu Nu'aym also narrated it on the authority of Al-Tabari, on the authority of Muhammad

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

bin Abdullah Al-Hadrami, on the authority of Ali bin Al-Husayn bin Abi Burdah, on the authority of Yahya bin Sa'id Al-Aslami, on the authority of Harb bin Subaih, on the authority of Sa'id bin Salamah, on the authority of Abu Murrah Al-San'ani, on the authority of Abu Abdullah Al-Jadali on the authority of Ibn Masoud, may God be pleased with him, mentioned it and mentioned the story of the succession. This is a strange chain of transmission and a wondrous context.

Another chain of transmission Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Abu Rafi', on the authority of Ibn Mas'ud, that the Messenger of God, may God bless him and grant him peace, drew a line around him, and one of them was like the blackness of a palm tree, and he said: **Do not move from your place, and teach them the Book of God.** When he saw the pasture, he said: **They are like these.** The Prophet, may God bless him and grant him peace, said: **Do you have water with you?** I said: *No.* He said: **Do you have wine with you?** I said: *Yes.* So he performed ablution with it.

Another chain of transmission Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding the words of God Almighty: **And when We directed to you a company of the jinn,** he said: They were twelve thousand who came from the island of Mosul. The Prophet, may God bless him and grant him peace, said to Ibn Masoud, may God be pleased with him: **Give me time until I come to you,** and he drew a line over it and said: **Do not move until I come to you.** When Ibn Masoud, may God be pleased with him, feared them, he was about to leave, but he remembered the words of the Messenger of God, may God bless him and grant him peace, and he did not move. The Prophet, may God bless him and grant him peace, said to him: **If you had left, we would not have met until the Day of Resurrection.**

Another chain of transmission also transmitted: Sa'id bin Abi 'Aruba said on the authority of Qatada, regarding the words of God Almighty: **And when We directed to you a company of the jinn, listening to the Qur'an,** he said: It was mentioned to us that they were directed to him from Nineveh and that the Prophet of God, may God bless him and grant him peace, said: **I have been commanded to recite to the jinn, so which of you will follow me?** So they lowered their gaze, then he asked them to follow him, and they lowered their gaze, then he asked them to follow him a third time. A man said: O Messenger of God, that is the one with a scar, so Ibn Mas'ud, may God be pleased with him, the brother of Hudhayl, followed him. He said: So the Prophet, may God bless him and grant him peace, entered a valley called the Valley of al-Hujun and drew a line over it, and he drew a line over Ibn Mas'ud, may God be pleased with him, to confirm it. He said: So I began to tremble and I saw things like eagles walking in their tambourines, and I heard a loud noise until I feared for the Prophet of God, may God bless him and grant him peace. Then he recited the Qur'an, and when the Messenger of God, may God bless him and

grant him peace, returned, I said: O Messenger of God, what was the noise that I heard? The Prophet, may God bless him and grant him peace, said: **They disputed over a murdered person, and a judgment was passed between them in truth.** Narrated by Ibn Jarir and Ibn Abi Hatim.

All these methods indicate that the Prophet, may God bless him and grant him peace, went to the jinn intentionally, recited the Qur'an to them, called them to God Almighty, and God Almighty prescribed for them through his tongue what they needed at that time. It may be possible that the first time they heard him recite the Qur'an, he did not notice them, as Ibn Abbas, may God be pleased with him, said. Then after that, they came to him, as narrated by Ibn Mas'ud **may God be pleased with him.** As for Ibn Mas'ud **may God be pleased with him,** he was not with the Messenger of God (blessings and peace of God be upon him) when he addressed the jinn and called upon them. Rather, he was far away from him, and no one went out with the Prophet (blessings and peace of God be upon him) except him. Despite this, he did not witness the speech. This is the method of Al-Bayhaqi. It may be possible that the first time he went out to them, neither Ibn Mas'ud **may God be pleased with him** nor anyone else was with him, as is apparent in the context of the first narration on the authority of Imam Ahmad, which is in Muslim. Then after that, he went out with him another night, and God knows best, as Ibn Abi Hatim narrated in his interpretation of **Say, 'It has been revealed to me'** from the hadith of Ibn Jurayj, who said: 'Abd Al-'Aziz ibn 'Umar said: As for the jinn whom they met at Nakhlah, they were the jinn of Nineveh, and as for the jinn whom they met in Mecca, they were the jinn of Nasibin. Al-Bayhaqi interpreted it as meaning that he said, "We spent the worst night that a people spent, other than Ibn Mas'ud **may God be pleased with him** who did not know about his (blessings and peace of God be upon him) going out to the jinn." This is a remote possibility, and God knows best.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Amr Muhammad bin Abdullah Al-Adeeb told us, Abu Bakr Al-Isma'ili told us, Al-Hasan bin Sufyan told us, Suwaid bin Saeed told us, Amr bin Yahya told us, on the authority of his grandfather Saeed bin Amr, who said: Abu Hurairah, may God be pleased with him, used to follow the Messenger of God, may God bless him and grant him peace, with a vessel for his ablution and for his needs. One day he caught up with him and said, **Who is this?** He said, **I am Abu Hurairah.** He (peace and blessings of God be upon him) said: **Bring me stones to clean myself with, but do not bring me bones or dung.** So I brought him stones in my garment and placed them beside him. When he had finished and stood up, I followed him and said: **O Messenger of God, what is the matter with bones and dung?** He (peace and blessings of God be upon him) said: **A delegation of the jinn of Nasibin came to me and asked me for provisions, so I supplicated to God for them that they would not pass by a bone or dung without finding it to be food.** Narrated by Al-Bukhari in his Sahih on the authority of Musa ibn Isma'il on the

authority of Amr ibn Yahya with a similar chain of transmission. This indicates what was mentioned above, that they came to him after that, and we will mention, God willing, what indicates the repetition of that.

Ibn Abbas narrated other narrations than what was narrated from him at first, from a new chain of transmission. Ibn Jarir said: Abu Kurayb narrated to us, Abdul Hamid Al-Hammani narrated to us, Al-Nadr bin Arabi narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men from the people of Nasibin, and the Messenger of God, may God bless him and grant him peace, appointed them as messengers to their people. This indicates that he narrated both stories. Ibn Abi Hatim said: Ali bin Al-Hussein narrated to us, Suwaid bin Abdul Aziz narrated to us, a man whom he named, on the authority of Ibn Jurayj, on the authority of Mujahid: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men, three from the people of Harran and four from the people of Nasibin, and their names were Huyy, Hasi, Mansa, Sasir, Nasir, Al-Ardubian, and Al-Ahtam. Abu Hamza Al-Thamali mentioned that this clan of jinn was called Banu Al-Shisaan, and they were the most numerous and noblest of the jinn, and they were the majority of Satan's soldiers.

Sufyan al-Thawri said, on the authority of Asim, on the authority of Dhirr, on the authority of Ibn Mas'ud, may God be pleased with him, that they were nine, one of them was Zuba'ah. They came to him from the base of a palm tree. It was mentioned earlier that they were fifteen, and in a narration that they were on sixty camels. It was mentioned earlier that the name of their master was Wardan, and it was said that they were three hundred. It was mentioned earlier on the authority of 'Ikrimah that they were twelve thousand. Perhaps this difference is evidence of the repetition of their delegation to him, may God bless him and grant him peace. What indicates that is what al-Bukhari said in his Sahih: Yahya ibn Sulayman told us, Ibn Wahb told me, 'Umar told me, he is Ibn Muhammad, he said: Salim told him, on the authority of 'Abdullah ibn 'Umar ibn al-Khattab, may God be pleased with them both, he said: I never heard 'Umar, may God be pleased with him, say anything, **I think it is like this**, except that it was as he thought. While 'Umar ibn al-Khattab, may God be pleased with him, was sitting, a handsome man passed by him and he said: **My assumption was wrong, or This man is following his religion in the pre-Islamic period**, or "He was their soothsayer. Bring me the man." So he was summoned, and he said that to him. He said: **I have never seen a Muslim man like today**. He said: **I urge you to do nothing but tell me**. He said: **I was...** Their priest in the pre-Islamic period said: How strange is what your jinn brought you? He said: While I was in the market one day, she came to me and I knew she was frightened, and she said:

Have you not seen the jinn and their despair and hopelessness after their defeat?

And its pursuit of the camels and their saddles

Umar **may God be pleased with him** said: He spoke

the truth while I was sleeping beside their gods when a man came with a calf and slaughtered it. A caller cried out over it in a voice I had never heard a louder than his, saying: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. The people jumped up and I said: I will not leave until I know what is behind this. Then he called: O Jalih, the order of Nujayh is an eloquent man who says: There is no god but God. I got up and it was not long before it was said: This is a prophet. This is the context of Bukhari. Al-Bayhaqi narrated it from the hadith of Ibn Wahb in a similar manner. Then he said: The apparent meaning of this narration suggests that Umar **may God be pleased with him** himself heard the caller crying out from the slaughtered calf. This is also clear in a weak narration from Umar **may God be pleased with him**. All the other narrations indicate that this soothsayer is the one who reported that he saw and heard it. And God knows best. What Al-Bayhaqi said is the correct one and this man is Sawad ibn Qarib. I have mentioned this in detail in the biography of Umar **may God be pleased with him**, so whoever wants it can take it from there. Praise and gratitude be to God.

Al-Bayhaqi said: The hadith of Sawad bin Qarib, and it is likely that this is the soothsayer whose name was not mentioned in the authentic hadith, Abu al-Qasim al-Hasan bin Muhammad bin Habib al-Mufasssir told us from the original hearing, Abu Abdullah Muhammad bin Abdullah al-Asbahani told us, reading to him, Abu Ja'far Ahmad bin Musa al-Himar al-Kufi told us in Kufa, Ziyad bin Yazid bin Badawayh told us, Abu Bakr al-Qasri told us, Muhammad bin al-Nawwas al-Kufi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of al-Bara' **may God be pleased with him**, who said: While 'Umar bin al-Khattab **may God be pleased with him** was delivering a sermon to the people on the pulpit of the Messenger of God (blessings and peace of God be upon him), he said: O people, is Sawad bin Qarib among you? He said: No one answered him that year. Then the following year came, he said: O people, is Sawad bin Qarib among you? I said: O Commander of the Faithful, and who is Sawad bin Qarib? He said: Omar, may God be pleased with him, said to him: The beginning of Sawad bin Qarib's conversion to Islam was something amazing. He said: While we were like that, Sawad bin Qarib appeared. He said: Omar, may God be pleased with him, said to him: O Sawad, tell us about the beginning of your conversion to Islam, how was it? Sawad, may God be pleased with him, said: I was staying in India and I had a vision from the jinn. He said: While I was sleeping one night, that came to me in my dream. He said: Get up and understand and reason if you can reason. A messenger has been sent from Lu'ay bin Ghalib. Then he began to say:

I was amazed at the jinn and their feelings, and the camels' attraction to their saddles.

You go to Mecca seeking guidance. The jinn are not as good as its filth.

Rise up to the elite of Hashim and look up to her head

He said: Then he woke me up and startled me and said, **O Sawad bin Qarib, God Almighty has sent a prophet, so rise up to him and you will be guided and be given the right direction**. Then, on the second night,

Surat al-Ahqaf 46:31

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

he came to me and woke me up and then began to say:

I was amazed at the jinn and their demands, and the camels pulling them with their saddlebags.

She heads to Mecca seeking guidance, her feet not like her tails

Rise up to the elite of Hashim and look up to its summit

Then, on the third night, he came to me, woke me up, and said:

I was amazed at the jinn and their stories, and the camels pulling them with their camels

She goes to Mecca seeking guidance. The evil ones are not like the good ones.

Rise up to the elite of Hashim. The believers of the jinn are not like their disbelievers.

He said: When I heard it repeated night after night, the love of Islam, through the command of the Messenger of God, may God bless him and grant him peace, fell into my heart as God willed. He said: So I went to my saddlebag and tied it to my mount. I did not undo nine knots or tie another knot until I came to the Messenger of God, may God bless him and grant him peace, and behold, he was in Medina, meaning Mecca, and the people were upon him like the mane of a horse. When the Prophet, may God bless him and grant him peace, saw me, he said: "Welcome, O Sawad bin Qarib. We know what brought you." He said: I said, O Messenger of God, I have recited poetry, so hear it from me. He, may God bless him and grant him peace, said: **Say, O Sawad.** So I said:

A vision came to me after a long night of sleep, and it was not a liar among what I have been tested with.

Three nights, saying every night: A messenger from Luay ibn Ghalib has come to you.

So I rolled up my trousers and the foxes walked between the two sides of the river.

I bear witness that there is no god but God, and that you are trustworthy with all who are absent.

You are the closest of the messengers to intercede with God, O son of the most noble and good.

So command us to do what comes to you, O best messenger, even if what comes is gray hair.

And be my intercessor on the day when there is no intercessor but You, with relief from Suwad bin Qarib

He said: The Prophet (peace and blessings of God be upon him) laughed until his molars were visible and said to me: **You have succeeded, O Sawad.** Umar **may God be pleased with him** said: **Does your opinion come to you now?** He said: "Since I recited the Qur'an, it has not come to me. What an excellent compensation is the Book of God from the jinn." Al-Bayhaqi then narrated it from two other chains of narration. What indicates their delegation to him

(peace and blessings of God be upon him) after he migrated to Madinah is the hadith narrated by Al-Hafiz Abu Nu'aym in his book, **Evidences of Prophethood**, when he said: Sulayman ibn Ahmad narrated to us: Muhammad ibn Abdah Al-Masisi narrated to us: Abu Tobah Al-Rabi' ibn Nafi' narrated to us: Mu'awiyah ibn Salam narrated to us from Zayd ibn Aslam that he heard Abu Salam say: Someone narrated to me from Amr ibn Ghailan Al-Thaqafi: I came to Abdullah ibn Mas'ud **may God be pleased with him** and said to him: I was told that you were with the Messenger of God (peace and blessings of God be upon him) on the night of the delegation of the jinn. He said: **Yes.** I said: **Tell me how he was!** He said: The people of the Suffah, each one of them took a man to feed him, and I was left and none of them took me. Then the Messenger of God, may God bless him and grant him peace, passed by me and said: **Who is this?** I said: **I am Ibn Mas'ud.** He, may God bless him and grant him peace, said: **Did no one take you to feed you?** I said: **No.** He, may God bless him and grant him peace, said: **Then go, perhaps I will find something for you.**

He said: So we set off until the Messenger of God (peace and blessings of God be upon him) came to the room of Umm Salamah **may God be pleased with her.** He left me standing and went in to his family. Then the slave girl came out and said: O Ibn Mas'ud, the Messenger of God (peace and blessings of God be upon him) did not find you dinner, so go back to your bed. He said: So I went back to the mosque and gathered pebbles for the mosque and used them as a pillow and wrapped myself in my garment. I had not stayed long before the slave girl came and said: Answer the Messenger of God. I followed her, hoping for dinner, until I reached my place. The Messenger of God (peace and blessings of God be upon him) came out with a palm frond in his hand and he put it on my chest and said (peace and blessings of God be upon him): **Go with me wherever you go.** I said: **Whatever God wills.** He repeated it to me three times. All of that I say, **Whatever God wills**, so he set out, and I set out with him until we came to Baqi' al-Gharqad. The Messenger of God, may God bless him and grant him peace, drew a line with his staff and then said, **Sit in it and do not move until I come to you.** Then he set out walking and I was looking at him through the palm trees, until when he was from where I could not see him, a black cloud rose before him and it dispersed. I said, "Catch up with the Messenger of God, may God bless him and grant him peace, for I think that the Hawazin have plotted against the Messenger of God, may God bless him and grant him peace, to kill him. So I hasten to the houses and seek help from the people. Then I remembered that the Messenger of God, may God bless him and grant him peace, had advised me not to move from the place I was in. Then I heard the Messenger of God, may God bless him and grant him peace, striking them with his staff and saying, "Sit," so they sat until the dawn column was about to split, then they rose up and left. The Messenger of God, may God bless him and grant him peace, came to me and said, **Are you going to sleep after me?** I said: No, but I was frightened at first, so much so that I

decided to go to the houses and call for help from the people until I heard you hitting them with your stick, and I thought it was the Hawazin who plotted against the Messenger of God, may God bless him and grant him peace, to kill him. He said: "If you had left this circle, I would not have been safe from some of them kidnapping you. Did you see anything from them?"

I said: I saw black men with white hair, wearing white clothes. The Messenger of God (peace and blessings of God be upon him) said: "Those are a delegation of the jinn of Nasibin. They came to me and asked me for provisions and food, so I gave them every rotten bone, dung or excrement." I said: **What good will that do them?** He (peace and blessings of God be upon him) said: "They will not find a bone without finding the flesh on it that was on it the day it was eaten, and they will not find any excrement without finding in it the seed that was in it the day it was eaten. So let none of you clean himself with a bone or dung." This is a very strange chain of transmission, but it contains an unknown man who was not named. And God knows best. Al-Hafiz Abu Nu'aym narrated from the hadith of Baqiyyah ibn al-Walid: Numayr ibn Zayd al-Qanbar told me. My father told us, Quhafah ibn Rabi'ah told us, al-Zubayr ibn al-'Awwam **may God be pleased with him** told me: The Messenger of God (peace and blessings of God be upon him) led us in the dawn prayer in the mosque of Madinah. When he finished, he said: **Which of you will follow me to the delegation of the jinn tonight?** So the people were silent for three days, then he passed by me and took my hand and I began to walk with him until all the mountains of the city were blocked from us, and we reached a barren land and there were tall men like spears, feeling their clothes from between their legs. When I saw them, a severe tremor overcame me. Then he mentioned something similar to the hadith of Ibn Mas'ud mentioned above, and this is a strange hadith, and God knows best.

Concerning the delegations of the jinn, what Al-Hafiz Abu Nu'aym narrated: Abu Muhammad ibn Hibban told us, Abu Al-Tayyib Ahmad ibn Ruh told us, Ya'qub Al-Dawraqi told us, Al-Walid ibn Bakir Al-Taimi told us, Husayn ibn Umar told us, Ubayd Al-Maktab told me on the authority of Ibrahim, who said: A group of Abdullah's companions went out intending to perform Hajj. When they were on a part of the road, they saw a white snake curled up on the road, with the scent of musk emanating from it. I said to my companion: Go on, for I will not leave until I see what happens to this snake. It did not take long for it to die, so I took a white cloth and wrapped it in it, then moved it away from the road, buried it and joined my companions in eating dinner. He said: By God, we were sitting when four women approached from the direction of sunset. One of them said: Who among you buried Amr? We said: Who is Amr? She said: Who among you buried the snake? I said: I did. She said: By God, I have buried a man who fasted and stood up in prayer, enjoining what God revealed. He believed in your Prophet and heard his description from the heavens four hundred years before he was sent. The man said: So we praised God and completed our Hajj. Then I passed by Umar ibn al-Khattab **may God be pleased with him** in Madinah and informed him about the snake. He said: You have spoken the truth. I heard the Messenger of God

(blessings and peace of God be upon him) say: **He believed in me four hundred years before I was sent.** This is a very strange hadith, and God knows best.

Abu Nu'aym said: Al-Thawri narrated from Abu Ishaq from Al-Sha'bi from a man from Thaqif in a similar manner. Abdullah bin Ahmad and Al-Daharani narrated from Safwan bin Al-Mu'attal: He is the one who descended and buried that snake from among the Companions, and they said that he was the last of the nine to die who came to the Messenger of God, may God bless him and grant him peace, to listen to the Qur'an. Abu Nu'aym narrated from the hadith of Al-Layth bin Sa'd from Abdul-Aziz bin Abi Salamah Al-Majshun from his uncle, from Mu'adh bin Ubayd God bin Mu'ammam, who said: I was sitting with Uthman bin Affan, may God be pleased with him, when a man came and said: O Commander of the Faithful, I was in a deserted area. He mentioned that he saw two snakes fighting, then one of them killed the other. He said: So I went to the battlefield and found many snakes that had been killed, and from some of them came the scent of musk. I began to smell them one by one until I found that from a thin yellow snake, so I wrapped it in my turban and buried it. While I was walking, a caller called to me: O Abdullah, you have been guided. These are two tribes of the jinn, Banu Shu'ayban and Banu Qays met, and among those killed were what you saw. The one I buried was martyred, and he was among those who heard the revelation from the Messenger of God, may God bless him and grant him peace. Uthman said to that man, "If you are truthful, then you have seen something wondrous. But if you are lying, then your lie will be upon you." And the words of God, the Most High, "And when We directed to you a company of the jinn, listening to the Qur'an. Then, when they attended it, they said, 'Listen quietly.'" That is, listen. This was good manners on their part.

Al-Hafiz Al-Bayhaqi said: Imam Abu Al-Tayyib Sahl bin Muhammad bin Sulayman narrated to us, Abu Al-Hasan Muhammad bin Abdullah Al-Daqqaq narrated to us, Muhammad bin Ibrahim Al-Bushanji narrated to us, Hisham bin Ammar Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah Ar-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better at responding than you. I did not recite this verse to them once: 'Then which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors and blessings, our Lord, to You be praise.'" At-Tirmidhi narrated it in his Tafsir on the authority of Abu Muslim Abd Al-Rahman bin Waqid, on the authority of Al-Walid bin Muslim, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surah Ar-Rahman, and he mentioned it. Then At-Tirmidhi said: It is strange. We do not know it except from the hadith of Al-Walid on the authority of Zuhair bin Muhammad, with a similar chain of transmission. God the Almighty said: **And when it is concluded** meaning completed, as in His saying: **So**

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

when the prayer is concluded "Then He completed them as seven heavens in two days So when you have completed your rites and they turned back to their people as warners" meaning they returned to their people and warned them of what they heard from the Messenger of God (peace and blessings be upon him), as in His saying: "That they may gain understanding in the religion and warn their people when they return to them that they may beware" This verse has been used as evidence that there are warners among the jinn and not messengers, and there is no doubt that God did not send a messenger from among the jinn, as God the Almighty said: "And We did not send before you, except men to whom We revealed, from the people of the towns" (10:11). And God the Almighty said: "And We did not send before you any messengers except that they ate food and walked in the markets" (11:11). And He said about Abraham, the friend of God, peace be upon him: "And We placed among his descendants prophethood and the Book" (11:11). So every prophet that God the Almighty sent after Abraham was from his descendants and lineage.

As for His saying, the Blessed and Most High, in al-An'am 6: **O company of jinn and mankind, did there not come to you messengers from among you?** What is meant here is the sum of the two genders, so it applies to one of them, which is mankind, as in His saying: **From them come forth pearls and coral**, meaning one of them. Then the Almighty explained the warning of the jinn to their people, saying, informing about them: **They said, 'O our people, indeed we have heard a book revealed after Moses.'** They did not mention Jesus because the Gospel was revealed to Jesus, peace be upon him, in which there were sermons and encouragements and a little of what was permissible and forbidden. In reality, it is like a complement to the Torah, so the Torah is the main body, so that is why they said it was revealed after Moses. This is what Waraqa ibn Nawfal said when the Prophet, peace and blessings be upon him, told him the story of Gabriel's descent, peace be upon him, for the first time, and he said: "Bravo, bravo! This is the law that used to come to Moses. Would that I were a part of it." **Confirming what was before it** meaning in the books revealed to the prophets before him. His statement, **guides to the truth** meaning in belief and information, **and to a straight path** in actions, for the Qur'an contains two things: information and a request. Its information is truth and its request is justice, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

And the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is beneficial knowledge, and the religion of truth is righteous action. Thus, the jinn said, **He guides to the truth** in beliefs, **and to a straight path**, meaning in actions. **O our people, respond to the caller of God.** This indicates that the Almighty sent Muhammad, peace and blessings be upon him, to the two groups, the jinn and mankind, where he called them to God the Almighty and recited to them the surah in which the two groups were addressed, charged, and threatened,

which is Surat Al-Rahman. For this reason, He said: **Respond to the caller of God and believe in him.** And the Almighty's saying: **He will forgive you some of your sins.** It was said that *from* here is redundant, and there is consideration in this because its redundancy in affirmation is rare. It was said that it is in its place for partiality. **And protect you from a painful punishment**, meaning He will save you from His painful punishment. This verse was used as evidence by those scholars who believed that the believing jinn will not enter Paradise, but rather the reward of their righteous ones is that they will be protected from the punishment of the Fire on the Day of Resurrection. For this reason, they said this in this context, which is a context of boasting. Exaggeration, if they had a higher reward for faith than this, they would have mentioned it. Ibn Abi Hatim said: My father told us: I was told by Jarir, by Laith, by Mujahid, by Ibn Abbas, may God be pleased with them both, who said: The believing jinn will not enter Paradise because they are from the offspring of Satan, and the offspring of Satan will not enter Paradise. The truth is that their believers will enter Paradise like the believing humans, as is the doctrine of a group of the Salaf. Some of them used as evidence for this the words of God Almighty: **No man or jinn has touched them before them.** This evidence is questionable, and better than it is His words, Almighty and Exalted: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" God Almighty bestowed His favor upon the two heavy burdens by making the reward of their good-doers Paradise. The jinn responded to this verse with verbal gratitude that was more eloquent than humans, and they said: "And we do not deny any of Your favors, our Lord. To You be praise." God Almighty would not bestow a favor upon them with a reward that they would not attain. Also, if He were to reward their unbelievers with the Fire, which is a position of justice, then it would be more appropriate for Him to reward their believers with Paradise, which is a position of excellence. This is also indicated by the Almighty's saying: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging**, and other similar verses.

This issue has been devoted to a separate section, praise and thanks be to God. Paradise will continue to have grace, for which God will create people. Will not those who believe in Him and do good deeds inhabit it? What they have mentioned here about the reward for faith, such as expiation of sins and protection from painful torment, necessitates entering Paradise, because in the Hereafter there is nothing but Paradise and Hellfire. Whoever is protected from Hellfire will inevitably enter Paradise. We do not have any explicit or apparent text from the Shari'ah that says that the believing jinn will not enter Paradise, even if they are protected from Hellfire. If it were true, we would have accepted it, and God knows best. And this is Noah, peace be upon him, saying to his al-Nas 114: **He will forgive you your sins and delay you for a specified term.** There is no dispute that the believers of his people are in Paradise, and so are these people.

Strange sayings have been reported about them. It was narrated on the authority of Umar ibn Abdul Aziz **may God be pleased with him** that they will not enter the spaciousness of Paradise, but will be in its outskirts, its surroundings, and its corners. Some people claim that in Paradise the children of Adam will see them, but they will not see the children of Adam, unlike what happened in this world. Some people say that they will neither eat nor drink in Paradise, but will be inspired with glorification, praise, and sanctification instead of food and drink, like the angels, because they are of the same kind. All of these statements are questionable and have no evidence. Then he said, informing them about them, **And whoever does not respond to the caller of God will not escape Him on earth**, meaning, God's power is all-encompassing and encompassing him. **And he has no protectors besides Him**, meaning, no one can protect them from Him. **Those are in manifest error**. This is a position of threat and intimidation, so they called their people by encouragement and intimidation, and for this reason it was effective with many of them, and they came to the Messenger of God (blessings and peace of God be upon him) in delegations, as explained above. Praise and thanks be to God, and God knows best.

Fath al-Qadir

30- "O our people, respond to the caller of God and believe in him" meaning Muhammad, peace and blessings be upon him, or the Quran "He will forgive you some of your sins" meaning some of them, which is everything except the rights of the servants. It was said that the word "min" here is for the beginning of the goal. The meaning is that forgiveness begins with sins and ends with forgiveness for leaving what is more important. It was said that it is redundant. "And will save you from a painful punishment" which is the punishment of the Fire. This verse is evidence that the ruling on the jinn is the ruling on humans in reward and punishment and obedience to the commands and prohibitions. Al-Hasan said that the believing jinn have no reward other than their salvation from the Fire. Abu Hanifa said the same. The first is more appropriate, and it was said by Malik, Al-Shafi'i, and Ibn Abi Layla. According to the first opinion, those who say it say that after their salvation from the Fire, it will be said to them: Become dust, as it is said to animals, but the second is more correct. God the Almighty said, addressing the jinn and mankind: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord would you deny?" Thus, God the Almighty bestowed His favor upon the two races by making the reward of their good-doers Paradise. This does not contradict the fact that it is limited here to mentioning their protection from a painful torment. What supports this is that God the Almighty has rewarded their disbelievers with Hellfire, which is a position of justice, so how could He not reward their good-doers with Paradise, which is a position of grace? What also supports this is what is in the Noble Qur'an in more than one place that the reward of the believers is Paradise, the reward of those who do righteous deeds is Paradise, the reward of those who say there is no god but God is Paradise, and there are many other things in the Book and Sunnah.

Scholars have differed as to whether God sent messengers from among themselves to the jinn or not. The apparent meaning of the Qur'anic verses is that the messengers were only from humans, as in His statement: **And We did not send before you, [O Muhammad], any but men to whom We revealed, from the people of the towns**. And He also said: **And We did not send before you any messengers except that they ate food and walked in the markets**. And God the Almighty said about Abraham the Friend of God: **And We placed among his descendants prophethood and the Book**. So every prophet whom God sent after Abraham was from his descendants. As for His statement in Surat al-An'am 6: **O company of jinn and mankind, did there not come to you messengers from among you?** It was said that what is meant is from the two genders and is true for one of them, which are humans, as in His statement: **From them come pearls and coral**, meaning from one of them.

Tafsir al-Baghawi

31. **O our people, respond to the caller of God**, meaning Muhammad, peace and blessings be upon him, **and believe in him, He will forgive you your sins**, "of" is a relative pronoun, meaning your sins, **and protect you from a painful punishment**. Ibn Abbas, may God be pleased with him, said: About seventy men from among their people responded to them, so they returned to the Messenger of God, peace and blessings be upon him, and met him in al-Batha'. He recited the Qur'an to them and commanded and forbade them. This is evidence that he, peace and blessings be upon him, was sent to both jinn and mankind.

Muqatil said: No prophet was sent before him to all of mankind and jinn.

Scholars differed regarding the ruling on believing jinn. Some said: They have no reward except their salvation from the Fire. They interpreted the words: **He will forgive you your sins and save you from a painful punishment**. Abu Hanifa, may God be pleased with him, held this view.

Sufyan narrated on the authority of Layth who said: The reward of the jinn is that they are saved from the Fire, then it is said to them: Become dust, and this is like the animals.

On the authority of Abu Al-Zinad, he said: When judgment is passed between people, it will be said to the believing jinn: **Return to dust**. Then the unbeliever will say: **Oh, I wish I were dust! An-Naba' 40**.

Others said: They will be rewarded for their good deeds, just as they will be punished for their bad deeds, just like humans. This is what Malik and Ibn Abi Layla agreed with.

Jarir said on the authority of Al-Dahhak: The jinn enter Paradise and eat and drink.

Al-Naqqash mentioned in his Tafsir the hadith that they will enter Paradise. It was said: Will they enjoy any of its delights? He said: God inspires them to

Surat al-Ahqaf 46:31

O our people, respond to the caller of God and believe in him, and He will forgive you some of your sins and protect you from a painful punishment.

glorify and remember Him, and they enjoy any of its pleasures as the children of Adam enjoy any of the delights of Paradise. Artah bin Al-Mundhir said: I asked Damrah bin Habib: Do the jinn have a reward? He said: Yes, and he recited: **No man or jinn has touched them before them** (al-Rahman 55:74). He said: So the human women are for the humans and the jinn women are for the jinn.

Omar bin Abdul Aziz said: The believing jinn are around Paradise, in suburbs and areas, but they are not in it.

Tafsir al-Baidawi

31- "O our people, respond to the caller to God and believe in him, and He will forgive you some of your sins." Some of your sins, which are those that are purely in the right of God, because injustices are not forgiven by faith. "And He will save you from a painful punishment." This is prepared for the disbelievers. Abu Hanifa, may God be pleased with him, argued that limiting them to forgiveness and protection means that they have no reward, and what is more apparent is in the consequences of obligation, like the children of Adam.

Surat al-Ahqaf 46:32

And whoever does not respond to the Caller of God - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in clear error.

Tafsir al-Jalalayn

32 - **And whoever does not respond to the caller of God will not escape him on earth** meaning that God will not be unable to escape him by fleeing from him so that he escapes **and he will have** for whoever does not respond **besides Him** meaning God **no protectors** supporters who will ward off punishment from him *those* who did not respond **are in manifest error** clearly and clearly.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And whoever does not respond to the Caller to God will not be able to frustrate Him on the earth**, the Almighty says, informing about what these people said to their al-Nas 114: And whoever, O people, does not respond to the Messenger of God, may God bless him and grant him peace, Muhammad, and His caller to what he was sent to call to of His Oneness and to work in obedience to Him, **will not be able to frustrate Him on the earth**, meaning he will not frustrate his Lord by fleeing if He wants to punish him for his denial of His caller and his failure to believe in him, even if he goes on the earth fleeing because wherever he is he is in His power and control. **And he will have no protectors besides Him**, meaning: And whoever responds to the Caller to God besides his Lord will have no helpers to aid him from God if his Lord punishes him for his disbelief and denial of His caller.

His statement, **Those are in manifest error**, means: These are the ones who did not respond to God's caller and believe in Him and in what He called them to of monotheism and working in obedience to Him, in injustice towards the straight path, and taking it in a way that is not right. *Clear* means: It is clear to whoever contemplates it that it is misguidance and taking it without intention.

Tafsir al-Qurtubi

God Almighty says: **And whoever does not respond to the Caller of God will not escape Him on earth** meaning God will not escape Him nor will He overtake Him. **And he will have no protectors besides Him** meaning no supporters to prevent him from God's punishment. **Those are in manifest error**.

Tafsir Ibn Kathir

Imam Ahmad said: Ismail bin Ibrahim told us, Dawud told us, on the authority of Al-Sha'bi and Ibn Abi Za'idah, Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah, who said: I said to Abdullah bin Mas'ud **may God be pleased with him**: Did any of you accompany the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: None of us accompanied him, but we missed him one night in Mecca, so we said: Was he assassinated? Blown away? What did he do? He said: So we spent the worst night that a people had spent. When it was the break of dawn - or he said - in the early hours of the morning, we saw him coming from the direction of Hira. We said: O Messenger of God, and they mentioned to him what they had been through. He said: **A caller of the jinn came to me, so I went to them and recited to them**. He said: So he went and showed us their traces and the traces of their fires. Al-Sha'bi said: They asked him for provisions. Aamer said: They asked him in Mecca and they were from the jinn of the peninsula. He said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement is fodder for your animals**. He said: **Do not use them for cleaning yourself, for they are the provisions of your brothers from the jinn**. Muslim narrated it in this way in his Sahih on the authority of Ali ibn Hujr on the authority of Ismail ibn Ulayyah with a similar wording.

Muslim also said: Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud - who is Ibn Abi Hind - told us on the authority of Amir, who said: I asked Alqamah: Was Ibn Mas'ud **may God be pleased with him** present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? Alqamah said: I asked Ibn Mas'ud **may God be pleased with him** and said: Was any of you present with the Messenger of God (peace and blessings of God be upon him) on the Night of the Jinn? He said: No, but we were with the Messenger of God (peace and blessings of God be upon him) one night and we missed him. We looked for him in the valleys and ravines, and it was said: Was he taken captive? Was he assassinated? He said: So we spent the worst night ever spent by any people. When morning came, he came from the direction of Hira. He said: We said: O Messenger of God, we missed you and looked for you but did not find you. We spent the worst night ever spent by any people. He said: **A caller of the jinn came to me, so I went with them and recited the Qur'an to them**. He said: So he set out with us and showed us their traces and the traces of their fires. They asked him for provisions, and he said: **Every bone on which the name of God has been mentioned that falls into your hands will have more meat, and every dung or excrement will be fodder for your animals**. The Messenger of God, may God bless him and grant him peace, said: **Do not use them for cleaning yourself, for they are the food of your brothers**.

Another chain of transmission On the authority of Ibn Masoud, may God be pleased with him. Abu Jaafar bin Jarir said: Ahmad bin Abd al-Rahman told me, my uncle told me, Yunus told me, on the authority of al-Zuhri, on the authority of Ubayd God bin Abdullah,

And whoever does not respond to the Caller of God - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in clear error.

who said: Abdullah bin Masoud, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **I spent the night reciting to the jinn while standing in al-Hujun.**

Another chain of transmission states that he was with him on the night of the jinn. Ibn Jarir, may God have mercy on him, said: Ahmad ibn Abd al-Rahman ibn Wahb told me, my uncle Abdullah ibn Wahb told us, Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Uthman ibn Sunnah al-Khuza'i, who was from the people of Ash-Sham, who said: Abdullah ibn Mas'ud, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said to his companions while he was in Mecca: **Whoever among you would like to be present during the affair of the jinn tonight, let him do so.** None of them were present except me. He said: So we set off until we were at the top of Mecca. He drew a line for me with his foot, then ordered me to sit in it. Then he set off until he stood up and began to recite the Qur'an, but a great many black clouds covered him and stood between me and him until I could not hear his voice. Then they began to disperse like pieces of clouds, going away until only a group of them remained. The Messenger of God, may God bless him and grant him peace, finished and gave them bones and dung, then he forbade anyone from using dung or bones to perfume themselves. Ibn Jarir narrated it on the authority of Muhammad ibn Abdullah ibn Abd al-Hakam, on the authority of Abu Zur'ah Wahb ibn Rashid, on the authority of Yunus ibn Yazid al-Ayli, with this chain of transmission.

Al-Bayhaqi narrated it in Al-Dala'il from the hadith of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Yunus, on his authority. Ishaq bin Rahawayh narrated it from Jarir, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, and he mentioned something similar to what was mentioned above. Al-Hafiz Abu Na'im narrated it from the path of Musa bin Ubaidah, on the authority of Sa'id bin Al-Harith, on the authority of Abu Al-Mu'alla, on the authority of Ibn Mas'ud, may God be pleased with him, and he also mentioned something similar to it.

Another chain of transmission Abu Naim said: Abu Malik told us, Abdullah bin Ahmad bin Hanbal told us, my father told me, he said: Affan and Ikrimah told us, they said: Mu'tamir told us, he said: My father told me, Abu Tamima told me, on the authority of Amr, and perhaps al-Bakali said, Amr told him, on the authority of Abdullah bin Mas'ud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, followed me, so we set out until we came to such and such a place, and he drew a line for me and said: **Stay in the back of this place and do not leave it, for if you leave it, you will perish.** So he mentioned the hadith in full, and it contains great strangeness.

Another chain of transmission Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of

Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Abdullah ibn Amr ibn Ghailan ath-Thaqafi, that he said to Ibn Mas'ud **may God be pleased with him:** I was told that you were with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. He said: Yes. He said: How was it? Then he mentioned the hadith and mentioned that the Prophet (blessings and peace of God be upon him) drew a line over him and said: **Do not leave it.** Then he mentioned something like a black cloud that overwhelmed the Messenger of God (blessings and peace of God be upon him), and he was frightened three times until it was close to dawn. The Prophet (blessings and peace of God be upon him) came to me and said: **Are you asleep?** I said: "No, by God. I thought many times of calling for help from the people until I heard you hitting them with your staff, saying: "Sit down." Then he (blessings and peace of God be upon him) said: **If you went out, I would not be safe from some of them snatching you away.** Then he (blessings and peace of God be upon him) said: **Did you see anything?** I said: Yes, I saw black men with white hair, wearing white clothes. The Prophet (peace and blessings of God be upon him) said: "Those were jinn from Nasibin who asked me for provisions - and provisions are provisions - so I gave them provisions with every loose bone, dung or excrement. I said: O Messenger of God, what will that do for them? The Messenger of God (peace and blessings of God be upon him) said: They will not find a bone without finding its flesh on it on the day it was eaten, nor dung without finding its seeds in it on the day it was eaten. So let none of you clean himself when he comes out of the toilet with a bone, dung or excrement."

Another way Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abd Al-Rahman Al-Sammali and Abu Nasr bin Qatada told us, he said: Abu Muhammad bin Yahya bin Mansour Al-Qadi told us, Abu Abdullah Muhammad bin Ibrahim Al-Bushanji told us, Ruh bin Salah told us, Musa bin Ali bin Rabah told us, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent me as a follower and said: **A group of fifteen jinn, sons of brothers and cousins, will come to me tonight so that I may recite the Qur'an to them.** So I went with him to the place he wanted, and he drew a line for me and made me sit there and said to me: **Do not leave this place.** So I spent the night there until the Messenger of God, may God bless him and grant him peace, came to me with magic in his hand, a broken bone, dung, and a birthmark, and he said: **If you go to the toilet, do not clean yourself with anything of these.** He said: When morning came, I said: "I will know where the Messenger of God, may God bless him and grant him peace, was." So I went and saw a place where sixty camels would kneel.

Another chain of transmission Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Abbas Al-Asamm informed us, Al-Abbas bin Muhammad Al-Duri informed us, Uthman bin Omar informed us, on

the authority of Al-Shammar bin Al-Rayyan, on the authority of Abu Al-Jawza', on the authority of Abdullah bin Masoud, may God be pleased with him, who said: I set out with the Messenger of God, may God bless him and grant him peace, on the night of the jinn until we reached Al-Hujun. He drew a line for me, then he advanced towards them, and they crowded around him. A chief of theirs, called Wardan, said: I will make them leave you. He said: No one will protect me from God.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, Sufyan ibn Abi Fazarah al-Absi told us, Abu Zayd, the freed slave of Amr ibn Harith, told us, on the authority of Ibn Mas'ud, may God be pleased with him, who said: When the night of the jinn came, the Prophet, may God bless him and grant him peace, said to me: **Do you have water with you?** I said: **I do not have water with me, but I have a jug of wine with me.** So the Prophet, may God bless him and grant him peace, said: **A good date and pure water.** Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah on the authority of Zayd.

Another chain of transmission Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Qais ibn al-Hajaj, on the authority of Hanash al-San'ani, on the authority of Ibn Abbas, on the authority of Abdullah ibn Mas'ud, may God be pleased with them, who said: He was with the Messenger of God, may God bless him and grant him peace, on the night of the jinn. The Messenger of God, may God bless him and grant him peace, said: **O Abdullah, do you have water with you?** He said: **I have wine in a water skin.** The Messenger of God, may God bless him and grant him peace, said: **Pour it over me.** So he performed ablution. The Prophet, may God bless him and grant him peace, said: **O Abdullah, a drink and purification.** Ahmad is the only one to narrate it from this chain of transmission. Ad-Daraqutni included it from another chain of transmission on the authority of Ibn Mas'ud, may God be pleased with him.

Another chain of transmission Imam Ahmad said: Abd al-Razzaq told us, my father told me, on the authority of Mina', on the authority of Abdullah may God be pleased with him, who said: I was with the Messenger of God (blessings and peace of God be upon him) on the night of the delegation of the jinn. When he had finished, he sighed, so I said: What is the matter with you? He said: **My death has been reported to me, O Ibn Mas'ud.** This is how I saw it in the Musnad in an abbreviated form. Al-Hafiz Abu Nu'aym narrated it in his book, Evidences of Prophethood, and he said: Sulayman ibn Ahmad ibn Ayyub told us, Ishaq ibn Ibrahim told us, and Abu Bakr ibn Malik told us, Abdullah ibn Ahmad ibn Hanbal told us, my father told us, Abd al-Razzaq told us, on the authority of his father, on the authority of Mina', on the authority of Ibn Mas'ud, who said: The Messenger of God (blessings and peace of God be upon him) said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: **Abu Bakr.** He was silent, then a while passed, then he sighed, so I said: **What is the matter with you, O Messenger of God?** He said: **My death has been reported to me, O Ibn Mas'ud.** I said: **Appoint a successor.** He said: *Who?* I said: **Umar.** He was silent for a while, then he passed away.

Then he took a deep breath, so I said, **What is the matter with you?** He said, **My death has been reported to me.** I said, **Then appoint a successor.** The Prophet (peace and blessings be upon him) said, *Who?* I said, **Ali ibn Abi Talib may God be pleased with him.** He, may God bless him and grant him peace, said: **By Him in Whose Hand is my soul, if they obey him, they will all enter Paradise, all of them.** This is a very strange hadith and it is more likely that it has not been preserved. Assuming its authenticity, it appears that this was after their arrival to him in Medina, as we will mention, God willing. At that time, at the end of the matter, when Mecca was conquered and the people and the jinn also entered the religion of God in multitudes, the Surah "When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance" was revealed. This is the Surah in which his noble soul was announced to him, as Ibn Abbas, may God be pleased with them both, stated, and Omar bin Al-Khattab, may God be pleased with him, agreed with him on it. A hadith has been reported about that, which we will mention, God willing, when interpreting it. And God knows best. Abu Nu'aym also narrated it on the authority of Al-Tabari, on the authority of Muhammad bin Abdullah Al-Hadrami, on the authority of Ali bin Al-Husayn bin Abi Burdah, on the authority of Yahya bin Sa'id Al-Aslami, on the authority of Harb bin Subaih, on the authority of Sa'id bin Salamah, on the authority of Abu Murrah Al-San'ani, on the authority of Abu Abdullah Al-Jadali on the authority of Ibn Masoud, may God be pleased with him, mentioned it and mentioned the story of the succession. This is a strange chain of transmission and a wondrous context.

Another chain of transmission Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Abu Rafi', on the authority of Ibn Mas'ud, that the Messenger of God, may God bless him and grant him peace, drew a line around him, and one of them was like the blackness of a palm tree, and he said: **Do not move from your place, and teach them the Book of God.** When he saw the pasture, he said: **They are like these.** The Prophet, may God bless him and grant him peace, said: **Do you have water with you?** I said: *No.* He said: **Do you have wine with you?** I said: *Yes.* So he performed ablution with it.

Another chain of transmission Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding the words of God Almighty: **And when We directed to you a company of the jinn, he said: They were twelve thousand who came from the island of Mosul.** The Prophet, may God bless him and grant him peace, said to Ibn Masoud, may God be pleased with him: **Give me time until I come to you,** and he drew a line over it and said: **Do not move until I come to you.** When Ibn Masoud, may God be pleased with him, feared them, he was about to leave, but he remembered the words of the Messenger of God, may God bless him and grant him peace, and he did not move. The Prophet, may God bless him and grant him peace, said to him: **If you had left, we would not have met until the Day of Resurrection.**

And whoever does not respond to the Caller of God - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in clear error.

Another chain of transmission also transmitted: Sa'id bin Abi 'Aruba said on the authority of Qatada, regarding the words of God Almighty: **And when We directed to you a company of the jinn, listening to the Qur'an**, he said: It was mentioned to us that they were directed to him from Nineveh and that the Prophet of God, may God bless him and grant him peace, said: **I have been commanded to recite to the jinn, so which of you will follow me?** So they lowered their gaze, then he asked them to follow him, and they lowered their gaze, then he asked them to follow him a third time. A man said: O Messenger of God, that is the one with a scar, so Ibn Mas'ud, may God be pleased with him, the brother of Hudhayl, followed him. He said: So the Prophet, may God bless him and grant him peace, entered a valley called the Valley of al-Hujun and drew a line over it, and he drew a line over Ibn Mas'ud, may God be pleased with him, to confirm it. He said: So I began to tremble and I saw things like eagles walking in their tambourines, and I heard a loud noise until I feared for the Prophet of God, may God bless him and grant him peace. Then he recited the Qur'an, and when the Messenger of God, may God bless him and grant him peace, returned, I said: O Messenger of God, what was the noise that I heard? The Prophet, may God bless him and grant him peace, said: **They disputed over a murdered person, and a judgment was passed between them in truth.** Narrated by Ibn Jarir and Ibn Abi Hatim.

All these methods indicate that the Prophet, may God bless him and grant him peace, went to the jinn intentionally, recited the Qur'an to them, called them to God Almighty, and God Almighty prescribed for them through his tongue what they needed at that time. It may be possible that the first time they heard him recite the Qur'an, he did not notice them, as Ibn Abbas, may God be pleased with him, said. Then after that, they came to him, as narrated by Ibn Mas'ud **may God be pleased with him**. As for Ibn Mas'ud **may God be pleased with him**, he was not with the Messenger of God (blessings and peace of God be upon him) when he addressed the jinn and called upon them. Rather, he was far away from him, and no one went out with the Prophet (blessings and peace of God be upon him) except him. Despite this, he did not witness the speech. This is the method of Al-Bayhaqi. It may be possible that the first time he went out to them, neither Ibn Mas'ud **may God be pleased with him** nor anyone else was with him, as is apparent in the context of the first narration on the authority of Imam Ahmad, which is in Muslim. Then after that, he went out with him another night, and God knows best, as Ibn Abi Hatim narrated in his interpretation of **Say, 'It has been revealed to me'** from the hadith of Ibn Jurayj, who said: 'Abd Al-'Aziz ibn 'Umar said: As for the jinn whom they met at Nakhlah, they were the jinn of Nineveh, and as for the jinn whom they met in Mecca, they were the jinn of Nasibin. Al-Bayhaqi interpreted it as meaning that he said, "We spent the worst night that a people spent, other than Ibn Mas'ud **may God be pleased with him** who did not know about his (blessings and peace of God be upon him) going out to the jinn." This is a remote possibility, and God knows best.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Amr Muhammad bin Abdullah Al-Adeeb told us, Abu Bakr Al-Isma'ili told us, Al-Hasan bin Sufyan told us, Suwaid bin Saeed told us, Amr bin Yahya told us, on the authority of his grandfather Saeed bin Amr, who said: Abu Hurairah, may God be pleased with him, used to follow the Messenger of God, may God bless him and grant him peace, with a vessel for his ablution and for his needs. One day he caught up with him and said, **Who is this?** He said, **I am Abu Hurairah.** He (peace and blessings of God be upon him) said: **Bring me stones to clean myself with, but do not bring me bones or dung.** So I brought him stones in my garment and placed them beside him. When he had finished and stood up, I followed him and said: **O Messenger of God, what is the matter with bones and dung?** He (peace and blessings of God be upon him) said: **A delegation of the jinn of Nasibin came to me and asked me for provisions, so I supplicated to God for them that they would not pass by a bone or dung without finding it to be food.** Narrated by Al-Bukhari in his Sahih on the authority of Musa ibn Isma'il on the authority of Amr ibn Yahya with a similar chain of transmission. This indicates what was mentioned above, that they came to him after that, and we will mention, God willing, what indicates the repetition of that.

Ibn Abbas narrated other narrations than what was narrated from him at first, from a new chain of transmission. Ibn Jarir said: Abu Kurayb narrated to us, Abdul Hamid Al-Hammani narrated to us, Al-Nadr bin Arabi narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men from the people of Nasibin, and the Messenger of God, may God bless him and grant him peace, appointed them as messengers to their people. This indicates that he narrated both stories. Ibn Abi Hatim said: Ali bin Al-Hussein narrated to us, Suwaid bin Abdul Aziz narrated to us, a man whom he named, on the authority of Ibn Jurayj, on the authority of Mujahid: {And when We directed to you a company of the jinn} (Al-Araf: 14), he said: They were seven men, three from the people of Haran and four from the people of Nasibin, and their names were Huyy, Hasi, Mansa, Sasir, Nasir, Al-Ardubian, and Al-Ahtam. Abu Hamza Al-Thamali mentioned that this clan of jinn was called Banu Al-Shisaan, and they were the most numerous and noblest of the jinn, and they were the majority of Satan's soldiers.

Sufyan al-Thawri said, on the authority of Asim, on the authority of Dhirr, on the authority of Ibn Mas'ud, may God be pleased with him, that they were nine, one of them was Zuba'ah. They came to him from the base of a palm tree. It was mentioned earlier that they were fifteen, and in a narration that they were on sixty camels. It was mentioned earlier that the name of their master was Wardan, and it was said that they were three hundred. It was mentioned earlier on the authority of 'Ikrimah that they were twelve thousand. Perhaps this difference is evidence of the repetition of

their delegation to him, may God bless him and grant him peace. What indicates that is what al-Bukhari said in his Sahih: Yahya ibn Sulayman told us, Ibn Wahb told me, `Umar told me, he is Ibn Muhammad, he said: Salim told him, on the authority of `Abdullah ibn `Umar ibn al-Khattab, may God be pleased with them both, he said: I never heard `Umar, may God be pleased with him, say anything, **I think it is like this**, except that it was as he thought. While `Umar ibn al-Khattab, may God be pleased with him, was sitting, a handsome man passed by him and he said: **My assumption was wrong, or This man is following his religion in the pre-Islamic period**, or "He was their soothsayer. Bring me the man." So he was summoned, and he said that to him. He said: **I have never seen a Muslim man like today**. He said: **I urge you to do nothing but tell me**. He said: **I was...** Their priest in the pre-Islamic period said: How strange is what your jinn brought you? He said: While I was in the market one day, she came to me and I knew she was frightened, and she said:

Have you not seen the jinn and their despair and hopelessness after their defeat?

And its pursuit of the camels and their saddles

Umar **may God be pleased with him** said: He spoke the truth while I was sleeping beside their gods when a man came with a calf and slaughtered it. A caller cried out over it in a voice I had never heard a louder than his, saying: O Jali, the order of Nujayh is an eloquent man who says: There is no god but God. The people jumped up and I said: I will not leave until I know what is behind this. Then he called: O Jali, the order of Nujayh is an eloquent man who says: There is no god but God. I got up and it was not long before it was said: This is a prophet. This is the context of Bukhari. Al-Bayhaqi narrated it from the hadith of Ibn Wahb in a similar manner. Then he said: The apparent meaning of this narration suggests that Umar **may God be pleased with him** himself heard the caller crying out from the slaughtered calf. This is also clear in a weak narration from Umar **may God be pleased with him**. All the other narrations indicate that this soothsayer is the one who reported that he saw and heard it. And God knows best. What Al-Bayhaqi said is the correct one and this man is Sawad bin Qarib. I have mentioned this in detail in the biography of Umar **may God be pleased with him**, so whoever wants it can take it from there. Praise and gratitude be to God.

Al-Bayhaqi said: The hadith of Sawad bin Qarib, and it is likely that this is the soothsayer whose name was not mentioned in the authentic hadith, Abu al-Qasim al-Hasan bin Muhammad bin Habib al-Mufassir told us from the original hearing, Abu Abdullah Muhammad bin Abdullah al-Asbahani told us, reading to him, Abu Ja'far Ahmad bin Musa al-Himar al-Kufi told us in Kufa, Ziyad bin Yazid bin Badawayh told us, Abu Bakr al-Qasri told us, Muhammad bin al-Nawwas al-Kufi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of al-Bara' **may God be pleased with him**, who said: While `Umar bin al-Khattab **may God be pleased with him** was delivering a sermon to the people on the pulpit of the Messenger of God (blessings and peace of God be upon him), he said: O people, is Sawad bin Qarib among you? He said: No one answered him that year.

Then the following year came, he said: O people, is Sawad bin Qarib among you? I said: O Commander of the Faithful, and who is Sawad bin Qarib? He said: Omar, may God be pleased with him, said to him: The beginning of Sawad bin Qarib's conversion to Islam was something amazing. He said: While we were like that, Sawad bin Qarib appeared. He said: Omar, may God be pleased with him, said to him: O Sawad, tell us about the beginning of your conversion to Islam, how was it? Sawad, may God be pleased with him, said: I was staying in India and I had a vision from the jinn. He said: While I was sleeping one night, that came to me in my dream. He said: Get up and understand and reason if you can reason. A messenger has been sent from Lu'ay bin Ghalib. Then he began to say:

I was amazed at the jinn and their feelings, and the camels' attraction to their saddles.

You go to Mecca seeking guidance. The jinn are not as good as its filth.

Rise up to the elite of Hashim and look up to her head

He said: Then he woke me up and startled me and said, **O Sawad bin Qarib, God Almighty has sent a prophet, so rise up to him and you will be guided and be given the right direction**. Then, on the second night, he came to me and woke me up and then began to say:

I was amazed at the jinn and their demands, and the camels pulling them with their saddlebags.

She heads to Mecca seeking guidance, her feet not like her tails

Rise up to the elite of Hashim and look up to its summit

Then, on the third night, he came to me, woke me up, and said:

I was amazed at the jinn and their stories, and the camels pulling them with their camels

She goes to Mecca seeking guidance. The evil ones are not like the good ones.

Rise up to the elite of Hashim. The believers of the jinn are not like their disbelievers.

He said: When I heard it repeated night after night, the love of Islam, through the command of the Messenger of God, may God bless him and grant him peace, fell into my heart as God willed. He said: So I went to my saddlebag and tied it to my mount. I did not undo nine knots or tie another knot until I came to the Messenger of God, may God bless him and grant him peace, and behold, he was in Medina, meaning Mecca, and the people were upon him like the mane of a horse. When the Prophet, may God bless him and grant him peace, saw me, he said: "Welcome, O Sawad bin Qarib. We know what brought you." He said: I said, O Messenger of God, I have recited poetry, so hear it from me. He, may God bless him and grant him peace, said: **Say, O Sawad**. So I said:

A vision came to me after a long night of sleep, and it was not a liar among what I have been tested with.

Three nights, saying every night: A messenger from Luay bin Ghalib has come to you.

Surat al-Ahqaf 46:32

And whoever does not respond to the Caller of God - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in clear error.

So I rolled up my trousers and the foxes walked between the two sides of the river.

I bear witness that there is no god but God, and that you are trustworthy with all who are absent.

You are the closest of the messengers to intercede with God, O son of the most noble and good.

So command us to do what comes to you, O best messenger, even if what comes is gray hair.

And be my intercessor on the day when there is no intercessor but You, with relief from Suwad bin Qarib

He said: The Prophet (peace and blessings of God be upon him) laughed until his molars were visible and said to me: **You have succeeded, O Sawad. Umar may God be pleased with him said: Does your opinion come to you now?** He said: "Since I recited the Qur'an, it has not come to me. What an excellent compensation is the Book of God from the jinn." Al-Bayhaqi then narrated it from two other chains of narration. What indicates their delegation to him (peace and blessings of God be upon him) after he migrated to Madinah is the hadith narrated by Al-Hafiz Abu Nu'aym in his book, **Evidences of Prophethood**, when he said: Sulayman ibn Ahmad narrated to us: Muhammad ibn Abdah Al-Masisi narrated to us: Abu Tobah Al-Rabi' ibn Nafi' narrated to us: Mu'awiyah ibn Salam narrated to us from Zayd ibn Aslam that he heard Abu Salam say: Someone narrated to me from Amr ibn Ghailan Al-Thaqafi: I came to Abdullah ibn Mas'ud **may God be pleased with him** and said to him: I was told that you were with the Messenger of God (peace and blessings of God be upon him) on the night of the delegation of the jinn. He said: *Yes.* I said: **Tell me how he was!** He said: The people of the Suffah, each one of them took a man to feed him, and I was left and none of them took me. Then the Messenger of God, may God bless him and grant him peace, passed by me and said: **Who is this?** I said: **I am Ibn Mas'ud.** He, may God bless him and grant him peace, said: **Did no one take you to feed you?** I said: *No.* He, may God bless him and grant him peace, said: **Then go, perhaps I will find something for you.**

He said: So we set off until the Messenger of God (peace and blessings of God be upon him) came to the room of Umm Salamah **may God be pleased with her.** He left me standing and went in to his family. Then the slave girl came out and said: O Ibn Mas'ud, the Messenger of God (peace and blessings of God be upon him) did not find you dinner, so go back to your bed. He said: So I went back to the mosque and gathered pebbles for the mosque and used them as a pillow and wrapped myself in my garment. I had not stayed long before the slave girl came and said: Answer the Messenger of God. I followed her, hoping for dinner, until I reached my place. The Messenger of God (peace and blessings of God be upon him) came out with a palm frond in his hand and he put it on my chest and said (peace and blessings of God be upon him): **Go with me wherever you go.** I said: **Whatever God wills.** He repeated it to me three times. All of that I say, **Whatever God wills**, so he set out, and I set out

with him until we came to Baqi' al-Gharqad. The Messenger of God, may God bless him and grant him peace, drew a line with his staff and then said, **Sit in it and do not move until I come to you.** Then he set out walking and I was looking at him through the palm trees, until when he was from where I could not see him, a black cloud rose before him and it dispersed. I said, "Catch up with the Messenger of God, may God bless him and grant him peace, for I think that the Hawazin have plotted against the Messenger of God, may God bless him and grant him peace, to kill him. So I hasten to the houses and seek help from the people. Then I remembered that the Messenger of God, may God bless him and grant him peace, had advised me not to move from the place I was in. Then I heard the Messenger of God, may God bless him and grant him peace, striking them with his staff and saying, "Sit," so they sat until the dawn column was about to split, then they rose up and left. The Messenger of God, may God bless him and grant him peace, came to me and said, **Are you going to sleep after me?** I said: No, but I was frightened at first, so much so that I decided to go to the houses and call for help from the people until I heard you hitting them with your stick, and I thought it was the Hawazin who plotted against the Messenger of God, may God bless him and grant him peace, to kill him. He said: "If you had left this circle, I would not have been safe from some of them kidnapping you. Did you see anything from them?"

I said: I saw black men with white hair, wearing white clothes. The Messenger of God (peace and blessings of God be upon him) said: "Those are a delegation of the jinn of Nasibin. They came to me and asked me for provisions and food, so I gave them every rotten bone, dung or excrement." I said: **What good will that do them?** He (peace and blessings of God be upon him) said: "They will not find a bone without finding the flesh on it that was on it the day it was eaten, and they will not find any excrement without finding in it the seed that was in it the day it was eaten. So let none of you clean himself with a bone or dung." This is a very strange chain of transmission, but it contains an unknown man who was not named. And God knows best. Al-Hafiz Abu Nu'aym narrated from the hadith of Baqiyyah ibn al-Walid: Numayr ibn Zayd al-Qanbar told me. My father told us, Quhafah ibn Rabi'ah told us, al-Zubayr ibn al-'Awwam **may God be pleased with him** told me: The Messenger of God (peace and blessings of God be upon him) led us in the dawn prayer in the mosque of Madinah. When he finished, he said: **Which of you will follow me to the delegation of the jinn tonight?** So the people were silent for three days, then he passed by me and took my hand and I began to walk with him until all the mountains of the city were blocked from us, and we reached a barren land and there were tall men like spears, feeling their clothes from between their legs. When I saw them, a severe tremor overcame me. Then he mentioned something similar to the hadith of Ibn Mas'ud mentioned above, and this is a strange hadith, and God knows best.

Concerning the delegations of the jinn, what Al-Hafiz

Abu Nu'aym narrated: Abu Muhammad ibn Hibban told us, Abu Al-Tayyib Ahmad ibn Ruh told us, Ya'qub Al-Dawraqi told us, Al-Walid ibn Bakir Al-Taimi told us, Husayn ibn Umar told us, Ubayd Al-Maktab told me on the authority of Ibrahim, who said: A group of Abdullah's companions went out intending to perform Hajj. When they were on a part of the road, they saw a white snake curled up on the road, with the scent of musk emanating from it. I said to my companion: Go on, for I will not leave until I see what happens to this snake. It did not take long for it to die, so I took a white cloth and wrapped it in it, then moved it away from the road, buried it and joined my companions in eating dinner. He said: By God, we were sitting when four women approached from the direction of sunset. One of them said: Who among you buried Amr? We said: Who is Amr? She said: Who among you buried the snake? I said: I did. She said: By God, I have buried a man who fasted and stood up in prayer, enjoining what God revealed. He believed in your Prophet and heard his description from the heavens four hundred years before he was sent. The man said: So we praised God and completed our Hajj. Then I passed by Umar ibn al-Khattab **may God be pleased with him** in Madinah and informed him about the snake. He said: You have spoken the truth. I heard the Messenger of God (blessings and peace of God be upon him) say: **He believed in me four hundred years before I was sent.** This is a very strange hadith, and God knows best.

Abu Nu'aym said: Al-Thawri narrated from Abu Ishaq from Al-Sha'bi from a man from Thaqif in a similar manner. Abdullah bin Ahmad and Al-Dhahrani narrated from Safwan bin Al-Mu'attal: He is the one who descended and buried that snake from among the Companions, and they said that he was the last of the nine to die who came to the Messenger of God, may God bless him and grant him peace, to listen to the Qur'an. Abu Nu'aym narrated from the hadith of Al-Layth bin Sa'd from Abdul-Aziz bin Abi Salamah Al-Majshun from his uncle, from Mu'adh bin Ubayd God bin Mu'ammam, who said: I was sitting with Uthman bin Affan, may God be pleased with him, when a man came and said: O Commander of the Faithful, I was in a deserted area. He mentioned that he saw two snakes fighting, then one of them killed the other. He said: So I went to the battlefield and found many snakes that had been killed, and from some of them came the scent of musk. I began to smell them one by one until I found that from a thin yellow snake, so I wrapped it in my turban and buried it. While I was walking, a caller called to me: O Abdullah, you have been guided. These are two tribes of the jinn, Banu Shu'ayban and Banu Qays met, and among those killed were what you saw. The one I buried was martyred, and he was among those who heard the revelation from the Messenger of God, may God bless him and grant him peace. Uthman said to that man, "If you are truthful, then you have seen something wondrous. But if you are lying, then your lie will be upon you." And the words of God, the Most High, "And when We directed to you a company of the jinn, listening to the Qur'an. Then, when they attended it, they said, 'Listen quietly.'" That is, listen. This was good manners on their part.

Al-Hafiz Al-Bayhaqi said: Imam Abu Al-Tayyib Sahl bin Muhammad bin Sulayman narrated to us, Abu

Al-Hasan Muhammad bin Abdullah Al-Daqqaq narrated to us, Muhammad bin Ibrahim Al-Bushanji narrated to us, Hisham bin Ammar Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah Ar-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better at responding than you. I did not recite this verse to them once: 'Then which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors and blessings, our Lord, to You be praise.'" At-Tirmidhi narrated it in his Tafsir on the authority of Abu Muslim Abd Al-Rahman bin Waqid, on the authority of Al-Walid bin Muslim, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surah Ar-Rahman, and he mentioned it. Then At-Tirmidhi said: It is strange. We do not know it except from the hadith of Al-Walid on the authority of Zuhair bin Muhammad, with a similar chain of transmission. God the Almighty said: **And when it is concluded** meaning completed, as in His saying: **So when the prayer is concluded** "Then He completed them as seven heavens in two days So when you have completed your rites and they turned back to their people as warners" meaning they returned to their people and warned them of what they heard from the Messenger of God (peace and blessings be upon him), as in His saying: "That they may gain understanding in the religion and warn their people when they return to them that they may beware" This verse has been used as evidence that there are warners among the jinn and not messengers, and there is no doubt that God did not send a messenger from among the jinn, as God the Almighty said: "And We did not send before you, except men to whom We revealed, from the people of the towns" (10:11). And God the Almighty said: "And We did not send before you any messengers except that they ate food and walked in the markets" (11:11). And He said about Abraham, the friend of God, peace be upon him: "And We placed among his descendants prophethood and the Book" (11:11). So every prophet that God the Almighty sent after Abraham was from his descendants and lineage.

As for His saying, the Blessed and Most High, in al-An'am 6: **O company of jinn and mankind, did there not come to you messengers from among you?** What is meant here is the sum of the two genders, so it applies to one of them, which is mankind, as in His saying: **From them come forth pearls and coral,** meaning one of them. Then the Almighty explained the warning of the jinn to their people, saying, informing about them: **They said, 'O our people, indeed we have heard a book revealed after Moses.'** They did not mention Jesus because the Gospel was revealed to Jesus, peace be upon him, in which there were sermons and encouragements and a little of what was permissible and forbidden. In reality, it is like a complement to the Torah, so the Torah is the main body, so that is why they said it was revealed after Moses. This is what Waraqa ibn Nawfal said when the Prophet, peace and blessings be upon him, told him

And whoever does not respond to the Caller of God - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in clear error.

the story of Gabriel's descent, peace be upon him, for the first time, and he said: "Bravo, bravo! This is the law that used to come to Moses. Would that I were a part of it." **Confirming what was before it** meaning in the books revealed to the prophets before him. His statement, **guides to the truth** meaning in belief and information, **and to a straight path** in actions, for the Qur'an contains two things: information and a request. Its information is truth and its request is justice, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

And the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is beneficial knowledge, and the religion of truth is righteous action. Thus, the jinn said, **He guides to the truth** in beliefs, **and to a straight path**, meaning in actions. **O our people, respond to the caller of God.** This indicates that the Almighty sent Muhammad, peace and blessings be upon him, to the two groups, the jinn and mankind, where he called them to God the Almighty and recited to them the surah in which the two groups were addressed, charged, and threatened, which is Surat Al-Rahman. For this reason, He said: **Respond to the caller of God and believe in him.** And the Almighty's saying: **He will forgive you some of your sins.** It was said that *from* here is redundant, and there is consideration in this because its redundancy in affirmation is rare. It was said that it is in its place for partiality. **And protect you from a painful punishment**, meaning He will save you from His painful punishment. This verse was used as evidence by those scholars who believed that the believing jinn will not enter Paradise, but rather the reward of their righteous ones is that they will be protected from the punishment of the Fire on the Day of Resurrection. For this reason, they said this in this context, which is a context of boasting. Exaggeration, if they had a higher reward for faith than this, they would have mentioned it. Ibn Abi Hatim said: My father told us: I was told by Jarir, by Laith, by Mujahid, by Ibn Abbas, may God be pleased with them both, who said: The believing jinn will not enter Paradise because they are from the offspring of Satan, and the offspring of Satan will not enter Paradise. The truth is that their believers will enter Paradise like the believing humans, as is the doctrine of a group of the Salaf. Some of them used as evidence for this the words of God Almighty: **No man or jinn has touched them before them.** This evidence is questionable, and better than it is His words, Almighty and Exalted: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" God Almighty bestowed His favor upon the two heavy burdens by making the reward of their good-doers Paradise. The jinn responded to this verse with verbal gratitude that was more eloquent than humans, and they said: "And we do not deny any of Your favors, our Lord. To You be praise." God Almighty would not bestow a favor upon them with a reward that they would not attain. Also, if He were to reward their unbelievers with the Fire, which is a position of justice, then it would be more appropriate for Him to reward their believers with Paradise, which is a position of excellence. This is also

indicated by the Almighty's saying: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging**, and other similar verses.

This issue has been devoted to a separate section, praise and thanks be to God. Paradise will continue to have grace, for which God will create people. Will not those who believe in Him and do good deeds inhabit it? What they have mentioned here about the reward for faith, such as expiation of sins and protection from painful torment, necessitates entering Paradise, because in the Hereafter there is nothing but Paradise and Hellfire. Whoever is protected from Hellfire will inevitably enter Paradise. We do not have any explicit or apparent text from the Shari'ah that says that the believing jinn will not enter Paradise, even if they are protected from Hellfire. If it were true, we would have accepted it, and God knows best. And this is Noah, peace be upon him, saying to his al-Nas 114: **He will forgive you your sins and delay you for a specified term.** There is no dispute that the believers of his people are in Paradise, and so are these people. Strange sayings have been reported about them. It was narrated on the authority of Umar ibn Abdul Aziz **may God be pleased with him** that they will not enter the spaciousness of Paradise, but will be in its outskirts, its surroundings, and its corners. Some people claim that in Paradise the children of Adam will see them, but they will not see the children of Adam, unlike what happened in this world. Some people say that they will neither eat nor drink in Paradise, but will be inspired with glorification, praise, and sanctification instead of food and drink, like the angels, because they are of the same kind. All of these statements are questionable and have no evidence. Then he said, informing them about them, **And whoever does not respond to the caller of God will not escape Him on earth**, meaning, God's power is all-encompassing and encompassing him. **And he has no protectors besides Him**, meaning, no one can protect them from Him. **Those are in manifest error.** This is a position of threat and intimidation, so they called their people by encouragement and intimidation, and for this reason it was effective with many of them, and they came to the Messenger of God (blessings and peace of God be upon him) in delegations, as explained above. Praise and thanks be to God, and God knows best.

Fath al-Qadir

31- **And whoever does not respond to the caller of God will not escape Him on earth.** That is, God will not escape him nor will He outrun him nor will he be able to escape from Him, because even if he fled with every means of escape, He is on earth with no way out of it. This is a severe intimidation and he has no protectors besides Him, that is, supporters who will prevent him from the punishment of God. The Almighty made clear, after the impossibility of his salvation by himself, the impossibility of his salvation by means of someone else. The reference in His saying, *those*, is to those who do not respond to the caller of God, and He informed that they are **in manifest error**, that is,

apparent and clear.

Tafsir al-Baghawi

32. And whoever does not respond to the caller of God will not escape Him on earth, God will not be unable to escape Him, and he will have no protectors besides Him, supporters who will protect him from God, those are in manifest error.

Tafsir al-Baidawi

32- "And whoever does not respond to the call of God will not escape Him on earth" as there is no escape from him. "And he has no protectors besides Him" to protect him from it. "Those are in manifest error" as they turned away from responding to someone of this nature.

Surat al-Ahqaf 46:33

Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.

Surat al-Ahqaf 46:33

Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.

Tafsir al-Jalalayn

33 - **Have they not seen that** those who deny the resurrection know **that God, who created the heavens and the earth and did not become weary of their creation, is able** is not unable to do so *to* the report of *that* and the preposition *ba* was added to it because the speech is about power. Is not God able **to bring the dead to life? Yes, He is able to bring the dead to life (over all things competent, and on the Day**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty will say: Have these deniers not considered that God revives His creation after their death, and raises them from their graves after their affliction, saying to their fathers and mothers, **Fie on you both! Do you promise me that I will come forth, while generations before me have passed away?** (al-Ahqaf 46:17)? But they have not been sent with the sight of their hearts, so that they may see and know that God, who created the seven heavens and the earth, and originated them from nothing, and was not weary of creating them, so that He would be unable to invent or bring them into existence, **is able to bring the dead to life**, so that He brings them forth from their affliction in their graves alive as they were before their death.

The Arabists differed about the reason for the introduction of the preposition *ba* in His saying *bi-Qadir*. Some of the grammarians of Basra said: This preposition is like the preposition *ba* in His saying **God is sufficient**, which is like **tanbata bi-dahn the oil grows** (Surat al-Mu'minun 23:20). Some of the grammarians of Kufa said: This preposition *ba* was introduced for *al-k*. He said: The Arabs introduce it with negation if it is raising what precedes it, and they introduce it if a verb that requires two nouns is placed upon it, like your saying: I do not think you are standing, and I was not standing, and I died, you were standing. So if you remove the preposition *ba*, it makes the object in which it acts, in the accusative case, with what it acts upon of the verb. He said: If you remove the preposition *ba* from *Qadir* in this position, it raises it because it is the predicate of *lan*. He said: And some of them recited to me:

The camel of Hakim bin Al-Musayyab did not return disappointed.

So, the preposition *ba* was inserted into a verb, and if

you threw it, it would be nasb with the verb, not with the preposition *ba*. Similar things can be compared to this.

He said to some of those who rejected the statement of Al-Basri that we mentioned, his statement: This *ba* was entered for denial because the denied is in the meaning, even if there was a separation between them by **or they did not see that God is able to revive the dead**, K said: So the name *yaruwa* and what follows it in its connection, the *ba* is not entered into it, but its meaning is denial, so it was entered for the meaning.

It was narrated on the authority of Al-Basri that he refused to include *except*, and that the grammarians of Kufa permitted it, and said: **I did not think that Zaid was anything but standing, and I did not think that Zaid was a learned man**, so it was included for the sake of meaning.

It was narrated that Al-Basri refused to include the word *except*, and that the grammarians of Kufa permitted it, saying: **I never thought that Zayd was anything but standing, and I never compared Zayd to anything but a scholar**. And he recited:

I swear that I gave birth to none of them blindly, except Ziyad.

He said: So it was inserted only after answering the oath. He said: As for **God is sufficient**, this was not inserted for a correct meaning, and it is for amazement, as you say for a circumstance of *Zayd*. He said: As for **growth with oil**, they agreed that it is a relative clause. The most similar of the sayings in that regard to the one who said: The preposition *with* was inserted in His statement *able* for denial, because of what we mentioned to the reasons for those who said that.

The reciters differed in reading the statement of God, *Baqadeer able*. The majority of the countries read it this way. Abu Ishaq, Al-Jahdary and Al-A'raj read it as *Baqadeer* and this is the correct reading according to us due to the consensus of the reciters of the countries on it. As for the others whom I mentioned, according to what was reported from them, they read it as *Yaqadeer* with a *ya*. It was mentioned that in the reading of Abdullah bin Masoud, it was said that God, who created the heavens and the earth, is able without a *ba*, so in that is an argument for those who read it as *Qadeer* with a *ya* and an *alif*. And His statement, **Yes, He is over all things competent** means, the Most High says: Yes, He who created the heavens and the earth is able to bring the dead to life: meaning, the One who created that, over everything He willed to create and wanted to do, has power that nothing He willed is unable to do, and nothing He wanted to do could tire Him out. Creating creation after annihilation would tire Him out, because whoever is unable to do that is weak. So, someone who is weak in what He wanted should not be a god.

Tafsir al-Qurtubi

The Almighty's saying: **Have they not seen that it is God who created the heavens and the earth?** "Seeing" here means knowledge, and *that* and its noun and predicate replace the objects of *seeing*. "And He is not weary of creating them, able to give life to the dead." This is an argument against those who deny resurrection. The meaning of **is not weary** is that He is unable and weak to create them. It is said: He was weary of His command, and *was* if he was not guided to His path. Assimilation is more common, and you say in the plural *was* with a light *wa*, and *was* also with a shaddah. He said:

They are tired of their order as the dove is tired of its egg

I became exhausted by my situation if you did not find guidance for it, and he exhausted me. Al-Hasan read **wa lam a'** with a kasra on the 'ayn and a sukoon on the ya', and this is rare and irregular. The weakening of the 'ayn and the correction of the lam did not occur except in a few names such as ghayyah and verse, and it did not occur in the verb except for a verse recited by Al-Farra', which is the saying of the poet:

She is like a barrage of women walking in the shade of her house, but she is tired.

Qadir Abu Ubaidah and Al-Akhfash said: The letter *ba* is an additional letter for emphasis, like the letter *ba* in His statement: **And sufficient is God as a witness** and His statement: **It produces oil** (Al-Mu'minun 23:20). Al-Kisa'i, Al-Farra' and Al-Zajaj said: The letter *ba* in it is behind the question and the denial at the beginning of the speech. Al-Zajaj said: The Arabs insert it with the denial, saying: I did not think that Zaid was standing, and they do not say: I thought that Zaid was standing. This is because of the insertion of *ma* and the insertion of *an* for emphasis, and the meaning is: Is not God capable, like the statement of the Most High: **Is not He who created the heavens and the earth capable?** (Yasin 36:81). Ibn Mas'ud, Al-A'raj, Al-Jahdary, Ibn Abi Ishaq and Ya'qub read *yaqdir* **is capable**, and Abu Hatim chose this, because the insertion of *ba* in the predicate of *an* is ugly. Abu Ubaid chose this as the reading of the common people, because in the reading of Abdullah **He created the heavens and the earth is capable** without a *ba*, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: Have these deniers of the resurrection on the Day of Resurrection, who reject the resurrection of bodies on the Day of Judgment, not seen that God is He who created the heavens and the earth and was not weary of their creation, that is, He did not make their creation difficult for Him, but rather said to them, *Be*, and they were, without resistance or opposition, but rather obedient, responsive, and fearful. Is He not able to bring the dead to life? As God the Almighty said in another verse: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.** For this

reason God the Almighty said: **Yes, He is over all things competent.** Then the Almighty said, threatening and warning those who disbelieved in Him, **And on the Day those who disbelieved will be exposed to the Fire.** Is this not the truth? **It will be said to them,** Is this not the truth? Is this magic, or do you not see? **They said,** Yes, by our Lord." That is, they could not do anything but confess. "He said, 'Then taste the punishment for what you used to disbelieve.'" Then God, the Blessed and Exalted, commanded His Messenger, may God bless him and grant him peace, to be patient over the denial of those among his people who denied him: "So be patient as were patient the messengers of strong will." There are different opinions regarding the number of those of strong will, the most well-known of which are that they are Noah, Abraham, Moses, Jesus, and the Seal of the Prophets, Muhammad, may God bless him and grant him peace. God, the Most High, has mentioned their names from among the prophets in two verses in Surat Al-Ahzab and Surat Ash-Shura. It may be possible that what is meant by those of strong will is all the messengers, so the word "of **in His statement**, of the messengers," is to indicate the type, and God knows best.

Ibn Abi Hatim said: Muhammad ibn al-Hajjaj al-Hadrami told us, al-Sarri ibn Hayyan told us, Ibad ibn Ibad told us, Mujalid ibn Saeed told us, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha, may God be pleased with her, said: "The Messenger of God, may God bless him and grant him peace, fasted for a long time, then he continued fasting for a long time, then he continued fasting for a long time, then he said: O Aisha, this world is not suitable for Muhammad or the family of Muhammad. O Aisha, God Almighty was not pleased with the messengers of strong will except with patience in what is disliked and patience in what is beloved to them. Then He was not pleased with me except to charge me with what He charged them with, so He said: 'So be patient as the messengers of strong will were patient.' And by God, I will be patient as they were patient to the best of my ability. There is no strength except with God. 'And do not hasten for them,' meaning do not hasten for them the punishment to come upon them, as God Almighty says: 'And leave Me and the deniers, those of wealth, and grant them respite for a little.' And as God Almighty says: 'So grant respite to the disbelievers. Grant them respite for a little while.' 'As if, on the Day they see what they are promised, "They did not remain except for an hour of a day." As in the words of God, the Most High: **On the Day they see it, it will be as if they had not remained except for an afternoon or a morning thereof.** And as in the words of God, the Most High: **And the Day He gathers them together, it will be as if they had not remained except for an hour of a day; they will recognize one another.** And the words of God, the Most High: **A message.** Ibn Jarir said that it has two possible meanings: One of them is that it is understood to mean, **That is a message**, and the other is that it is understood to mean, **This Qur'an is a message.** And the words of God, the Most High: **Then are none destroyed except the wicked people?** Meaning, none is destroyed by God except those who are destroyed. This is from His justice, the Most High, that He does not punish anyone except those who deserve punishment, and God knows best.

Surat al-Ahqaf 46:33

Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.

Fath al-Qadir

Then the Almighty mentioned evidence for the resurrection, saying: 32- **Have they not seen that it is God who created the heavens and the earth?** Here, the vision is the heart, which means knowledge, and the hamza is for denial, and the waw is for connecting to something understood: that is, have they not thought and not known that the One who created these great bodies of the heavens and the earth from the beginning **and was not weary of their creation?** that is, He was not incapable of that nor weak from it. It is said that someone is weary of a matter and is weary: if he is not guided to its direction, and from this is the saying of the poet:

They were blinded by their order, just as the dove was blinded by its egg.

The majority read "wa la yaa" with a sukoon on the 'ayn and a fatha on the yaa, the present tense of 'ayyi. Al-Hasan read with a kasra on the 'ayn and a sukoon on the yaa, "bi qadir 'ala an yahya al-mawtad." Abu 'Ubaidah and Al-Akhfash said: The baa is redundant for emphasis, as in His statement, "And sufficient is God as a witness." Al-Kisa'i, Al-Farraa, and Al-Zajjaj said: The Arabs add the baa with denial and interrogation, so you say, "Ma thannakan bi-qaim, **and the preposition and noun are in the nominative case as the predicate of lan. Ibn Mas'ud, 'Isa ibn 'Umar, Al-A'raj, Al-Jahdi, Ibn Abi Ishaq, Ya'qub, and Zaid ibn 'Ali read yaqdir**" in the present tense. Abu 'Ubaidah chose the first reading, and Abu Hatim chose the second reading. He said: Because the introduction of the baa in the predicate of "an **is ugly**, By God, He is Able to do all things," nothing is beyond His power.

Tafsir al-Baghawi

33. **Have they not seen that God, who created the heavens and the earth and was not weary of their creation,** is not unable to create them, **is able**, this is how the general reading is. They differed about the reason for the inclusion of the letter *ba* in it. Abu Ubaidah and Al-Akhfash said: The letter *ba* is an additional letter for emphasis, like his saying: **(It grows with oil)**.

Al-Kisa'i and Al-Farra' said: The Arabs add the letter *ba* to questions with denial, so they say: **I do not think you are standing.**

Ya'qub read: (*yaqdir*) with a ya' as a verb, and Abu Ubaidah chose the reading of the general public because it is in the reading of Abdullah Qadir without a *ba*.

"On the condition that He brings the dead to life. Yes, He is over all things competent."

Tafsir al-Baidawi

33- **Have they not seen that God, who created the heavens and the earth and was not weary in their creation,** and did not get tired or unable, and the meaning is that His power is necessary and does not decrease or cease with creation forever and ever. **Able to give life to the dead** means Able, and this is indicated by the reading of Ya'qub, **is able**, and the *ba* is added to emphasize the negation, as it includes *that* and what is within its scope. Therefore, He answered it by saying, **Yes, He is over all things competent**, confirming the power in a general manner that is like proof of the intended purpose, as if He began the surah by confirming the principle and wanted to conclude it by proving the resurrection.

Surat al-Ahqaf 46:34

And the Day those who disbelieved will be exposed to the Fire, [it will be said], **Is this not the truth?** They will say, **Yes, by our Lord.** He will say, **Then taste the punishment for what you used to disbelieve.**

Tafsir al-Jalalayn

34 - **And on the Day those who disbelieved will be exposed to the Fire** to be tormented with it, it will be said to them, **Is this not the truth?** They will say, **Yes, by our Lord.** He will say, **Then taste the punishment for what you used to disbelieve.**)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And on the Day when these deniers of the Resurrection and God's reward for His servants for their good deeds and His punishment for their evil deeds will be exposed to the Fire, the Fire of Hell, it will be said to them then: Is not this the punishment that you are being punished with today - which you used to deny in this world - the truth? As a rebuke from God for their denial of it in this world. "They will say: Yes, by our Lord." He says: These disbelievers will respond immediately with that, by saying: Yes, it is the truth, and God said: **Then taste the punishment for what you used to disbelieve.** He says: The one who confirmed that will say to them: **Taste the punishment of the Fire now for what you used to deny in this world, and reject, and make a confession when you are called to believe in it.**

Tafsir al-Qurtubi

God Almighty says: **And the Day those who disbelieved will be exposed to the Fire.** That is, He will remind them on the Day they are exposed and it will be said to them, **Is this not the truth?** They will say, **Yes, by our Lord.** Then the declarant will say to them, **Then taste the punishment for what you used to disbelieve.** That is, you disbelieved.

Tafsir Ibn Kathir

God the Almighty says: Have these deniers of the resurrection on the Day of Resurrection, who reject the resurrection of bodies on the Day of Judgment, not seen that God is He who created the heavens and the earth and was not weary of their creation, that is, He did not make their creation difficult for Him, but rather said to them, *Be*, and they were, without resistance or opposition, but rather obedient, responsive, and fearful. Is He not able to bring the dead to life? As God the Almighty said in another verse: **The creation of the**

heavens and the earth is greater than the creation of mankind, but most of mankind do not know. For this reason God the Almighty said: **Yes, He is over all things competent.** Then the Almighty said, threatening and warning those who disbelieved in Him, **And on the Day those who disbelieved will be exposed to the Fire,** Is this not the truth? **It will be said to them,** Is this not the truth? Is this magic, or do you not see? **They said,** Yes, by our Lord." That is, they could not do anything but confess. "He said, 'Then taste the punishment for what you used to disbelieve.'" Then God, the Blessed and Exalted, commanded His Messenger, may God bless him and grant him peace, to be patient over the denial of those among his people who denied him: "So be patient as were patient the messengers of strong will." There are different opinions regarding the number of those of strong will, the most well-known of which are that they are Noah, Abraham, Moses, Jesus, and the Seal of the Prophets, Muhammad, may God bless him and grant him peace. God, the Most High, has mentioned their names from among the prophets in two verses in Surat Al-Ahzab and Surat Ash-Shura. It may be possible that what is meant by those of strong will is all the messengers, so the word "of in His statement, of the messengers," is to indicate the type, and God knows best.

Ibn Abi Hatim said: Muhammad ibn al-Hajjaj al-Hadrami told us, al-Sarri ibn Hayyan told us, Ibad ibn Ibad told us, Mujalid ibn Saeed told us, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha, may God be pleased with her, said: "The Messenger of God, may God bless him and grant him peace, fasted for a long time, then he continued fasting for a long time, then he continued fasting for a long time, then he said: O Aisha, this world is not suitable for Muhammad or the family of Muhammad. O Aisha, God Almighty was not pleased with the messengers of strong will except with patience in what is disliked and patience in what is beloved to them. Then He was not pleased with me except to charge me with what He charged them with, so He said: 'So be patient as the messengers of strong will were patient.' And by God, I will be patient as they were patient to the best of my ability. There is no strength except with God. 'And do not hasten for them,' meaning do not hasten for them the punishment to come upon them, as God Almighty says: 'And leave Me and the deniers, those of wealth, and grant them respite for a little.' And as God Almighty says: 'So grant respite to the disbelievers. Grant them respite for a little while.' 'As if, on the Day they see what they are promised, "They did not remain except for an hour of a day." As in the words of God, the Most High: **On the Day they see it, it will be as if they had not remained except for an afternoon or a morning thereof.** And as in the words of God, the Most High: **And the Day He gathers them together, it will be as if they had not remained except for an hour of a day; they will recognize one another.** And the words of God, the Most High: **A message.** Ibn Jarir said that it has two possible meanings: One of them is that it is understood to mean, **That is a message,** and the other is that it is understood to mean, **This Qur'an is a message.** And the words of God, the Most High: **Then are none destroyed except the wicked people?** Meaning, none is destroyed by God except those who are destroyed. This is from His justice, the Most High,

Surat al-Ahqaf 46:34

And the Day those who disbelieved will be exposed to the Fire, [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to disbelieve."

that He does not punish anyone except those who deserve punishment, and God knows best.

Fath al-Qadir

33- **And the Day those who disbelieved are exposed to the Fire** The circumstance is related to an implied statement: that is, it will be said to those who disbelieved on that Day, **Is this not the truth?** This sentence is the decisive statement, and the reference here is to what they will witness on the Day they are exposed to the Fire. And in being satisfied with a mere reference there is a great deal of terror in what is being referred to and a great magnification of its importance that is not hidden, as if it is a matter that cannot be expressed with a word that indicates it. **They said, 'Yes, by our Lord.'** They confessed when confession would not benefit them, and they confirmed this confession with an oath, because witnessing is the certain truth that cannot be denied or rejected. **He said, 'Then taste the punishment for what you used to disbelieve.'** That is, because of your disbelief in this in this world and your denial of it. And in this command to them to taste the punishment there is a severe rebuke and great mockery.

Tafsir al-Baghawi

34. **And on the Day those who disbelieved will be exposed to the Fire**, it will be said to them, **Is this not the truth?** They will say, **Yes**, and our Lord said, meaning, it will be said to them, **Then taste the punishment for what you used to disbelieve.**

Tafsir al-Baidawi

34- **And the Day those who disbelieved will be exposed to the Fire** is subject to an implied statement, the predicate of which is: **Is this not the truth?** and the reference is to the punishment. "They will say: Yes, by our Lord." He will say: **Then taste the punishment for what you used to disbelieve.** For your disbelief in this world, and the meaning of the command is to humiliate them and rebuke them.

Surat al-Ahqaf 46:35

So be patient, as were patient the messengers of strong will, and do not be impatient for them as if, on the Day they see that which they were promised, they had not remained [in the world] except an hour of a day. [This is] a message. So are none destroyed except the defiantly disobedient people?

Tafsir al-Jalalayn

35 - **So be patient** over the harm of your people **as were patient of the messengers** who were steadfast and patient in hardships **of the messengers** before you, so you will be one of resolve. And *of* is for clarification, for they are all of resolve. It was said to be for hatred, so Adam was not among them, because God Almighty said, **And we did not find in him resolve**, nor Jonah, because God Almighty said, **And do not be like the companion of the fish. And do not hasten for them** for your people, so he commanded patience and not hastening for the punishment, for it will inevitably descend upon them. **It will be as if, on the Day they see what they are promised** of the punishment in the Hereafter, because of its length, **they had not remained** in this world, in their opinion, **except for an hour of a day**. This Qur'an **is a message** a message from God to you. **So is it** that is, none **will perish** upon seeing the punishment **except the defiantly disobedient people** that is, the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him, confirming his determination to carry out the burden of the message and the heavy loads of prophethood, peace and blessings be upon him, and commanding him to follow the example of those who were resolute before him from among His messengers who were patient in the face of the great hardships they encountered from their people and the harm and hardships they suffered from them. **So be patient**, O Muhammad, in the cause of God, with the harm that befell you from your people, to whom We sent you with warning, **just as those of resolute determination were patient** in carrying out God's command and adhering to His obedience from among His messengers, whom He did not forbid from carrying out His command despite the hardships they suffered from it.

It was said: Those of them who were determined were those who were tested in the cause of God in this world with trials, and the trials only increased their perseverance in the cause of God, like Noah, Abraham, Moses, and those like them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Yunus told me: Ibn Wahb told us: Thawaba bin

Masoud told me, on the authority of Ata' al-Haraasani, that he said: **So be patient as were patient the messengers of strong will** - Noah, Abraham, Moses, Jesus, and Muhammad, may God bless them and grant them peace.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So be patient, as were patient the messengers of strong will**. We were told that Abraham was one of them.

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement, **So be patient, as were patient the messengers of strong will**, that all the messengers were of strong will. God did not take a messenger except one of strong will, so be patient as they were patient.

Ibn Sinan Al-Qazzaz told us: Abdullah bin Raja' told us: Israel told us, on the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement, **So be patient, as were patient the messengers of strong will**, he said: God called him **strong will** because of his strong will.

And His statement, **And do not hasten them** means: Do not hasten them with the punishment. He says: Do not hasten your asking your Lord for that, for that will inevitably befall them. **It will be as if, on the Day they see what they are promised, they had not remained [in the world] except for an hour of a day**. He says: It will be as if, on the Day they see the punishment of God that He promises them, that it will befall them, they had not remained in this world for an hour of a day, because He makes them forget the severity of what will befall them of His punishment, the amount of time they stayed in this world, and the amount of years and months they stayed in it, as He, the Most High, said: **He will say, 'How many years did you stay on the earth?' They will say, 'We stayed a day or part of a day, so ask the counters.'** (al-Mu'minin 23:112-113)

His saying, **a notification** has two interpretations: One of them is that its meaning is: They did not remain except for an hour of the day, that was a notification, meaning: that was a notification for them in this world until the time came, and the word **that was a notification** was omitted, and it is intended in the speech as it is sufficient to indicate what was mentioned in the speech regarding it. The other is that its meaning is: this Qur'an and the reminder are a notification for them and are sufficient, if they think and consider and remember.

And His statement, **Then do none destroy except the wicked people?** God Almighty says: Then does God destroy with His punishment, when He sends it, anyone except the people who disobeyed His command, rebelled against His obedience, and disbelieved in Him? The meaning of the statement is: God does not destroy anyone except the wicked people.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us: Saeed told us on the authority of Qatada, regarding His statement, **Then are none destroyed**

So be patient, as were patient the messengers of strong will, and do not be impatient for them as if, on the Day they see that which they were promised, they had not remained [in the world] except an hour of a day. [This is] a message. So are none destroyed except the defiantly disobedient people?

except the wicked people? Learn that none is destroyed by God except one who has turned his back on Islam, or a hypocrite who speaks the truth with his tongue but contradicts it with his actions.

It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "Any servant of my nation who intends to do a good deed, one good deed will be recorded for him, and if he does it, ten times as much will be recorded for him. Any servant of my nation who intends to do a bad deed, but it is not recorded for him, but if he does it, one bad deed will be recorded for him, and then it will follow, and God will erase it, and none will perish except one who is perishing."

Tafsir al-Qurtubi

The Almighty said: **So be patient, as were patient the messengers of strong will.** Ibn Abbas said: Those of determination and patience. Mujahid said: They are five: Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon them. They are the people of the laws. Abu Al-Aaliyah said: Those of strong will are Noah, Hud, and Abraham. God Almighty commanded His Prophet, peace be upon him, to be the fourth of them. Al-Suddi said: They are six: Abraham, Moses, Solomon, Jesus, and Muhammad, peace be upon them all. It was said: Noah, Hud, Salih, Shuaib, Lot, and Moses, and they are the ones mentioned in order in Surat Al-A'raf and Surat Al-Shu'ara. Muqatil said: They are six: Noah was patient with the harm of his people for a period, Abraham was patient with the fire, Isaac was patient with the slaughter, Jacob was patient with the loss of his child and the loss of his sight, Joseph was patient with the well and the prison, and Job was patient with the hardship. Ibn Jurayj said: Among them are Ishmael, Jacob, and Job, but not Jonah, Solomon, or Adam. Al-Sha'bi, Al-Kalbi, and Mujahid also said: They are those who were ordered to fight, so they revealed their faith and fought the infidels. It was also said: They are the noble messengers mentioned in Surat Al-An'am, and they are eighteen: Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John, Jesus, Elias, Ishmael, Elisha, Jonah, and Lot. Al-Hasan bin Al-Fadl chose it because of his saying after it: **Those are the ones whom God has guided, so follow their guidance** (al-An'am 6:90). Ibn Abbas also said: All the messengers were people of resolve. Ali bin Mahdi Al-Tabari chose it. He said: The word *min* was used for the sake of alliteration, not for the sake of partiality, as you say: I bought robes of fine linen and cloaks of silk, meaning be patient as the messengers were patient. It was also said: All the prophets were people of resolve except Jonah bin Matta. Do you not see that the Prophet, may God bless him and grant him peace, forbade anyone to be like him, due to the lightness of... And haste appeared from him when he took over, angry with his people, so God tested him with three things: He sent the giants against him until they raided

his family and his money, He sent a wolf against his son and ate him, and He sent a whale against him and swallowed him, said Abu al-Qasim al-Hakim. Some scholars said, the people of resolve are twelve prophets sent to the Children of Israel in the Levant, but they disobeyed them, so God revealed to the prophets that I am sending my punishment to the disobedient Children of Israel. This was difficult for the messengers, so God revealed to them, choose for yourselves, if you wish, I will bring down the punishment upon you and save the Children of Israel, and if you wish, I will save you and bring down the punishment upon the Children of Israel. So they consulted among themselves and their opinion agreed that the punishment should be brought down upon them and God should save the Children of Israel, so God saved the Children of Israel and brought down the punishment upon those people, and that is because He sent the kings of the earth against them, so some of them were sawed with saws, some of them had their heads and faces flayed, some of them were crucified on wood until they died, and some of them were burned with fire, and God knows best. Al-Hasan said, the people of resolve are four: Abraham And Moses, David, and Jesus. As for Abraham, it was said to him, *Submit*, and he said, **I have submitted to the Lord of the worlds.** (al-Baqarah 2:131), then he was tested in his wealth, his children, his country, and himself, and he was found to be truthful and faithful in all that he was tested with. As for Moses, his resolve when his people said to him, **Indeed, we are to be overtaken.** He said, **No indeed, my Lord is with me; He will guide me.** (Ash-Shu'ara': 61-62). As for David, he made a mistake, so it was pointed out to him, so he wept for forty years until a tree grew from his tears, and he sat under its shade. As for Jesus, his resolve was that he did not place brick upon brick and said, **It is a passage, so pass it, but do not build on it.** So God Almighty was saying to His Messenger, may God bless him and grant him peace: Be patient, meaning be truthful in what you have been tested with like the truthfulness of Abraham, confident in the support of your Lord like the trust of Moses, concerned about your past mistakes like the concern of David, ascetic in the world like the asceticism of Jesus. Then it was said, "It is: It was abrogated by the verse of the sword. It was also said that it was a decisive verse, but it appears to be abrogated because the Surah was Meccan. Muqatil said that this verse was revealed to the Messenger of God (blessings and peace of God be upon him) on the day of Uhud, so God the Almighty commanded him to be patient with what befell him as the messengers of strong will were patient, to make things easier for him and strengthen him. And God knows best. "And do not hasten them." Muqatil said: By supplicating against them. It was also said: In bringing punishment upon them, for their most distant goal is the Day of Resurrection. The object of hastening is omitted, which is the punishment. **It will be as if, on the Day they see what they are promised.** Yahya said: Of the punishment. Al-Naqqash: Of the Hereafter. **They did not remain** meaning in this world until the punishment

came to them, and this is what Yahya said.

Al-Naqqash said: In their graves until they are resurrected for the reckoning, **except for an hour of a day**, meaning on the Day of Resurrection. It was said: He made them forget the horror of the torment they witnessed during their long stay in this world. Then he said: **A message**, meaning this Qur'an is a message. Al-Hasan said: **A message** is in the nominative case with an implied subject, the evidence for which is the Almighty's statement: **This is a message for mankind and that they may be warned thereby Ibrahim 14:52**, and His statement: **Indeed in this is a message for a people who worship Al-Anbiya' 21:106**. A message means conveying. It was said: That is, that stay is a message, said Ibn Isa. So, one stops at this on **a message** and on **a day**. Abu Hatim mentioned that some of them stopped at **and do not be hasty**, then began **for them** with the meaning of **a message for them**. Ibn al-Anbari said: This is a mistake, because you separated the message from the lam, which is a nominative with something that is not from them. It is permissible in Arabic to say *balaghan* and *balaghan* with the meaning of **except for an hour** as a message, on the source or On the description of the hour, and the preservation of the meaning of **from the day** as a notification, and in the accusative Isa bin Omar and Al-Hasan read, and it was narrated from some of the readers *balagh* as a command, so on this reading the pause is on **from the day** then he begins *balagh* **So are none destroyed except the defiantly disobedient people** meaning those who go against the command of God, said Ibn Abbas and others, and Ibn Muhaisin read **So are none destroyed except the people** attributing the action to the people, and Ibn Abbas said: If a woman has difficulty giving birth, she should write these two verses and two words on a page, then wash her and give her to drink from it, and say: In the name of God, the Most Gracious, the Most Merciful. There is no god but God, the Great, the Forbearing, the Generous. Glory be to God, Lord of the heavens and Lord of the earth and Lord of the Mighty Throne, **It will be as if on the Day they see it that they had not remained except an afternoon or a morning thereof** (al-Nazi'at 79:46), **It will be as if on the Day they see what they are promised that they had not remained except an hour of a day, a notification, so are none destroyed except the defiantly disobedient people?** God's words are true. On the authority of Qatada: God does not destroy anyone except a polytheist. It was said: This is the strongest verse about hope, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: Have these deniers of the resurrection on the Day of Resurrection, who reject the resurrection of bodies on the Day of Judgment, not seen that God is He who created the heavens and the earth and was not weary of their creation, that is, He did not make their creation difficult for Him, but rather said to them, *Be*, and they were, without resistance or opposition, but rather obedient, responsive, and fearful. Is He not able to bring the dead to life? As God the Almighty said in another verse: **The creation of the**

heavens and the earth is greater than the creation of mankind, but most of mankind do not know. For this reason God the Almighty said: **Yes, He is over all things competent.** Then the Almighty said, threatening and warning those who disbelieved in Him, **And on the Day those who disbelieved will be exposed to the Fire**, Is this not the truth? **It will be said to them**, Is this not the truth? Is this magic, or do you not see? **They said**, Yes, by our Lord." That is, they could not do anything but confess. "He said, 'Then taste the punishment for what you used to disbelieve.'" Then God, the Blessed and Exalted, commanded His Messenger, may God bless him and grant him peace, to be patient over the denial of those among his people who denied him: "So be patient as were patient the messengers of strong will." There are different opinions regarding the number of those of strong will, the most well-known of which are that they are Noah, Abraham, Moses, Jesus, and the Seal of the Prophets, Muhammad, may God bless him and grant him peace. God, the Most High, has mentioned their names from among the prophets in two verses in Surat Al-Ahzab and Surat Ash-Shura. It may be possible that what is meant by those of strong will is all the messengers, so the word "of in His statement, of the messengers," is to indicate the type, and God knows best.

Ibn Abi Hatim said: Muhammad ibn al-Hajjaj al-Hadrami told us, al-Sarri ibn Hayyan told us, Ibad ibn Ibad told us, Mujalid ibn Saeed told us, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha, may God be pleased with her, said: "The Messenger of God, may God bless him and grant him peace, fasted for a long time, then he continued fasting for a long time, then he continued fasting for a long time, then he said: O Aisha, this world is not suitable for Muhammad or the family of Muhammad. O Aisha, God Almighty was not pleased with the messengers of strong will except with patience in what is disliked and patience in what is beloved to them. Then He was not pleased with me except to charge me with what He charged them with, so He said: 'So be patient as the messengers of strong will were patient.' And by God, I will be patient as they were patient to the best of my ability. There is no strength except with God. 'And do not hasten for them,' meaning do not hasten for them the punishment to come upon them, as God Almighty says: 'And leave Me and the deniers, those of wealth, and grant them respite for a little.' And as God Almighty says: 'So grant respite to the disbelievers. Grant them respite for a little while.' 'As if, on the Day they see what they are promised, "They did not remain except for an hour of a day." As in the words of God, the Most High: **On the Day they see it, it will be as if they had not remained except for an afternoon or a morning thereof.** And as in the words of God, the Most High: **And the Day He gathers them together, it will be as if they had not remained except for an hour of a day; they will recognize one another.** And the words of God, the Most High: **A message.** Ibn Jarir said that it has two possible meanings: One of them is that it is understood to mean, **That is a message**, and the other is that it is understood to mean, **This Qur'an is a message.** And the words of God, the Most High: **Then are none destroyed except the wicked people?** Meaning, none is destroyed by God except those who are destroyed. This is from His justice, the Most High,

So be patient, as were patient the messengers of strong will, and do not be impatient for them as if, on the Day they see that which they were promised, they had not remained [in the world] except an hour of a day. [This is] a message. So are none destroyed except the defiantly disobedient people?

that He does not punish anyone except those who deserve punishment, and God knows best.

Fath al-Qadir

When God, the Almighty, established the evidence for prophethood, monotheism, and resurrection, He commanded His Messenger to be patient, saying: 34- "So be patient, as were patient the messengers of strong will. **The fa**" is the answer to an omitted condition: that is, when you have come to know that and the proofs are established for it, and it does not work with the disbelievers, then be patient as were patient the messengers of strong will: that is, the masters of steadfastness and resolve, for you are one of them. Mujahid said: The messengers of strong will are five: Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon him. They are the bearers of the religious laws. Abu Al-Aliyah said: They are Noah, Hud, and Abraham, so God commanded His Messenger to be the fourth of them. Al-Suddi said: They are six: Abraham, Moses, David, Solomon, Jesus, and Muhammad, peace be upon him. It was also said that they were Noah, Hud, Salih, Shuaib, Lot, and Moses. Ibn Jurayj said: Among them were Ishmael, Jacob, and Job, but not Jonah. Al-Sha'bi and Al-Kalbi said: They are the ones who were ordered to fight, so they revealed their faith and fought the infidels. It was also said that they are the noble messengers mentioned in Surat Al-An'am, and they are eighteen: Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John, Jesus, Elias, Ishmael, Elisha, Jonah, and Lot. Al-Husayn ibn Al-Fadl chose this because of his saying after mentioning them: "Those are the ones whom God has guided, so follow their guidance." It was also said that all the messengers were those of strong will. It was also said that they are twelve prophets to the Children of Israel. Al-Hasan said: They are four: Abraham, Moses, David, and Jesus. "And do not hasten them" means, O Muhammad, do not hasten the punishment for the infidels. When God, the Almighty, commanded him to be patient and forbade him from hastening the punishment for his people, hoping that they would believe, He said: **It will be as if, on the Day they see what they are promised** of the punishment, **they had not remained [in the world] except for an hour of a day.** That is, it will be as if, on the Day they witness it in the Hereafter, they had not remained in this world except for the length of an hour of the days because of what they will witness of the great terror and lasting affliction. The majority of scholars read *balagha* in the nominative case as the predicate of a deleted subject: that is, this that you admonished them with is a message, or that hour is a message, or this Qur'an is a message, or it is a subject, and the predicate is for them, which comes after His statement: **and do not hasten it**, meaning it is a message for them. Al-Hasan, Isa bin Omar, and Zaid bin Ali read *balagha* in the accusative case as a verbal noun: that is, convey a message. Abu Majlaz read *balagha* in the imperative form. Balagha was read in the past tense: **Then will**

none perish except the defiantly disobedient people?

The majority of scholars read *fa-l-yahlak* in the passive form. Ibn Muhaisin recited it in the active voice, meaning: None perish by God's punishment except those who disobey God and commit sins. Qatada said: None perishes by God's punishment except a polytheist. It was said that this verse is the strongest verse on hope. Al-Zajaj said: Its interpretation is: None perish with God's mercy and grace except the wicked people.

Ibn Abi Shaybah, Ibn Mani' and Al-Hakim narrated - Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi both authenticated it in Al-Dala'il - on the authority of Ibn Mas'ud who said: They, meaning the jinn, descended upon the Prophet (peace and blessings of God be upon him) while he was reciting the Qur'an in Batn Nakhli. When they heard him, they said, "Listen! **They said**, Shh!" They were nine, one of them being a whirlwind. Then God revealed: "And when We directed towards you a company of the jinn..." until His saying: "manifest error." Ahmad, Ibn Jarir and Ibn Mardawayh narrated on the authority of Az-Zubayr: "And when We directed towards you a company of the jinn listening to the Qur'an..." He said: In Nakhli while the Messenger of God (peace and blessings of God be upon him) was praying the last 'Isha' prayer. "They were almost over him in crowds." Ibn Jarir, At-Tabarani and Ibn Mardawayh narrated: "And when We directed towards you a company of the jinn..." He said: They were nine people from the people of Nasibin, so the Messenger of God (peace and blessings of God be upon him) appointed them as messengers to their people. Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and Abu Nu'aym also narrated something similar. He said: The jinn were sent to the Messenger of God (peace and blessings be upon him) twice, and they were the chieftains of the jinn in Nasibin. Al-Bukhari, Muslim, and others narrated on the authority of Masruq, who said: I asked Ibn Mas'ud, "Who informed the Prophet (peace and blessings be upon him) of the jinn on the night when they listened to the Qur'an?" He said: **A tree informed him of them.** Abd ibn Humayd, Ahmad, Muslim, and al-Tirmidhi narrated on the authority of Alqamah, who said: I said to Ibn Mas'ud, "Did any of you accompany the Messenger of God (peace and blessings be upon him) on the night of the jinn?" He said: "None of us accompanied him, but we missed him one night, so we said: 'He was assassinated or taken away, what happened?' He said: "So we spent the worst night ever spent by a people. When it was near dawn, we saw him coming from the direction of Hira'. We informed him, and he said: 'A caller of the jinn came to me, so I went to them and recited the Qur'an to them. He then went and showed us their tracks and the traces of their fires.'" Ahmad narrated on the authority of Ibn Mas'ud, who said: "I was with the Messenger of God (peace and blessings be upon him) on the night of the jinn." Similar to this has been narrated through various chains of narration. Reconciling the narrations by basing them on two stories that happened between him (peace be upon him) and the jinn, Ibn Masoud was present in one of

them and he was not present in the other. Many hadiths have been reported that the jinn after this came to the Messenger of God (peace be upon him) time after time and learned the laws from him. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: **Those of strong resolve among the messengers** are the Prophet (peace be upon him), Noah, Abraham, Moses, and Jesus. Ibn Mardawayh narrated on his authority that he said: They are the ones who were ordered to fight until they continued with that: Noah, Hud, Salih, Moses, David, and Solomon. Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah who said: I was informed that those of strong resolve among the messengers were three hundred and thirteen. Ibn Abi Hatim and Al-Daylami narrated on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, fasted for a long time, then he continued fasting for a long time, then he continued fasting. He said: O Aisha, the religion is not appropriate for Muhammad or the family of Muhammad. O Aisha, God was not pleased with any of the messengers of resolve except with patience in the face of what is disliked and patience in refraining from what is beloved. Then He was not pleased with me except to charge me with what He charged them with. He said: **So be patient as the messengers of resolve were patient.** And by God, I will be patient as they were patient to the best of my ability, and there is no strength except with God.

Tafsir al-Baghawi

35. **So be patient, as were patient the messengers of strong will.** Ibn Abbas said: Those of resolve. Ad-Dahhak said: Those of seriousness and patience.

They differed about them. Ibn Zayd said: All the messengers were people of determination. God did not send a prophet except that he was one of determination, resolve, opinion, and perfect reason. The word *min* was introduced for the purpose of alliteration, not for the purpose of partiality, as one says: I bought garments of silk and robes of fine linen.

Some of them said: All the prophets were people of resolve except for Jonah, son of Matta, because of his haste. Don't you see that it was said to the Prophet, may God bless him and grant him peace: **And do not be like the companion of the fish?**

Some people said: They are the noble messengers mentioned in Surat Al-An'am, and they are eighteen, because God Almighty said after mentioning them: **Those are the ones whom God has guided, so follow their guidance** (al-An'am 6:90).

Al-Kalbi said: They are those who ordered jihad and showed openness with the enemies of religion.

It was said: They are six: Noah, Hud, Salih, Lot, Shuaib, and Moses, peace be upon them, and they are the ones mentioned in the same order in Surat Al-A'raf and Surat Ash-Shu'ara.

Muqatil said: They are six: Noah, who was patient with the harm of his people; Abraham, who was patient with

the fire; Isaac, who was patient with the slaughter; Jacob, who was patient with the loss of his son and the loss of his sight; Joseph, who was patient with the well and the prison; and Job, who was patient with the hardship.

Ibn Abbas and Qatada said: They are Noah, Abraham, Moses, and Jesus, the people of the laws. They are five with Muhammad, may God bless him and grant him peace.

I said: God mentioned them specifically in His statement: **And when We took a covenant from the prophets, and from you, and from Noah, Abraham, Moses, and Jesus, the son of Mary** (al-Ahzab 33:7), and in His statement: **He has ordained for you of religion what He enjoined upon Noah** (al-Shura 42:13).

Abu Tahir al-Mutahhar ibn Ali ibn Ubayd God al-Farsi told us, Abu Dharr Muhammad ibn Ibrahim Sabt al-Salihani told us, Abu Muhammad Abdullah ibn Muhammad ibn Muhammad ibn Ja'far ibn Hayyan, known as Abu al-Shaykh al-Hafiz told us, Abd al-Rahman ibn Abi Hatim told us, Muhammad ibn al-Hajjaj told us, al-Sari ibn Hayyan told us, Ibad ibn Ibad told us, Mujalid ibn Sa'id told us, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha said: The Messenger of God, may God bless him and grant him peace, said to me: "O Aisha, the world is not suitable for Muhammad or the family of Muhammad. O Aisha, God is not pleased with those of strong will except with patience in its hardships and patience in its difficulties. He is not pleased with anything except that He charged me with what He charged them with, and He said: 'So be patient as were patient the messengers of strong will.' By God, I must obey Him, and by God, I will be patient as they were patient and strive as they strived. There is no power except with God."

The Almighty says: **And do not hasten them**, meaning do not hasten the punishment for them, for it will inevitably befall them. It is as if He was somewhat impatient and wanted to bring down the punishment on those of them who refused, so He commanded patience and not to hasten it.

Then He informed us about the nearness of the torment, saying: **It will be as if, on the Day they see what they are promised**, of the torment in the Hereafter, **they had not remained** [in this world] **except for an hour of a day**, meaning that when they see the torment, the length of their stay in this world and the intermediate realm will be as if it were an hour of a day, because what has passed, even if it was long, is as if it had never happened.

Then he said: **A message**, meaning this Qur'an and the explanation it contains are a message from God to you, and **a message** means conveying. **Then will anyone perish**, by the punishment when it is sent down, **except the wicked people**, those who go against God's command.

Al-Zajaj said: Its interpretation is: None will perish with the mercy and grace of God except the wicked people. For this reason, some people said: There is no verse stronger than this verse about the hope for God's mercy.

Surat al-Ahqaf 46:35

So be patient, as were patient the messengers of strong will, and do not be impatient for them as if, on the Day they see that which they were promised, they had not remained [in the world] except an hour of a day. [This is] a message. So are none destroyed except the defiantly disobedient people?

Tafsir al-Baidawi

35- "So be patient, as were patient the messengers of strong will" those of steadfastness and seriousness among them, for you are among them. "From" is for clarification, and it was said for partiality. "Those of strong will" among them are the people of the religions who strove to establish and establish them and were patient in bearing their hardships and in the opposition to those who attacked them. The most famous among them are: Noah, Abraham, Moses, and Jesus, peace be upon them. It was said that those who are patient in the face of God's affliction are like Noah, who was patient in the face of the harm from his people who used to beat him until he fainted, and Abraham in the face of the fire and the slaughter of his son and the slaughtered one in the face of the slaughter, and Jacob in the face of the loss of his son and his sight, and Joseph in the well and prison, and Job in the face of hardship, and Moses, to whom his people said, "Indeed, we are to be overtaken. **He said**, No indeed, my Lord is with me; He will guide me." And David wept over his sin for forty years, and Jesus did not place brick upon brick. "And do not hasten them" for the disbelievers of Quraysh, for it will inevitably descend upon them at its appointed time. "On the Day they see what they are promised, it will be as if they had not remained [in the world] except for an hour" because of its horror, they will think their stay in this world was but an hour. "Prompt" This that you have been admonished with, or this surah is a pronouncement, meaning sufficiency, or a pronouncement from the Messenger (peace and blessings of God be upon him). This is supported by the fact that it was read as "balagh" *enough*. It was also said that "balagh **is the subject, and its predicate is** lahum **for them, and** ma" is between them, an interruption, meaning they have a time to reach which they will reach, as if when they reach it and see what is in it, they will think their lifespan was short. It was also read in the accusative, meaning they conveyed a pronouncement. "Then are none destroyed except the defiantly disobedient people? **Those who turn away from admonition or obedience? It was read** yahluka **with a fatha or kasra** from halaka **to perish and** nahlaka **with a nun, and** al-qawm" is the accusative. It was narrated from the Prophet (peace and blessings of God be upon him): "Whoever recites Surat al-Ahqaf, ten good deeds will be recorded for him, for the number of every sand grain in the world."

Surat Muhammad 47:1

Those who disbelieve and avert [people] from the way of God - He will render worthless their deeds.

Tafsir al-Jalalayn

1 - **Those who disbelieved** from the people of Mecca **and averted** others **from the way of God** faith **He has led astray** rendered null **their deeds** such as feeding the poor and maintaining kinship ties, so they will not see any reward for them in the Hereafter, and they will be rewarded for them in this world from His bounty, the Most High.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Those who disbelieved and averted from the way of God, He will render worthless their deeds**, he said, **They are the people of Mecca, it was revealed about them, and those who believed and did righteous deeds**, he said, **They are the Ansar**.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who denied the Oneness of God and worshipped other than Him and turned away from those who wanted to worship Him and acknowledge His Oneness, and to believe in His Prophet, may God bless him and grant him peace, from what they wanted of Islam, acknowledgment, and belief, **He has made their deeds misguided**. He says: God made their deeds misguidance without guidance or righteousness, because they were done in the way of Satan and not on the right path.

Tafsir al-Qurtubi

Medinan according to Ibn Abbas, mentioned by Al-Nahhas, and Al-Mawardi said: According to everyone except Ibn Abbas and Qatadah, who said: Except for one verse that was revealed to him after the Farewell Pilgrimage when he left Mecca, and he kept looking at the House while he was crying out of grief over it, and the verse **And how many a city was mightier than your city** (Muhammad 47:13) was revealed to him, and Al-Tha'labi said: It is Meccan, and Ibn Hibat God narrated it on the authority of Al-Dahhak and Sa'id bin Jubayr, and it is thirty-nine verses, and it was said eight.

God Almighty says: **Those who disbelieve and avert [people] from the way of God - He will render worthless their deeds**.

Ibn Abbas and Mujahid said: They are the people of Mecca who disbelieved in the Oneness of God, and they prevented themselves and the believers from the religion of God, which is Islam, by forbidding them from entering it. Al-Suddi said: Ad-Dahhak said: **from the path of God** from the House of God by preventing those who visit it. The meaning of **He rendered their deeds worthless** is: He nullified their plot and deceit against the Prophet, may God bless him and grant him

peace, and turned the tables on them. Ad-Dahhak said: It was said: He nullified what they did in their disbelief with what they called good deeds, such as maintaining family ties, freeing captives, hosting guests, and preserving neighbors. Ibn Abbas said: It was revealed about those who were fed at Badr, and they were twelve men: Abu Jahl, Al-Harith ibn Hisham, Utbah and Shaibah, sons of Rabi'ah, Abu Umayyah, sons of Khalaf, Munabbih and Nabih, sons of Al-Hajjaj, Abu Al-Bukhtari ibn Hisham, Zam'ah ibn Al-Aswad, Hakim ibn Hizam, and Al-Harith ibn Amir ibn Nawfal.

Tafsir Ibn Kathir

Surah Muhammad

In the name of God, the Most Gracious, the Most Merciful

God the Almighty says: **Those who disbelieve** meaning in the verses of God **and avert** others **from the way of God - He will render their deeds worthless** meaning He will nullify and eliminate them and will not reward or recompense them, as God the Almighty says: **And We will turn to whatever deeds they did and make them as dust dispersed** Then He the Almighty says: **And those who believe and do righteous deeds** meaning their hearts and souls believe and their limbs, inwardly and outwardly submit to God's law **and believe in what was revealed to Muhammad** is a specific apposition to a general one and is evidence that it is a condition for the validity of faith after his mission, may God the Almighty say: **And it is the truth from their Lord** is a good parenthetical clause. That is why God the Almighty said: **He will remove from them their misdeeds and amend their condition** Ibn Abbas **may God be pleased with him** said: meaning their situation. Mujahid said: their affair. Qatadah and Ibn Zayd said: their state, and all are similar. It was stated in the hadith about sneezing: **May God guide you and set your affairs right**. Then the Almighty said: **That is because those who disbelieved followed falsehood**, meaning, We nullified the deeds of the disbelievers. We overlooked the misdeeds of the righteous and set their affairs right because those who disbelieved followed falsehood, meaning, they chose falsehood over the truth. "And because those who believed followed the truth from their Lord. Thus does God present to the people their examples," meaning, He shows them the outcome of their deeds and what they will become in their afterlife. And God, the Almighty, knows best.

Fath al-Qadir

It is called Surat Al-Qital and Surat Al-Dhin Kafiru. It has thirty-nine verses, and some say thirty-eight.

It is Madani. Al-Mawardi said: According to everyone's opinion, except for Ibn Abbas and Qatadah, who said: Except for one verse that was revealed after the Farewell Pilgrimage when he left Makkah and began to look at the Kaaba and he was crying out of grief over it, then the verse was revealed: **And how many a city was mightier in power than your city!** Al-Tha'labi said: It is Makani. Ibn Hibatullah narrated it on the

Surat Muhammad 47:1

Those who disbelieve and avert [people] from the way of God - He will render worthless their deeds.

authority of Ad-Dahhak and Sa'id ibn Jubayr, but this is a mistake in the statement, as the Surah is Madani, as is clear. Ibn Ad-Durais narrated on the authority of Ibn Abbas, who said: Surah Al-Qital was revealed in Madinah. An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on his authority that he said: Surah Muhammad was revealed in Madinah. Ibn Mardawayh narrated on the authority of Ibn Az-Zubayr, who said: Surah Al-Dhinkafiru was revealed in Madinah. At-Tabarani narrated in Al-Awsat on the authority of Ibn Imran that the Prophet, peace and blessings be upon him, used to recite to them in the Maghrib prayer: **Those who disbelieved and averted from the way of God.**

His statement: 1- **Those who disbelieved and averted [people] from the way of God** are the disbelievers of Quraysh who disbelieved in God and averted themselves and others from the way of God, which is the religion of Islam, by forbidding them from entering it. This is what Mujahid and As-Suddi said. Ad-Dahhak said: The meaning of **from the way of God** is: from the House of God by preventing those who visit it. It was also said that they are the People of the Book, and the relative pronoun is the subject and predicate. **He rendered their deeds worthless** means He rendered them worthless and in vain. Ad-Dahhak said: The meaning of **He rendered their deeds worthless** is that He rendered their plot and deceit against the Prophet (peace and blessings of God be upon him) and turned their disbelief against them. It was also said that He rendered worthless what they did in disbelief, which they called noble morals, such as maintaining kinship ties, freeing captives, and hosting guests. Although these are essentially invalid, the meaning is that God, the Almighty, has decreed their invalidity.

not intend thereby the face of God, or He nullified what they did of plotting against His Messenger and averting people from His way by supporting His Messenger and making His religion prevail over all religions.

Tafsir al-Baghawi

1. Medinan, **Those who disbelieved and averted from the way of God - He rendered worthless their deeds**, He invalidated it and did not accept it [and by deeds he meant what they did of feeding people and maintaining family ties]. Ad-Dahhak said: He invalidated their plot and deceit against the Prophet, may God bless him and grant him peace, and turned the tables on them.

Tafsir al-Baidawi

1- **Those who disbelieved and averted [people] from the way of God** refrained from entering Islam and following its path, or prevented people from it, such as those who were fed on the day of Badr, or the devils of Quraysh or the Egyptians from the People of the Book, or it is general for all who disbelieved and averted. **He rendered their deeds worthless** He rendered their good deeds, such as maintaining kinship ties, freeing prisoners, and protecting neighbors, lost, i.e., lost and surrounded by disbelief, or defeated and immersed in it as water is lost in milk, or misguidance since they did

Surat Muhammad 47:2

And those who have believed and done righteous deeds and believed in what was revealed to Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

Tafsir al-Jalalayn

2 - **And those who believed** meaning the Ansar and others **and did righteous deeds and believed in what was revealed to Muhammad** the Qur'an **and it is the truth from their Lord - He will remove from them** forgive them **their misdeeds and amend their condition** their condition so that they do not disobey Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And those who believed and did righteous deeds God Almighty says: And those who believed in God and acted in obedience to Him, and followed His commands and prohibitions **and believed in what was revealed to Muhammad** He says: And believed in the Book that God revealed to Muhammad **and it is the truth from their Lord - He will remove from them their misdeeds** He says: God erased from them because of their action the evil deeds they did, so He did not hold them accountable for it, nor did He punish them **and set right their condition** He says: And set right their affairs and their state in this world with His friends, and in the Hereafter by giving them inheritance of eternal bliss and everlasting immortality in His Paradise.

It was mentioned that what he meant by his saying **those who disbelieved**...the verse were the people of Mecca, and **those who believed and did righteous deeds**...the verse were the people of Medina.

Who said that?

Ishaq bin Wahb Al-Wasiti told me: Ubaidullah bin Musa told us: Israel told us, on the authority of Abu Yahya Al-Qattat, on the authority of Mujahid, on the authority of Abdullah bin Abbas, regarding his statement, **Those who disbelieved and averted from the way of God**, he said: It was revealed about the people of Mecca. **And those who believed and did righteous deeds**, he said: The Ansar.

And in a similar manner to what we said about the meaning of His saying, **And He set right their condition**, the people of interpretation said.

Mention who told you:

Ishaq bin Wahb Al-Wasiti told me: Ubaidullah bin Musa told us: Israel told us, on the authority of Abu Yahya Al-Qattat, on the authority of Mujahid, on the authority of Abdullah bin Abbas: **And set their affairs right**. He said: Their affairs.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And set their affairs right**, he said: their condition.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And reform their condition**. He said: He reformed their situation.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And set right their condition**. He said: Their state.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And set right their condition**, he said: Their state. And *bal* is like a verbal noun like *shan* from which no action is known, and the Arabs hardly ever pluralize it except in poetic necessity, and when they pluralize it they say *balat*.

Tafsir al-Qurtubi

The Almighty said: **And those who have believed and done righteous deeds and believed in what was revealed to Muhammad**, Ibn Abbas and Mujahid said: They are the Ansar. Muqatil said: It was revealed specifically about people from Quraysh. It was said: They are general, including those who disbelieved and believed. The meaning of **He rendered their deeds worthless** is: He invalidated them. It was said: He led them astray from guidance by diverting them from success. **And did righteous deeds**, whoever said that they are the Ansar, it means helping in their homes and wealth. Whoever said that they are from Quraysh, it means emigration. Whoever said it is general, then righteous deeds are all the deeds that please God Almighty. **And believed in what was revealed to Muhammad**, they did not contradict him in anything. Sufyan al-Thawri said this. It was said that they believed in Muhammad, may God bless him and grant him peace, in what he brought. **And it is the truth from their Lord**, meaning that their faith is the truth from their Lord. It was said: That is, the Qur'an is the truth from their Lord, with which it abrogated what came before it. **He removed from them their misdeeds**, meaning what had passed of their misdeeds before belief. **And He set right**... Their condition, that is, their affair, according to Mujahid and others. Qatada said: Their condition, according to Ibn Abbas, is their affairs. The three are similar and are interpreted as correcting what is related to their worldly affairs. Al-Naqqash related that the meaning is correcting their intentions, and from this is the saying of the poet:

If you accept my kindness, I will accept the same, but if you turn away, I will go to a bad state.

And on this interpretation it is attributed to the righteousness of their religion, **and mind** is like a source, and no action is known from it, and the Arabs do not collect it except in poetic necessity, so they say in it: *balat*, Al-Mubarrad: The mind may be in another place with the meaning of the heart, it is said: what occurs to so-and-so on my mind, meaning on my heart, Al-Jawhari: And mind is the ease of the soul, it is said

Surat Muhammad 47:2

And those who have believed and done righteous deeds and believed in what was revealed to Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

so-and-so is easy-going, and mind: the state, it is said what is wrong with you, and their saying: this is not from my mind, meaning from what I care about, and mind: the great whale from the whales of the sea, and it is not Arabic, and the balla is the container of perfume, Persian Arabized, and its origin in Persian is bilah, Abu Dhu'ayb said:

As if she had a bale of lamentation on her, with a fragrance through the two palms

Tafsir Ibn Kathir

God the Almighty says: **Those who disbelieve** meaning in the verses of God **and avert others from the way of God - He will render their deeds worthless** meaning He will nullify and eliminate them and will not reward or recompense them, as God the Almighty says: **And We will turn to whatever deeds they did and make them as dust dispersed** Then He the Almighty says: **And those who believe and do righteous deeds** meaning their hearts and souls believe and their limbs, inwardly and outwardly submit to God's law **and believe in what was revealed to Muhammad** is a specific apposition to a general one and is evidence that it is a condition for the validity of faith after his mission, may God the Almighty say: **And it is the truth from their Lord** is a good parenthetical clause. That is why God the Almighty said: **He will remove from them their misdeeds and amend their condition** Ibn Abbas **may God be pleased with him** said: meaning their affair. Mujahid said: their affair. Qatadah and Ibn Zayd said: their state, and all are similar. It was stated in the hadith about sneezing: **May God guide you and set your affairs right**. Then the Almighty said: **That is because those who disbelieved followed falsehood**, meaning, We nullified the deeds of the disbelievers. We overlooked the misdeeds of the righteous and set their affairs right because those who disbelieved followed falsehood, meaning, they chose falsehood over the truth. "And because those who believed followed the truth from their Lord. Thus does God present to the people their examples," meaning, He shows them the outcome of their deeds and what they will become in their afterlife. And God, the Almighty, knows best.

Fath al-Qadir

And when He mentioned the group of disbelievers, He followed them by mentioning the group of believers, saying: 2- **And those who believed and did righteous deeds and believed in what was revealed to Muhammad**. This generality appears to include every believer among the believers who do righteous deeds, and its specific reason does not prevent that. It has been said that it was revealed about the Ansar, and it has been said about some of the Quraysh, and it has been said about the believers among the People of the Book. However, the consideration is the generality of the wording, not the specificity of the reason. God

Almighty singled out belief in what was revealed to Muhammad, may God bless him and grant him peace, for mention, even though it is included under the generality of belief mentioned before it, to draw attention to its honor and high status. The phrase **And it is the truth from their Lord** is an interjection between the subject, which is His statement: **And those who believed**, and its predicate, which is His statement: **He removed from them their misdeeds**. The meaning of it being the truth is that it abrogates what came before it, and His statement: **from their Lord** is in the accusative case as a state, and the meaning of He removed from them their misdeeds: that is, the misdeeds that they committed in the past, for He forgave them through faith and action. Al-Salih **And set right their condition** meaning their affair and their state. Mujahid said: their condition. Qatadah said: their condition. It was also said: their affair, and the meanings are close. Al-Mubarrad said: The condition here is the condition. It was said that the meaning is that He protected them from sins in their lives and guided them to good deeds, and it is not meant to set right their worldly condition by giving them money and the like. Al-Naqqash said: The meaning is that He set right their intentions, and from this is the saying of the poet:

If you accept my kindness, I will accept the same, but if you turn away, I will go to a bad state.

Tafsir al-Baghawi

2. **And those who have believed and done righteous deeds and believed in what was revealed to Muhammad**, Sufyan al-Thawri said: meaning they did not disobey him in anything, **and it is the truth from their Lord**, Ibn Abbas **may God be pleased with him** said: **Those who disbelieved and averted**: the polytheists of Mecca, **and those who have believed and done righteous deeds**: the Ansar. **He will remove from them their misdeeds and amend their condition**, their state, Ibn Abbas **may God be pleased with him** said: He protected them during their lives, meaning that this amendment goes back to amending their deeds so that they would not disobey.

Tafsir al-Baidawi

2- **And those who have believed and done righteous deeds** includes the Muhajireen, the Ansar, and those who believed from among the People of the Book and others. **And have believed in what was revealed to Muhammad** is a specification of what was revealed to him from what must be believed in, to glorify him and to indicate that faith is not complete without it, and that it is the foundation of it. Therefore, he emphasized it by saying: **And it is the truth from their Lord** in objection to the method of limitation. It was said that its reality is that it is an abrogator that cannot be abrogated. It was read *revealed* in the active form and *revealed* in the

two forms and *revealed* in the light form. **He removed from them their misdeeds** covered them with faith and their righteous deeds. **And set right their condition** in religion and in this world with success and support.

Surat Muhammad 47:3

That is because those who disbelieved followed falsehood, and those who believed followed the truth from their Lord. Thus does God present to the people their examples.

Surat Muhammad 47:3

That is because those who disbelieved followed falsehood, and those who believed followed the truth from their Lord. Thus does God present to the people their examples.

Tafsir al-Jalalayn

3 - *That* is the misguidance of deeds and the expiation of sins *because* because **those who disbelieved followed falsehood Satan and those who believed followed the truth** the Qur'an (from their Lord. Thus) like that statement **God sets forth for the people their examples** He explains their conditions, meaning the disbeliever's deeds are nullified and the believer's humiliation is forgiven.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This is what We did to the two groups of misguiding the deeds of the disbelievers and atonement for those who believed and did righteous deeds, as a reward from Us to each group for their deeds. As for the disbelievers, We misguided their deeds and made them not on the right path and without guidance, because they followed Satan and obeyed him, which is falsehood.

Zakariya bin Yahya bin Abi Zaida and Abbas bin Muhammad told me: Hajjaj bin Muhammad told us: Ibn Jurayj said: Khalid told me that he heard Mujahid say: **That is because those who disbelieved followed falsehood.** He said: Falsehood is Satan. As for the believers, We have removed from them their misdeeds and amended their condition for them because they followed the truth that came to them from their Lord, which is Muhammad, peace and blessings be upon him, and what he brought to them from his Lord of light and proof. **Thus does God set forth for the people their examples.** God, the Almighty, says: Just as I have made clear to you, O people, so do the group of disbelievers and believers. Thus do We set forth examples for the people and make them resemble what is similar to them, so We ascribe to every people examples of similarities.

Tafsir al-Qurtubi

The Almighty says: **That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord.** *That* is in the nominative case, meaning that is the matter, or that misguidance and guidance previously mentioned, are caused by this. So the disbeliever follows falsehood, and the believer follows the truth. Falsehood is polytheism, and the truth is monotheism and faith.

Thus does God set forth examples for the people. That is, like this explanation that God made clear to the people about good and bad deeds, and the pronoun in **their examples** refers to those who disbelieve and those who believe.

Tafsir Ibn Kathir

God the Almighty says: **Those who disbelieve** meaning in the verses of God **and avert others from the way of God - He will render their deeds worthless** meaning He will nullify and eliminate them and will not reward or recompense them, as God the Almighty says: **And We will turn to whatever deeds they did and make them as dust dispersed** Then He the Almighty says: **And those who believe and do righteous deeds** meaning their hearts and souls believe and their limbs, inwardly and outwardly submit to God's law **and believe in what was revealed to Muhammad** is a specific apposition to a general one and is evidence that it is a condition for the validity of faith after his mission, may God the Almighty say: **And it is the truth from their Lord** is a good parenthetical clause. That is why God the Almighty said: **He will remove from them their misdeeds and amend their condition** Ibn Abbas **may God be pleased with him** said: meaning their affair. Mujahid said: their affair. Qatadah and Ibn Zayd said: their state, and all are similar. It was stated in the hadith about sneezing: **May God guide you and set your affairs right.** Then the Almighty said: **That is because those who disbelieved followed falsehood,** meaning, We nullified the deeds of the disbelievers. We overlooked the misdeeds of the righteous and set their affairs right because those who disbelieved followed falsehood, meaning, they chose falsehood over the truth. "And because those who believed followed the truth from their Lord. Thus does God present to the people their examples," meaning, He shows them the outcome of their deeds and what they will become in their afterlife. And God, the Almighty, knows best.

Fath al-Qadir

And the reference in His saying: 3- *That* is a reference to what was mentioned previously of what He promised the disbelievers and promised the believers, and it is a subject whose predicate is what comes after it. It was said that it is the predicate of a deleted subject: that is, the matter is that because **that those who disbelieved followed falsehood and that those who believed followed the truth from their Lord** so falsehood is polytheism, and the truth is monotheism and faith, and the meaning is: that this misguidance of the deeds of the disbelievers is because of their following falsehood of associating partners with God and committing sins against Him, and that expiation of the sins of the believers and the reform of their condition is because of their following the truth that God has commanded us to follow of monotheism, faith, and performing acts of obedience **Thus does God set forth for the people their examples** meaning that the

example of that example is shown to the people their examples: that is, the conditions of the two groups that are like examples in strangeness. Al-Zajjaj said: **Thus does God set forth** for the people the examples of the good deeds of the believers and the misguidance of the deeds of the disbelievers: meaning that whoever was a disbeliever, God would cause his deeds to go astray, and whoever was a believer, God would expiate his bad deeds.

Tafsir al-Baghawi

3. **That is because those who disbelieved followed falsehood**, meaning Satan, **and those who believed followed the truth from their Lord**, meaning the Qur'an. **Thus does God set forth for the people their examples**, meaning their forms. Al-Zajjaj said: Thus does God explain examples of the good deeds of the believers and the misguidance of the deeds of the disbelievers.

Tafsir al-Baidawi

3- *That* refers to what was mentioned previously about misguidance, atonement, and reform. It is a subject whose predicate is **because those who disbelieved followed falsehood and those who believed followed the truth from their Lord** because of these people following falsehood and those following the truth. This is an explicit statement of what was indicated by what preceded it, and that is why it is called an explanation. *Likewise* is an example of that example. **God sets forth for the people** He explains to them **their examples** the conditions of the two groups or the conditions of the people, or He sets forth their examples by making following falsehood an example for the actions of the disbelievers and misguidance an example for their failure and following the truth an example for the believers, and expiation of bad deeds an example for their success.

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

Tafsir al-Jalalayn

4 - **So when you meet those who disbelieve, strike [their] necks** A verbal noun replacing the word with its verb, meaning strike their necks, meaning kill them. He used the expression striking the necks because killing is usually done by striking the neck **until, when you have inflicted slaughter upon them** you have killed many of them **then bind** so you hold back and take them captive and bind **their bonds** with which the captives are bound **then either take [it] as a favor afterward** A verbal noun replacing the word with its verb, meaning you grant them a favor by releasing them without anything **or ransom** you redeem them with something or Muslim captives **until the war** meaning its people **lays down its burdens** its heavy weapons and other things by the disbelievers surrendering or entering into the treaty, and this is the end of killing and captivity *that* is the predicate of an implied subject, meaning the matter with them is what was mentioned **and if God had willed, He could have taken vengeance upon them** without fighting *but* He commanded you with it **that He may test some of you by others** of them in fighting, so whoever among you is killed will go to Paradise and whoever among you will go to Hell. **And those who were killed** and in another reading, they fought. The verse was revealed on the day of Uhud, when killing and wounding had spread among the Muslims **in the way of God - never will He let their deeds go astray** nullify.

Tafsir al-Suyuti

And he brought out on the authority of Qatada regarding his statement, **And those who were killed in the way of God**, he said, "It was mentioned to us that this verse was revealed on the day of Uhud, and the Messenger of God, may God bless him and grant him peace, was in the valley, and wounds and killing had broken out among them. The polytheists cried out on that day, "Hubal is exalted," and the Muslims cried out, **God is Most High and Most Great**. The polytheists said, **We have Al-Uzza, and you have no Uzza**. So the Messenger of God, may God bless him and grant him peace, said, **Say, 'God is our protector, and you have no protector.'**

Tafsir al-Tabari

God Almighty says to the group of believers in Him and His Messengers: **So when you meet those who disbelieve** in God and His Messenger from among the people of war, strike their necks.

And His statement, **Until when you have inflicted slaughter on them, then secure their bonds**, means: until when you have defeated them and subdued those of them whose neck you have not struck off, and they have become captives in your hands, **then secure their bonds**, meaning secure them in bonds so that they do not kill you and flee from you.

And His statement, **Either a favor from us afterwards or a ransom**, means: If you take them captive after inflicting heavy casualties, then either you grant them a favor after that by releasing them from captivity and setting them free without compensation or ransom, or they ransom you by giving you from themselves in exchange until you release them and clear the way for them.

Scholars differed regarding his statement, "Until, when you have inflicted slaughter upon them, then secure their bonds. Then either accept a favor or ransom." Some of them said: It is an abrogation of his statement, **Then kill the polytheists wherever you find them**. (al-Tawbah 9:5) and his statement, **But if you overtake them in battle, disperse by them those behind them**. (al-Anfal 8:57).

Who said that?

Ibn Khameed and Ibn Isa Al-Damaghani told us: Al-Mubarak told us on the authority of Ibn Abi Jurayj that he used to say regarding His statement, **Then either a favor from us afterwards or a ransom**, it was abrogated by His statement, **Then kill the polytheists wherever you find them** (al-Tawbah 9:5).

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us on the authority of al-Suddi: **Then either a favor from us afterwards or a ransom**. He said: It was abrogated by **Then kill the polytheists wherever you find them**. al-Tawbah 9:5

Muhammad bin Abdul A'la told us: He said: Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then either a favor from us afterwards or a ransom**. This was abrogated by His statement: **Then if you catch them in battle, disperse by them those behind them**. al-Anfal 8:57

Bishr told us: Yazid told us: Sa'id told us, on the authority of Qatada, regarding his statement, **So when you meet those who disbelieve** to His statement, **or ransom**, when the Muslims met the polytheists, they fought them. If they captured a prisoner among them, they had no choice but to ransom him or show him favor, then send him back. This was abrogated after

His statement, **But if you encounter them in war, disperse by them those behind them** (al-Anfal 8:57). That is, admonish others besides them from among the people so that they might remember.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Abd al-Karim al-Jazari, who said: He wrote to Abu Bakr, may God be pleased with him, about a prisoner, and he mentioned that they sought him for a ransom of such and such, so Abu Bakr said: Kill him for killing a polytheist, that is more beloved to me than such and such.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **So when you meet those who disbelieve, strike [their] necks...** to the end of the verse. He said: The ransom is abrogated. It was abrogated by: **So when the sacred months have passed** (al-Tawbah 9:5) to **every place of ambush** (al-Tawbah 9:5). He said: So there remained no covenant or sanctity for any of the polytheists after the disavowal and the passing of the sacred months.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say regarding His statement, **Then either a favor from us afterward or a ransom**, this is abrogated. It was abrogated by His statement, **So when the sacred months have passed, then kill the polytheists wherever you find them** (al-Tawbah 9:5). So no covenant or protection remained for any of the polytheists after the disavowal.

Others said: It is a decisive ruling and not abrogated. They said: It is not permissible to kill the prisoner, but it is permissible to grant him mercy and ransom him.

Who said that?

Ibn Al-Muthanna narrated: Abu Atab Sahl bin Hammad narrated: Khalid bin Jaafar narrated on the authority of Al-Hussein: Prisoners were brought to Al-Hajjaj, so he handed over a man to Ibn Umar to kill. Ibn Umar said: This is not our command. God the Almighty said: "Until, when you have inflicted slaughter on them, then secure their bonds. Then either a favor or a ransom." He said: Weeping in front of him. Al-Hasan said: If this had happened, he and his companions would have rushed to them.

Ibn Hamid and Ibn Isa Al-Damaghani told us: Ibn Al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Ata', that he disliked killing a polytheist patiently. He said: And he would recite this verse: **Then either a favor from us afterwards or a ransom.**

Ibn Abd al-A'la told us: Thawr told us, on the authority of Muammar, on the authority of al-Hasan, who said: Do not kill prisoners except in war, to frighten the enemy.

He said: Ibn Thaur narrated to us on the authority of Muammar, who said: Umar ibn Abdul Aziz would ransom them, one man for another, but Al-Hasan disliked ransoming them with money.

He said: Ibn Thaur narrated to us on the authority of Muammar on the authority of a man from the people of

Ash-Sham who was guarding Umar ibn Abd al-Aziz, and he was from Banu Asad, he said: I did not see Umar, may God have mercy on him, kill a prisoner except one from the Turks. Some Turkish prisoners were brought to him, and he ordered that they be enslaved. A man from among those who had brought them said: O Commander of the Faithful, if you had seen this one of them killing Muslims, you would have cried a lot over them. Umar said: Go ahead and kill him. So he went to him and killed him.

And the correct statement in our view on this matter is that this verse is decisive and not abrogated. This is because the description of the abrogating and the abrogated is what we have explained in more than one place in our book, that is, unless the two of them are permissible to come together in one situation, or unless evidence has been established that one of them abrogates the other. It is not strange that the choice of favor, ransom, and killing was given to the Messenger of God, may God bless him and grant him peace, and to those who came after him in charge of the nation, even if the former was not mentioned in this verse, because he had permitted their killing in another verse, and that is His saying: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5)... The verse. Rather, it is like that, because the Messenger of God, may God bless him and grant him peace, used to do this with those who became captives in his hand from the people of war, so he would kill some and ransom others, and show favor to others, like on the day of Badr, he killed Uqbah ibn Abi Mu'ayt when he was brought as a captive, and he killed Banu Qurayzah when they submitted to the judgment of Sa'd, and they became in his hand peacefully, and he was able to ransom them and show favor to them, and he ransomed a group of captives. The polytheists who were taken captive at Badr, and Ali Thamama bin Aththal al-Hanafi, who was a prisoner in his hand, and this remained confirmed from his conduct among the people of war from the time God gave him permission to fight them, until the Prophet, may God bless him and grant him peace, always did that with them. Rather, God, may His praise be glorified, mentioned in this verse the favor and ransom for the captives, and He specifically mentioned them in it, because the command to kill them and His permission for that had been repeated in all the verses of His warning. So He informed His Prophet, may God bless him and grant him peace, of what was mentioned in this verse of the favor and ransom, and what he had to do with them with the killing.

And His statement, **until the war lays down its burdens**, means, "So when you meet those who disbelieve, strike their necks and do with their prisoners what I have made clear to you, until the war lays down its sins and the burdens of its people who associate others with God - they will not repent to God from their association with Him, and believe in Him and His messengers, and obey Him in His commands and prohibitions. That is the war laying down its burdens." It was said, **until the war lays down its burdens**, meaning: until the war casts down the burdens of its people. It was said, the meaning of that is: until the warrior lays down his burdens.

And the people of interpretation said something similar

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

to what we said about that.

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told us: Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **until war lays down its burdens**, he said: Until Jesus, son of Mary, comes out, and every Jew, Christian, and follower of a religion will submit to Islam, and the sheep will be safe from the wolf, and no mouse will gnaw a hole in a bag, and enmity will disappear from all things. That will be the supremacy of Islam over all religions, and the Muslim man will be at ease until his foot drips with blood when he steps on it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **until the war lays down its burdens**, he said: until there is no more polytheism.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until the war lays down its burdens**. He said: Until there is no more polytheism.

It was mentioned that he said: What is meant by war in this place is the warriors.

Ibn Abd al-A'la told us: Ibn Thaur told us on the authority of Muammar on the authority of Qatada: **Until the war lays down its burdens**. He said: War: whoever was fighting them called them war.

And His statement, "That is so. And if God had willed, He could have taken revenge on them." God Almighty says: This that I have commanded you to do, O believers, of killing the polytheists when you encounter them in war, and binding them up after subduing them, and taking them captive, and offering them favors and ransoms **until the war lays down its burdens**. This is the truth that your Lord has imposed upon you. And if your Lord had willed, He could have taken revenge on these polytheists about whom He has made this ruling clear, with a punishment from Him for them immediately, and that would have sufficed you with all of that. But God Almighty disliked taking revenge on them and punishing them immediately except by your hands, O believers. **That He may test you by means of others**. He says: That He may test you by means of them, so that He may know the mujahidin among you and the patient ones, and He may test them by means of you, so that He may punish by means of your hands whomever He wills of them, and take heed from whomever He wills of them by means of those who destroyed by means of your hands whomever He wills of them until they turn to the truth.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And if God had willed, He could have taken vengeance upon them**. Yes, by God, with His many armies, all of His creation is an army, and if He had given power to the weakest of His creation, they would be an army.

And His statement, **And those who fought in the way of God**: The reciters differed in the recitation of that. The majority of the reciters of Hijaz and Kufa recited **and those who fought** meaning: they fought the polytheists and struggled against them, with an alif. Al-Hasan Al-Basri, as reported from him, used to recite it **they killed** with a damma on the qaf and a shaddah on the ta', meaning: the polytheists killed them one after the other, but he did not name the doers. It was reported from Jahdary Asim that he used to recite it **they killed** with a fatha on the qaf and a soft ta', meaning: and those who killed the polytheists for the sake of God. Abu Amr used to recite it **they killed** with a damma on the qaf and a soft ta', meaning: and those who killed the polytheists. Then he omitted the doers, making them so that the doer of that was not named for them.

The most correct reading is the reading of **man qaraman qarahu** and **those who fought** due to the agreement of the argument of the reciters, even though all of them have understandable aspects.

And since this is the most correct reading for us, the interpretation of the statement is: And those who fought among you, O believers, against the enemies of God from among the disbelievers in the religion of God, and in support of the guidance that He sent His Messenger Muhammad, may God bless him and grant him peace, with, so strive against them in that, **He will not let their deeds go astray**. So God will not make the deeds that they did in this world a misguidance for them, just as He let the deeds of the disbelievers go astray.

It was mentioned that this verse refers to the people of Uhud.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And those who are killed in the way of God - He will never let their deeds perish**. It was mentioned to us that this verse was revealed on the Day of Uhud, while the Messenger of God (peace and blessings of God be upon him) was in the valley, and wounds and killing had spread among them. The polytheists had cried out: "One day for another. War is a contest. We have a support for you." The Messenger of God (peace and blessings of God be upon him) said: "God is our protector, and you have no protector. The dead will be varied. As for those who are killed, they are alive and provided for, but as for your dead, they will be tormented in the Fire."

Ibn Abd al-A'la told us: Ibn Thawr told us on the

authority of Muammar on the authority of Qatada: **And those who are killed in the way of God - never will He let their deeds perish.** He said: Those who were killed on the day of Uhud.

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's saying: **So when you meet those who disbelieve, strike [their] necks.** When He distinguished between the two groups, He commanded jihad against the disbelievers. Ibn Abbas said: The disbelievers are the idolaters who worship idols. It was also said: Everyone who opposes the religion of Islam, whether a polytheist or a People of the Book, if he is not bound by a covenant or protection. Al-Mawardi mentioned this, and Ibn Al-Arabi chose this, and said: This is correct due to the generality of the verse in it. **Then strike [their] necks** is a verbal noun. Al-Zajjaj said: That is, strike [their] necks, and He mentioned specifically the necks because killing is most often caused by them. It was also said that it is in the accusative case to encourage. Abu Ubaidah said: It is like you saying, **O soul, be patient.** It was also said that the meaning is: Aim to strike [their] necks. He said: **Then strike [their] necks,** and He did not say, **Kill them,** because the phrase **strike [their] necks** contains harshness and severity that is not in the word *killing*, because it depicts killing in the most hideous way, which is slitting the neck and cutting off the limb that is the head of the body, its top, and the most prominent of its limbs.

The second: The Almighty's saying: **Until you have slaughtered them** meaning you have increased the killing. It has already been mentioned in Al-Anfal when the Almighty said: **Until he has made slaughter in the land** (al-Anfal 8:67). **Then secure the bonds** meaning if you have captured them. The bond is a noun from the word *iththaq*, and it may be a verbal noun, as it is said: **I bound him with a bond** and *iththaqan*. As for the bond **with a kasra**, it is the name of the thing that is tied with, like a ribat, as Al-Qushayri said. Al-Jawhari said: **And secure him in the bonds,** meaning he tightened them. The Almighty said: **Then secure the bonds and the bonds with a kasra on the waw** is a dialectal term for it. Rather, he ordered the tightening of the bonds so that they would not escape. **Either a favor from Us** upon them in general terms without ransom, **or a ransom.** He did not mention killing here, being satisfied with what preceded from killing at the beginning of the speech. **From Us** and *ransom* are accusative with an implied verb, and *fada* is read in the shortened form with a fatha on the fa', meaning either that... They wished them from us, or ransom them. It was narrated from one of them that he said: I was standing at the head of Al-Hajjaj when the prisoners of the companions of Abd Al-Rahman bin Al-Ash'ath were brought to him, and they were four thousand eight hundred. About three thousand of them were killed until a man from Kinda came to him and said: O Hajjaj, may God not reward you well for the Sunnah and generosity! He said: Why is that? He said: Because

God the Most High said: "So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter on them, then secure their bonds. Then either [take] a favor from us afterward or ransom them." (Surah Al-Baqara: 10) regarding those who disbelieved. By God! I did not offer a favor nor ransom. And your poet said in describing his people's noble traits:

We do not kill prisoners, but we release them if the burden of debts becomes too heavy for them.

Al-Hajjaj said: **Shame on these corpses! Was there no one among them who could speak like this? Let those who remain go.** So the remaining prisoners, about two thousand in number, were released that day, based on the words of that man.

Third: Scholars differed in their interpretation of this verse, with five opinions:

The first: that it was abrogated: and it is about the people of idols, it is not permissible for them to be ransomed nor to be granted a favor, and what abrogated it according to them is the saying of the Most High: **Then kill the polytheists wherever you find them** (al-Tawbah 9:50), and His saying: **But if you overtake them in war, scatter with them those behind them** (al-Anfal 8:57), and His saying: **And fight the polytheists altogether** (al-Tawbah 9:36), the verse, said by Qatadah, Ad-Dahhak, As-Suddi, Ibn Jurayj, and Al-Awfi on the authority of Ibn Abbas, said by many of the Kufians, and Abd Al-Rahman Al-Jawzi said: He wrote to Abu Bakr regarding a prisoner who had been taken prisoner, and they mentioned that they sought him for a ransom of such and such, so he said: Kill him, because killing a man from the polytheists is more beloved to me than such and such.

The second: It applies to all the infidels, and it has been abrogated according to the opinion of a group of scholars and people of insight, including Qatadah and Mujahid. They said: If a polytheist is taken prisoner, it is not permissible to show him favor, nor to ransom him so that he is returned to the polytheists. According to them, ransom is not permissible except with a woman, because she is not to be killed. The abrogating verse is: **Then kill the polytheists wherever you find them**, as Surah Bara'ah was the last verse to be revealed by divine revelation. Therefore, it is obligatory to kill every polytheist except for those who can be spared from among the women and children and those from whom the jizyah is taken, and this is the well-known opinion of the school of Abu Hanifa, for fear that they will return to fight the Muslims. Abd al-Razzaq mentioned that Muammar informed us on the authority of Qatadah: **Then either a favor afterward or a ransom** He said: It was abrogated by **Then scatter with them those behind them** Mujahid said: It was abrogated by **Then kill the polytheists wherever you find them** and this is the opinion of al-Hakam.

Third: It is abrogating. This was stated by Ad-Dahhak and others. Ath-Thawri narrated on the authority of Juwaybir on the authority of Ad-Dahhak, **Then kill the polytheists wherever you find them.** He said: It was abrogated by **Then either a favor from us later or a ransom.** Ibn Al-Mubarak said on the authority of Ibn Jurayj on the authority of Ata': **Then either a favor from**

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

us later or a ransom. The polytheist is not to be killed, but he is to be shown favor and ransom, as God, the Almighty, said. Ash'ath said: Al-Hasan disliked killing the captive, and he would recite, **Then either a favor from us later or a ransom.** Al-Hasan also said: There is an inversion in the verse, as if he said, **Then strike the necks until the war lays down its burdens.** Then he said, **Until, when you have inflicted slaughter on them, then secure the bonds.** He claimed that if the imam has a captive in his hands, he does not have the right to kill him, but he has the choice in three situations: either to show favor, to ransom, or to enslave him.

Fourth: The statement of Saeed bin Jubair: There is no ransom or captivity except after slaughter and killing by the sword, based on the Almighty's saying: **It is not for a prophet to have captives until he has inflicted a great slaughter in the land** (al-Anfal 8:67). So if he is captured after that, then the imam has the right to rule according to what he sees of killing or other things.

Fifth: The verse is decisive, and the imam has a choice in every situation. It was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, and many scholars said the same, including Ibn Omar, Al-Hasan, and Ata'. It is the school of Malik, Al-Shafi'i, Al-Awza'i, Abu Ubaid, and others. It is the choice because the Prophet, may God bless him and grant him peace, and the Rightly-Guided Caliphs did all of that. The Prophet, may God bless him and grant him peace, killed Uqbah bin Abi Mu'ayt and Al-Nadr bin Al-Harith on the day of Badr, and he ransomed all the other prisoners of Badr. He spared Thamamah bin Aththal Al-Hanafi while he was a prisoner in his hand. He took a slave girl from Salamah bin Al-Akwa' and ransomed some Muslims with her. Some people from Mecca came down to him, peace be upon him, and the Prophet, may God bless him and grant him peace, took them and spared them. He spared the captives of Hawazin. All of this is proven in the Sahih, and all of it has been mentioned in Al-Anfal and other books. Al-Nahhas said: This is based on the fact that the two verses are decisive and are acted upon. This is a good statement, because abrogation only occurs for something decisive. So, if it is possible to act upon the two verses, there is no point in saying that they are abrogated, if it is permissible for worship to occur if... We met those who disbelieved and killed them. If captivity is permissible, then killing, enslavement, ransom, and favor are permissible, as long as it is in the best interest of the Muslims. This statement is narrated from the people of Medina, Al-Shafi'i, and Abu Ubaid. Al-Tahawi narrated it as a doctrine from Abu Hanifa, and the well-known opinion from him is what we have presented. And success comes from God Almighty.

Fourth: The Almighty's saying: **Until the war lays down its burdens.** Mujahid and Ibn Jubayr said: It is the emergence of Jesus, peace be upon him. Mujahid also said: The meaning is until there is no religion but the religion of Islam, so every Jew, Christian, and follower

of a religion submits, and the sheep is safe from the wolf. Something similar was narrated by Al-Hasan, Al-Kalbi, Al-Farra', and Al-Kisa'i. Al-Kisa'i said: Until the creation submits. Al-Farra' said: Until they believe and disbelief disappears. Al-Kalbi said: Until Islam prevails over all religions. Al-Hasan said: Until they worship none but God. It was said: The meaning of *burdens* is weapons, so the meaning is: Tighten the bonds until you are safe and lay down your weapons. It was said: Its meaning is until the war, meaning the fighting enemies lay down their burdens, and it is their weapon in defeat or farewell. The forelegs are called *burdens*. Al-A'sha said:

I prepared for war its equipment: long spears and male horses.

And from the woven fabric of David, he follows it in the footsteps of the tribe, one donkey after another.

It was said: **until the war lays down its burdens** meaning its burdens, and the burden is the weight, and from it the king's minister because he bears the burdens on his behalf, and its burdens are the weapons because of the weight of carrying them. Ibn al-Arabi said: Al-Hasan and Ata' said in the verse there is an inversion, the meaning is so strike the necks until the war lays down its burdens, and when you have inflicted slaughter on them then tighten the bonds, and the imam does not have the right to kill the prisoner, and it was narrated on the authority of al-Hajjaj that he handed a prisoner to Abdullah ibn Umar to kill him but he refused and said: This is not what God has commanded us to do, and he recited: **until when you have inflicted slaughter on them then tighten the bonds** We said: The Messenger of God, may God bless him and grant him peace, said it and did it, and in God's interpretation of the gift and ransom there is no prohibition of anything other than it, for God has made it clear to me regarding adultery that he ruled on flogging, and the Prophet, may God bless him and grant him peace, made clear the ruling on stoning, and perhaps Ibn Umar disliked that at the hands of al-Hajjaj so he apologized for what he said, and your Lord knows best.

God the Almighty said: "That is so. And if God had willed, He could have taken revenge on them." *That* is in the nominative case as mentioned above, meaning the matter is that which you mentioned and explained. It was said: It is accusative with the meaning of do that. It is permissible for it to be a subject, meaning that is the ruling on the disbelievers. It is a word that the eloquent person uses when moving from one statement to another, and it is as God the Almighty said: **This, and indeed for the transgressors is an evil destination.** (Surah Sad: 55), meaning this is true, and I know that the wrongdoers have such and such. The meaning of **He would have taken revenge on them** is that He destroyed them without fighting. Ibn Abbas said: He would have destroyed them with an army of

angels. **But that He may test some of you by others**, meaning He commanded you to war so that you may be tested and tried by others, so that He may know the patient mujahideen, as in the same surah. **And those who are killed in the way of God**, meaning those killed among the believers, **He will not let their deeds go to waste**. The reading of the general public is **they fought**, and this is the choice of Abu Ubaid. Abu Amr and Hafdh read **they killed** with a damma on the qaf and a kasra on the ta'. Al-Hasan read it like that, except that The letter taa is emphasized to indicate abundance. Al-Jahdary, Isa bin Omar, and Abu Haywah read *qaltu* with the qaf and the taa open without an alif, meaning those who killed the polytheists. Qatada said: It was mentioned to us that this verse was revealed on the day of Uhud, and the Messenger of God (peace and blessings of God be upon him) was in the valley, and the wounds and killing had spread. The polytheists shouted: Hubal is exalted, and the Muslims shouted: God is Most High and Most Majestic, and the polytheists said: A day for the day of Badr, and war is a back-and-forth. The Prophet (peace and blessings of God be upon him) said: Say, they are not the same. Our dead are alive with their Lord, receiving provision, and your dead are being tortured in the Fire. The polytheists said: We have al-Uzza, and you have no Uzza. The Muslims said: God is our protector, and you have no protector. This has been mentioned previously in Al Imran.

Tafsir Ibn Kathir

God Almighty says, guiding the believers to what they should rely on in their wars with the polytheists: **So when you meet those who disbelieve, strike at their necks** meaning, when you confront them, then harvest them with swords **until, when you have inflicted slaughter upon them** meaning, you have killed them completely **then secure the bonds** of the prisoners whom you capture. Then, after the war is over and the battle is over, you have a choice in your fate. If you wish, you can show them favor and release their prisoners for free, or if you wish, you can ransom them with money that you take from them and stipulate with them. It appears that this verse was revealed after the Battle of Badr, for God Almighty rebuked the believers for taking many prisoners on that day, in order to take ransom from them and reducing the killing on that day, saying: "It is not for a prophet to have captives until he has inflicted slaughter upon the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took." Then Some scholars have claimed that this verse, which gives one the choice between ransoming a prisoner or showing mercy, was abrogated by the verse in which God the Almighty says: **But when the sacred months have passed, then kill the polytheists wherever you find them**. Narrated by Al-Awfi on the authority of Ibn Abbas **may God be pleased with them both**. This was also said by Qatada, Ad-Dahhak, As-Suddi and Ibn Jurayj. The others, who are the majority, said: It is not abrogated. Then some of them said: The imam only has the choice between showing mercy to the prisoner

or ransoming him, and it is not permissible for him to kill him. Others said: Rather, he has the right to kill him if he wishes, based on the hadith in which the Prophet (peace and blessings of God be upon him) killed An-Nadr ibn Al-Harith and Uqbah ibn Abi Mu'ayt among the prisoners of Badr. Thumama ibn Aththal said to the Messenger of God (peace and blessings of God be upon him): **What do you have, Thumama?** He said: "If you kill, you will kill one who has committed a blood feud. If you show favor, you will show favor to one who is grateful. If you want money, then ask and you will be given whatever you wish." Al-Shafi'i, may God have mercy on him, added: The imam has the choice between killing him, granting him favor, ransoming him, or enslaving him. This issue is explained in the science of branches of knowledge, and we have provided evidence for that in our book, Al-Ahkam. Praise and thanks be to God Almighty.

And the words of God the Almighty: **Until the war lays down its burdens**. Mujahid said: Until Jesus, son of Mary, peace be upon him, descends. It is as if he took it from the words of the Prophet, peace and blessings be upon him: **A group of my nation will continue to be victorious upon the truth until the last of them fights the Antichrist**. Imam Ahmad said: Al-Hakam ibn Nafi' narrated to us, Ismail ibn Ayyash narrated to us, from Ibrahim ibn Sulayman, from Al-Walid ibn Abd Al-Rahman Al-Jurashi, from Jubayr ibn Nufayl, who said: Salamah ibn Nufayl informed them that he came to the Messenger of God, peace and blessings be upon him, and said: I have let the horses go, laid down my weapons, and laid down the burdens of war, and I said: There is no fighting. The Prophet, peace and blessings be upon him, said to him: "Now the fighting has come. A group of my nation will continue to be victorious over the people. God, the Almighty, will turn the hearts of some people astray, so they will fight them and God will provide for them through them until God's command comes and they are still in that state. Beware, the bond of the abode of the believers is in Ash-Sham, and goodness is tied to the forelocks of horses until the Day of Resurrection." And this is how Al-Nasa'i narrated it through two chains of narration on the authority of Jubayr ibn Nufayl, on the authority of Salamah ibn Nufayl Al-Sakuni.

Abu al-Qasim al-Baghawi said: Dawud ibn Rashid narrated to us, al-Walid ibn Muslim narrated to us, on the authority of Muhammad ibn Muhajir, on the authority of al-Walid ibn Abd al-Rahman al-Jurashi, on the authority of Jubayr ibn Nufayr, on the authority of al-Nawwas ibn Sam'an **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) was granted victory, they said, **O Messenger of God, the horses have been let loose, the weapons have been laid down, and the war has laid down its burdens**. They said, **There will be no fighting**. He said, "They lied. Now the fighting has come. God the Almighty will continue to lift the hearts of people who fight them and provide for them from them until God's command comes, and they are like that, and the heartland of the Muslims is in Ash-Sham." This is how al-Hafiz Abu Ya'la al-Mawsili narrated it on the authority of Dawud ibn Rashid. What is preserved is that it is from the narration of Salamah ibn Nufayl, as mentioned above. This strengthens the view that there is no abrogation, as if this ruling was legislated for war

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

until there is no more war. Qatadah said, **until the war lays down its burdens** until there is no more polytheism, and this is like the statement of God the Almighty: **And fight them until there is no more persecution and religion is for God alone.** Then some of them said: Until the war lays down its burdens, meaning the burdens of the combatants, who are the polytheists, by repenting to God Almighty. It was said that it is the burdens of its people, by doing their utmost in obeying God Almighty. And the saying of God Almighty: "That is so. And if God had willed, He could have taken vengeance upon them." That is, this. And if God had willed, We would not have taken revenge on the disbelievers with punishment and chastisement from Him. **But that He may test some of you by means of others.** That is, He has prescribed for you jihad and fighting the enemies to test you and test your deeds, as He mentioned His wisdom in the legitimacy of jihad in Surah Al Imran and Surah Bara'ah in His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive hard and made evident the steadfast?**

God the Almighty said in Surah Bara'ah: "Fight them; God will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger from their hearts. And God will accept the repentance of whom He wills. And God is Knowing and Wise." Then, since fighting would kill many believers, He said: **And those who are killed in the way of God - He will never let their deeds go to waste,** meaning He will not make them go to waste, but He will increase them, develop them, and multiply them. And among them are those whose deeds continue to be rewarded throughout their entire life, as mentioned in the hadith narrated by Imam Ahmad in his Musnad, where he said: Zayd ibn Yahya al-Dimashqi told us, Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Kathir ibn Murrah, on the authority of Qays al-Judhami - a man who was a companion of the Prophet - who said: The Messenger of God, may God bless him and grant him peace, said: "The martyr is given six things: at the first drop of his blood, every sin is forgiven, he is shown his seat in Paradise, he is married to the houris, he is safe from the greatest terror and the punishment of the grave, and he is adorned with the garment of faith." Ahmad, may God have mercy on him, was the only one to report it.

Another hadith Ahmad also said: Al-Hakam bin Nafi' narrated to us, Ismail bin Ayyash narrated to me, on the authority of Buhayr bin Saeed, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib Al-Kindi **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "The martyr has six qualities with God: that he is forgiven from the first drop of his blood, he is shown his place in Paradise, he is adorned with the garment of faith, he is married to the

houris **virgin and young women**, he is protected from the punishment of the grave, he is safe from the greatest terror, a crown of dignity is placed on his head studded with pearls and rubies, a ruby of which is better than the world and everything in it, he is married to seventy-two wives from among the houris, and he is allowed to intercede for seventy people from among his relatives." It was narrated by Al-Tirmidhi, who authenticated it, and by Ibn Majah. In Sahih Muslim, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of Abu Qatada, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Everything is forgiven for the martyr except debt.** It was narrated from a group of the Companions, may God be pleased with them. Abu al-Darda', may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **The martyr intercedes for seventy of his family members.** It was narrated by Abu Dawud. There are many hadiths about the virtue of the martyr.

God the Almighty says: **He will guide them** meaning to Paradise, like His saying: "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers flow in Gardens of Delight." God the Almighty says: **And will amend their condition** meaning their affairs and state, **and will admit them to Paradise, which He has made known to them** meaning He has made them know it and guided them to it. Mujahid said: Its people will be guided to their homes and dwellings, and wherever God has allotted them therein, they will not make mistakes, as if they had been its inhabitants since their creation, unable to ask anyone to guide them to it. Malik narrated something similar from Ibn Zayd ibn Aslam. Muhammad ibn Ka'b said: They will recognize their homes when they enter Paradise just as you recognize your homes when you leave Friday prayers. Muqatil ibn Hayyan said: We have been informed that the angel who was entrusted with recording his deeds in this world walks before him in Paradise, and the son of Adam follows him until he reaches the furthest home that belongs to him, and he informs him of everything God the Almighty has given him in Paradise. When he reaches the furthest home in Paradise, he enters his home and his wives, and the angel leaves him. This was mentioned by Ibn Abi Hatim, may God have mercy on him. The authentic hadith on this matter was also narrated by Al-Bukhari from the hadith of Qatadah on the authority of Abu Al-Mutawakkil Al-Naji on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire, they will be detained by a bridge between Paradise and Hell, to settle the injustices that were between them in this world, until they are refined and purified, then they will be permitted to enter Paradise. By the One in Whose Hand is my soul, each of them

will be better guided in his home in Paradise than he was in his home in this world."

Then God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet** as He the Almighty said: **And God will surely support those who support Him** because the reward is of the same kind as the deed. That is why God the Almighty said: **And plant firmly your feet** as it came in the hadith: **Whoever conveys the need of one in authority to someone who is unable to fulfill it, God the Almighty will make his feet firm on the path on the Day of Resurrection.** Then He the Blessed and Exalted said: **And those who disbelieve - woe to them** as opposed to making the feet firm for the believers who support God the Almighty and His Messenger (peace and blessings of God be upon him). It has been proven in the hadith that the Messenger of God (peace and blessings of God be upon him) said: **Woe to the slave of the dinar, woe to the slave of the dirham, woe to the slave of velvet, woe to him who is upside down and if he is pricked, it will not heal!** That is, God the Almighty will not heal him. And God the Almighty said: **And rendered their deeds worthless** meaning He rendered them null and void. That is why He said: **That is because they hated what God revealed** meaning they did not want it or love it, **so He rendered their deeds worthless.**

Fath al-Qadir

4- So when you meet those who disbelieve, strike [their] necks. When God, the Almighty, explained the state of the two groups, He ordered jihad against the disbelievers. What is meant by those who disbelieve are the grateful ones and those from the People of the Book who were not bound by a covenant. The word *strike* is in the accusative case as a verbal noun for a deleted verb. Al-Zajaj said: That is, strike the necks, and he mentioned necks specifically because killing is most often done by severing them. It was also said that it is in the accusative case as an inducement. Abu Ubaidah said: It is like their saying: O soul, be patient. It was also said that the meaning is: Aim to strike the necks. It was said that the striking of necks was specified because the expression for it contains harshness and severity that is not in killing itself, which is slitting the neck and severing the limb which is the head of the body and its top and best part. **Until, when you have inflicted slaughter upon them,** that is, you have gone to extremes in killing them and killed many of them. This is the ultimate goal of the command to strike necks, not to explain the ultimate goal of killing. It is taken from something thick, meaning coarse, and the meaning of it has already been explained in Surat Al-Anfal. **So bind the bonds firmly.** Al-Wathaq, with the fatha, and it can be pronounced with the kasra: the name of the thing that is tied down, like a ribat. Al-Jawhari said: **And he bound him in the bonds** means he tightened him. He said: **Wathaq, with the kasra of the waw, is a dialectal term for it.** The majority read *fa-shadu* with the damma on the shin, and As-Salami read it with the kasra on it. Rather, God the Almighty commanded that the bonds be tightened so that they do not escape. The meaning is: If you go to extremes in killing them, then take them captive and surround them with bonds. **Either a favor from us after**

the capture, or a ransom. That is, either you bestow a favor upon them after the capture, from us, or you ransom them. *Mann* means release without compensation, and ransom is what a captive redeems himself with from captivity. Killing was not mentioned here, as what preceded was sufficient. The majority read *Fidaa* with a long vowel. Ibn Kathir read *Fahda* with a short vowel. He only mentioned *Mann* before *Fidaa* because it is one of the noble morals, and for this reason the Arabs used to boast about it, as their poet said:

We do not kill prisoners, but we release them if the burden of debts becomes too heavy for them.

Then the Almighty mentioned the goal for that, saying: **until the war lays down its burdens.** The burdens of war that cannot be sustained except by peace and truce, the laying down is attributed to it and it is for its people by way of metaphor, and the meaning is: The Muslims have a choice between those matters until there is no war with the disbelievers. Mujahid said: The meaning is: until there is no religion other than the religion of Islam, and this is what Al-Hasan and Al-Kalbi said. Al-Kisa'i said: Until people submit. Al-Farra' said: Until they believe and disbelief is gone. It was said that the meaning is: Until the warring enemies lay down their burdens, which is their weapon by defeat or truce. It was narrated from Al-Hasan and Ata' that they said: This verse is an inversion, and the meaning is: So strike the necks until the war lays down its burdens, and when you have inflicted slaughter on them, then tighten the bonds.

Scholars have differed as to whether this verse is definitive or abrogated. Some say that it was abrogated with regard to the idolaters and that it is not permissible to ransom them or to bestow favors upon them. What abrogated it is the verse in which God says **interpretation of the meaning: Then kill the polytheists wherever you find them,** and His saying: **But if you come upon them in war, scatter with them those who are behind them, and His saying: And fight the polytheists altogether.** This is the view of Qatadah, Ad-Dahhak, As-Suddi, Ibn Jurayj, and many of the Kufians. They said: Al-Ma'idah was the last to be revealed, so it is obligatory to kill every polytheist except for those who can be spared, such as women, children, and those from whom the jizyah is taken. This is the well-known view of the Hanafi school. It was also said that this verse abrogates the verse in which God says: **Then kill the polytheists wherever you find them.** This was narrated from 'Ata' and others. Many scholars said: The verse is definitive and the imam has the choice between killing or taking them prisoner, and after taking them prisoner, he has the choice between giving them a favor and ransoming them. This is the view of Malik, Ash-Shafi'i, Ath-Thawri, Al-Awza'i, Abu 'Ubaid, and others. This is the most likely opinion because the Prophet, may God bless him and grant him peace, and the Rightly-Guided Caliphs after him did that. Sa'id ibn Jubayr said: There is no ransom or captivity except after the slaughter and killing by the sword, based on His saying: **It is not for a prophet to have captives until he has inflicted a great slaughter in the land.** So if he is taken captive after that, then the imam can rule according to what he saw of killing or other things. **That is, and if God had willed, He could**

Surat Muhammad 47:4

So when you meet those who disbelieve [in battle], [strike] their necks until, when you have inflicted slaughter upon them, then secure [their] bonds. Then either [take] a favor afterward or ransom them until the war lays down its burdens. That is [their] doing. And if God had willed, He could have taken vengeance upon them, but [it is] [to test] some of you by means of others. And those who are killed in the cause of God - never will He allow their deeds to go to waste.

have taken vengeance upon them. The place of that is in the nominative case as the predicate of a deleted subject: meaning the matter is that. It was said that it is in the accusative case as the object with the estimation of a verb: meaning do that. It is permissible for it to be a subject and its predicate deleted as indicated by what came before: meaning that is the ruling of the disbelievers. The meaning of **If God had willed, He could have taken vengeance upon them** is that He is able to take vengeance upon them by taking revenge on them, destroying them, and tormenting them with whatever types of torment He wills. *But* He commanded you to fight them **that He might test some of you by means of others**, meaning that He might choose some of you by means of others, so that He might know those who strive in His cause and those who are patient in His trial, and He might make their reward abundant and torment the disbelievers by their hands. **And those who are killed in the cause of God** the majority read *fought* in the active form, and Abu Amr and Hafs read *killed* in the passive form, while Al-Hasan read it with emphasis and also in the passive form. Al-Jahdi, Isa bin Omar, and Abu Haywah read *killed* in the active form with a light vowel without an alif. The meaning according to the first and fourth readings is that the reward of those who strive in the cause of God will not be lost. According to the second and third readings, the reward of those who are killed in the cause of God will not be diminished. Qatada said: We were told that this verse was revealed on the Day of Uhud.

Tafsir al-Baghawi

4. **So when you meet those who disbelieve, strike their necks**, is in the accusative case of enticement, meaning strike their necks, meaning their necks. **Until, when you have inflicted slaughter upon them**, means you have killed them excessively and subdued them, **then secure their bonds**, meaning in captivity so that they do not escape from you. Captivity comes after exaggeration in killing, as He said: **It is not for a prophet to have captives until he has inflicted slaughter upon the land** (al-Anfal 8:67), **Then either by favor or by ransom**, meaning: after you have captured them, then either show them favor by releasing them without compensation, or ransom them.

Scholars differed regarding the ruling on this verse. Some people said: It was abrogated by His statement: **But if you overtake them in war, disperse with them those behind them** (al-Anfal 8:57), and by His statement: **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

Qatada, Al-Dahhak, Al-Suddi, and Ibn Jurayj agreed with this statement, and it is the statement of Al-Awza'i and the people of opinion. They said: It is not

permissible to show mercy to those infidels who have been captured, nor to ransom them.

Others said that the verse is decisive, and the imam has the choice regarding sane infidel men who are taken captive, between killing them, enslaving them, or showing them favors, releasing them without compensation, or ransoming them with money or Muslim prisoners. Ibn Umar held this view, and al-Hasan, Ata', and most of the Companions and scholars said the same. It is the view of al-Thawri, al-Shafi'i, Ahmad, and Ishaq.

Ibn Abbas said: When the Muslims increased in number and their power grew, God Almighty revealed about the prisoners: **Then either a favor afterwards or ransom.**

This is the most correct and preferred opinion, because it was practiced by the Messenger of God, may God bless him and grant him peace, and the caliphs after him:

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, [Muhammad bin Ismail told us, Abdullah bin Yusuf told us] Al-Layth told us, Saeed bin Abi Saeed told us, he heard Abu Hurairah say: "The Prophet, may God bless him and grant him peace, sent cavalry towards Najd, and they brought back a man from Banu Hanifa called Thamamah bin Aththal, and they tied him to a pillar [of the mosque]. The Messenger of God, may God bless him and grant him peace, went out to him and said: What do you have, Thamamah? He said: I have good, O Muhammad. If you kill, you will kill a man of blood, and if you are generous, you will be generous to a grateful person, and if you want money, ask for whatever you want from it. Until the next day, he said to him: What do you have, Thamamah? He said: I have what I told you. If you kill, you will be generous to a grateful person. [If you are generous, you will be generous to a grateful person.] So he left him until the day after, and he said to him: What do you have, Thamamah? He said: I have what I told you. He said: Let Thamamah go, and he went to a nearby palm grove." From the mosque, he washed himself, then he entered the mosque and said: I bear witness that there is no god but God and I bear witness that Muhammad is His servant and Messenger. O Muhammad, by God, there was no face on the face of the earth more hateful to me than your face, but now your face has become the most beloved of faces to me. By God, there was no religion more hateful to me than your religion, but now your religion has become the most beloved of religions to me. By God, there was no country more hateful to me than your religion, but now your religion has become the most beloved of religions to me.

To me from your country, and your country has become the most beloved of countries to me, and your horses have taken me away while I was intending to

perform Umrah, so what do you think? So the Messenger of God, may God bless him and grant him peace, gave him good report and ordered him to perform Umrah. When he arrived in Mecca, someone said to him: Have you converted to Islam? He said: No, but I have become Muslim with the Messenger of God, may God bless him and grant him peace. No, by God, not a single grain of wheat will come to you from Yamamah that the Messenger of God, may God bless him and grant him peace, will permit.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Abdul Wahhab bin Abdul Majeed Al-Thaqafi told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Al-Muhallab, on the authority of Imran bin Husayn, who said: "The companions of the Messenger of God, may God bless him and grant him peace, took a man from Banu Uqayl prisoner and bound him. Thaqif had taken two men from the companions of the Prophet, may God bless him and grant him peace, prisoner, so the Messenger of God, may God bless him and grant him peace, ransomed him in exchange for the two men that Thaqif had taken prisoner."

The Almighty says: **Until the war lays down its burdens**, meaning its burdens and loads, meaning until the people of war lay down their weapons and refrain from war.

The root of *wazr* is: what a person can bear, so weapons are called *wazr* because they can be carried.

It was said: **The war** is the warriors, such as drinking and riding.

It was said: **The burdens** are the sins, and its meaning is until the warriors put down their sins, by repenting from their disbelief and believing in God and His Messenger.

It was said: Until your war and fighting put away the burdens of the polytheists and their ugly deeds so that they submit. The meaning of the verse: Inflict heavy casualties on the polytheists with killing and captivity until all the people of religions enter Islam, and the religion is entirely for God, and after that there will be no jihad or fighting. This will be when Jesus, son of Mary, peace be upon them, descends. It was mentioned in the hadith on the authority of the Prophet, may God bless him and grant him peace: **Jihad has been ongoing since God sent me until the last of my nation fights the Antichrist.**

Al-Kalbi said: Until they surrender or make peace.

Al-Farra' said: Until there is no one left except a Muslim or a peaceful person.

That, which you mentioned and explained of the ruling on the disbelievers, **and if God had willed, He could have taken vengeance upon them**, so He destroyed them and sufficed you with their affair without fighting, *but*, He commanded you to fight, **that He may test some of you by means of others**, so that whoever of the believers is killed will be rewarded and whoever of the disbelievers is killed will be punished, **and those who are killed in the way of God**, the people of Basra

and Hafs read: (*qāṭalu*) with a ḍammah on the qaf and a light kasra on the ta', meaning the martyrs, and the others read: (*qāṭalu*) with an alif from the word *māqātila*, and they are the mujahidin, **will not let their deeds go to waste**, Qatadah said: It was mentioned to us that this verse was revealed on the day of Uhud, and wounds and killing had spread among the Muslims.

Tafsir al-Baidawi

4- **So when you meet those who disbelieve** in battle. **Then strike the necks** its original form is **strike the necks** but the verb was dropped and the verbal noun was brought forward, and its place was added to the object for emphasis and brevity. Expressing it as killing indicates that it should be by striking the necks wherever possible, and depicting it in the most hideous image. **Until, when you have inflicted slaughter upon them** you have increased their killing and made it severe from *thakhin* which is thick. **Then tighten the bonds** so capture them and protect them. The bond with the fatha and kasra is what one secures with. **Then either a favor from us or a ransom.** Meaning, either you give us a favor or ransom us. What is meant is the choice after capture between a favor and release or taking a ransom. This is established according to us, because if a free, accountable male is taken prisoner, the imam has the choice between killing, a favor, or ransom. Enslavement is abrogated according to the Hanafi school, or is specific to the Battle of Badr, as they said that killing or enslavement is required. It was read as a ransom like a stick. **Until war lays down its burdens** means its tools and heavy equipment that cannot be sustained without them, such as weapons and mounts. That is, the war ends and no one remains except a Muslim or a peaceful person. It was also said that its sins, and the meaning is until the people of war lay down their polytheism and sins. This is the end of the striking or the tightening or the favor and ransom or the whole, meaning that these rulings apply therein until there is no more war with the polytheists with the removal of their power. It was also said that with the descent of Jesus, peace be upon him, *that* means that command, or do that to them. **And if God had willed, He could have taken revenge on them** He would have taken revenge on them by exterminating them. **But that He may test some of you by means of others.** But He has commanded you to fight so that He may test the believers by means of the disbelievers, by striving against them and thus deserving of the great reward through the believers, by hastening them at their hands with some of their punishment, so that some of them may be deterred from disbelief. **Those who were killed in the way of God** means they fought. The two Basrans and Hafs read *killed* meaning they were martyred. **He will not let their deeds go to waste** means He will not let them go to waste. It was read *yaddil* from *dalala* and *yadhil* in the passive form.

Surat Muhammad 47:5

He will guide them and set their condition right.

Surat Muhammad 47:5

He will guide them and set their condition right.

Tafsir al-Jalalayn

5 - **He will guide them** in this world and the Hereafter to what benefits them **and will set right their condition** in them and in this world for those who were not killed and were included in killed as a preponderance.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God Almighty will guide those who fought in His cause to work in a way that pleases Him and will set right their condition in this world and the next. **And admit them to Paradise, which He has made known to them.** He says: And God will admit them to His Paradise, which He has made known to them. He says: He has made it known and made it clear to them, so that a man will come to his home in it when he enters it just as he came to his home in this world, and that will not be difficult for him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Abu Sa'id al-Khudri, who said: When God saves the believers from the Fire, they will be detained on a bridge between Paradise and the Fire, and some of them will take revenge on others for the many injustices that occurred between them in this world. Then they will be given permission to enter Paradise. He said: The believer will not be more certain of his status in Paradise when he enters it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **And He will admit them to Paradise, which He has made known to them**, he said: meaning their dwellings therein.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And He will admit them to Paradise, which He has made known to them**, he said: Its people will be guided to their homes and dwellings, and where God has allotted them, they will not make mistakes, as if they had been its inhabitants since their creation, not asking anyone to guide them to it.

Yunus told me: Ibn Wahb told us: Ibn Yazid said regarding His statement, **And He will admit them to Paradise, which He has made known to them**, he said: It has reached us from more than one person who said: The people of Paradise will enter Paradise, and they will know their dwellings in it better than their dwellings in this world, which they will go to in the course of their life in this world. He said: So that is the statement of God, the Most High, **And He will admit them to**

Paradise, which He has made known to them.

Tafsir al-Qurtubi

God Almighty says: **He will guide them and set right their condition.**

Al-Qushayri said: Abu Amr's reading of *killed* is far-fetched, because of the Almighty's statement: **He will guide them and set their condition right.** The one who is killed is not described with this. Someone else said that the meaning could be that He will guide them to Paradise, or He will guide whoever remains of them, meaning He will ensure guidance for them. Ibn Ziyad said: He will guide them to argue with Munkar and Nakir in the grave. Abu al-Ma'ali said: Guidance may also be used to mean guiding the believers to the paths of Paradise and the roads leading to it. From this is the Almighty's statement describing the mujahideen: "And He will not let their deeds go to waste. He will guide them." And from this is His statement, the Almighty: **So guide them to the path of Hellfire.** (al-Saffat 37:234) meaning, then take them to it.

Tafsir Ibn Kathir

God Almighty says, guiding the believers to what they should rely on in their wars with the polytheists: **So when you meet those who disbelieve, strike at their necks** meaning, when you confront them, then harvest them with swords **until, when you have inflicted slaughter upon them** meaning, you have killed them completely **then secure the bonds** of the prisoners whom you capture. Then, after the war is over and the battle is over, you have a choice in your fate. If you wish, you can show them favor and release their prisoners for free, or if you wish, you can ransom them with money that you take from them and stipulate with them. It appears that this verse was revealed after the Battle of Badr, for God Almighty rebuked the believers for taking many prisoners on that day, in order to take ransom from them and reducing the killing on that day, saying: "It is not for a prophet to have captives until he has inflicted slaughter upon the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took." Then Some scholars have claimed that this verse, which gives one the choice between ransoming a prisoner or showing mercy, was abrogated by the verse in which God the Almighty says: **But when the sacred months have passed, then kill the polytheists wherever you find them.** Narrated by Al-Awfi on the authority of Ibn Abbas **may God be pleased with them both.** This was also said by Qatada, Ad-Dahhak, As-Suddi and Ibn Jurayj. The others, who are the majority, said: It is not abrogated. Then some of them said: The imam only has the choice between showing mercy to the prisoner or ransoming him, and it is not permissible for him to kill him. Others said: Rather, he has the right to kill him if he wishes, based on the hadith in which the Prophet

(peace and blessings of God be upon him) killed An-Nadr ibn Al-Harith and Uqbah ibn Abi Mu'ayt among the prisoners of Badr. Thumama ibn Aththal said to the Messenger of God (peace and blessings of God be upon him): **What do you have, Thumama?** He said: "If you kill, you will kill one who has committed a blood feud. If you show favor, you will show favor to one who is grateful. If you want money, then ask and you will be given whatever you wish." Al-Shafi'i, may God have mercy on him, added: The imam has the choice between killing him, granting him favor, ransoming him, or enslaving him. This issue is explained in the science of branches of knowledge, and we have provided evidence for that in our book, Al-Ahkam. Praise and thanks be to God Almighty.

And the words of God the Almighty: **Until the war lays down its burdens.** Mujahid said: Until Jesus, son of Mary, peace be upon him, descends. It is as if he took it from the words of the Prophet, peace and blessings be upon him: **A group of my nation will continue to be victorious upon the truth until the last of them fights the Antichrist.** Imam Ahmad said: Al-Hakam ibn Nafi' narrated to us, Ismail ibn Ayyash narrated to us, from Ibrahim ibn Sulayman, from Al-Walid ibn Abd Al-Rahman Al-Jurashi, from Jubayr ibn Nufayl, who said: Salamah ibn Nufayl informed them that he came to the Messenger of God, peace and blessings be upon him, and said: I have let the horses go, laid down my weapons, and laid down the burdens of war, and I said: There is no fighting. The Prophet, peace and blessings be upon him, said to him: "Now the fighting has come. A group of my nation will continue to be victorious over the people. God, the Almighty, will turn the hearts of some people astray, so they will fight them and God will provide for them through them until God's command comes and they are still in that state. Beware, the bond of the abode of the believers is in Ash-Sham, and goodness is tied to the forelocks of horses until the Day of Resurrection." And this is how Al-Nasa'i narrated it through two chains of narration on the authority of Jubayr ibn Nufayl, on the authority of Salamah ibn Nufayl Al-Sakuni.

Abu al-Qasim al-Baghawi said: Dawud ibn Rashid narrated to us, al-Walid ibn Muslim narrated to us, on the authority of Muhammad ibn Muhajir, on the authority of al-Walid ibn Abd al-Rahman al-Jurashi, on the authority of Jubayr ibn Nufayr, on the authority of al-Nawwas ibn Sam'an **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) was granted victory, they said, **O Messenger of God, the horses have been let loose, the weapons have been laid down, and the war has laid down its burdens.** They said, **There will be no fighting.** He said, "They lied. Now the fighting has come. God the Almighty will continue to lift the hearts of people who fight them and provide for them from them until God's command comes, and they are like that, and the heartland of the Muslims is in Ash-Sham." This is how al-Hafiz Abu Ya'la al-Mawsili narrated it on the authority of Dawud ibn Rashid. What is preserved is that it is from the narration of Salamah ibn Nufayl, as mentioned above. This strengthens the view that there is no abrogation, as if this ruling was legislated for war until there is no more war. Qatadah said, **until the war lays down its burdens** until there is no more polytheism, and this is like the statement of God the Almighty: **And**

fight them until there is no more persecution and religion is for God alone. Then some of them said: Until the war lays down its burdens, meaning the burdens of the combatants, who are the polytheists, by repenting to God Almighty. It was said that it is the burdens of its people, by doing their utmost in obeying God Almighty. And the saying of God Almighty: "That is so. And if God had willed, He could have taken vengeance upon them." That is, this. And if God had willed, We would not have taken revenge on the disbelievers with punishment and chastisement from Him. **But that He may test some of you by means of others.** That is, He has prescribed for you jihad and fighting the enemies to test you and test your deeds, as He mentioned His wisdom in the legitimacy of jihad in Surah Al Imran and Surah Bara'ah in His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive hard and made evident the steadfast?**

God the Almighty said in Surat Bara'ah: "Fight them; God will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger from their hearts. And God will accept the repentance of whom He wills. And God is Knowing and Wise." Then, since fighting would kill many believers, He said: **And those who are killed in the way of God - He will never let their deeds go to waste**, meaning He will not make them go to waste, but He will increase them, develop them, and multiply them. And among them are those whose deeds continue to be rewarded throughout their entire life, as mentioned in the hadith narrated by Imam Ahmad in his Musnad, where he said: Zayd ibn Yahya al-Dimashqi told us, Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Kathir ibn Murrah, on the authority of Qays al-Judhami - a man who was a companion of the Prophet - who said: The Messenger of God, may God bless him and grant him peace, said: "The martyr is given six things: at the first drop of his blood, every sin is forgiven, he is shown his seat in Paradise, he is married to the houris, he is safe from the greatest terror and the punishment of the grave, and he is adorned with the garment of faith." Ahmad, may God have mercy on him, was the only one to report it.

Another hadith Ahmad also said: Al-Hakam bin Nafi' narrated to us, Ismail bin Ayyash narrated to me, on the authority of Buhayr bin Saeed, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib Al-Kindi **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "The martyr has six qualities with God: that he is forgiven from the first drop of his blood, he is shown his place in Paradise, he is adorned with the garment of faith, he is married to the houris **virgin and young women**, he is protected from the punishment of the grave, he is safe from the greatest terror, a crown of dignity is placed on his head studded with pearls and rubies, a ruby of which is better than the world and everything in it, he is married to seventy-two wives from among the houris, and he is allowed to intercede for seventy people from among his relatives." It was narrated by Al-Tirmidhi, who authenticated it, and by Ibn Majah. In Sahih Muslim, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of Abu Qatada, may

Surat Muhammad 47:5

He will guide them and set their condition right.

God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Everything is forgiven for the martyr except debt.** It was narrated from a group of the Companions, may God be pleased with them. Abu al-Darda', may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **The martyr intercedes for seventy of his family members.** It was narrated by Abu Dawud. There are many hadiths about the virtue of the martyr.

God the Almighty says: **He will guide them** meaning to Paradise, like His saying: "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers flow in Gardens of Delight." God the Almighty says: **And will amend their condition** meaning their affairs and state, **and will admit them to Paradise, which He has made known to them** meaning He has made them know it and guided them to it. Mujahid said: Its people will be guided to their homes and dwellings, and wherever God has allotted them therein, they will not make mistakes, as if they had been its inhabitants since their creation, unable to ask anyone to guide them to it. Malik narrated something similar from Ibn Zayd ibn Aslam. Muhammad ibn Ka'b said: They will recognize their homes when they enter Paradise just as you recognize your homes when you leave Friday prayers. Muqatil ibn Hayyan said: We have been informed that the angel who was entrusted with recording his deeds in this world walks before him in Paradise, and the son of Adam follows him until he reaches the furthest home that belongs to him, and he informs him of everything God the Almighty has given him in Paradise. When he reaches the furthest home in Paradise, he enters his home and his wives, and the angel leaves him. This was mentioned by Ibn Abi Hatim, may God have mercy on him. The authentic hadith on this matter was also narrated by Al-Bukhari from the hadith of Qatadah on the authority of Abu Al-Mutawakkil Al-Naji on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire, they will be detained by a bridge between Paradise and Hell, to settle the injustices that were between them in this world, until they are refined and purified, then they will be permitted to enter Paradise. By the One in Whose Hand is my soul, each of them will be better guided in his home in Paradise than he was in his home in this world."

Then God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet** as He the Almighty said: **And God will surely support those who support Him** because the reward is of the same kind as the deed. That is why God the Almighty said: **And plant firmly your feet** as it came in the hadith: **Whoever conveys the need of one in authority to someone who is unable to fulfill it, God the Almighty will make his feet firm on the path on the Day of Resurrection.** Then He the Blessed and Exalted said: **And those who disbelieve - woe to them** as opposed to making the feet firm for the believers who support God the Almighty and His Messenger (peace and blessings of God be upon him). It has been proven

in the hadith that the Messenger of God (peace and blessings of God be upon him) said: **Woe to the slave of the dinar, woe to the slave of the dirham, woe to the slave of velvet, woe to him who is upside down and if he is pricked, it will not heal!** That is, God the Almighty will not heal him. And God the Almighty said: **And rendered their deeds worthless** meaning He rendered them null and void. That is why He said: **That is because they hated what God revealed** meaning they did not want it or love it, **so He rendered their deeds worthless.**

Fath al-Qadir

Then God, the Almighty, mentioned the great reward they will have with Him, saying: 5- **He will guide them** meaning God, the Almighty, will guide them to the right path in this world and give them the reward in the Hereafter. **And set right their condition** meaning their state, their affairs, and their situation. Abu Al-Aaliyah said: Guidance may be used, and what is meant by it is guiding the believers to the paths of Paradise and the road leading to it. Ibn Ziyad said: He will guide them to argue with Munkar and Nakir.

Tafsir al-Baghawi

5. **He will guide them** during their life in this world to the most righteous matters, and in the Hereafter to the highest levels, **and will set right their condition**, satisfy their opponents and accept their deeds.

Tafsir al-Baidawi

5- **He will guide them** to the reward, or He will confirm their guidance. **And He will reform their condition.**

Surat Muhammad 47:6

And He will admit them to Paradise, which He has made known to them.

Tafsir al-Jalalayn

6 - **And He will admit them to Paradise, which He has made known to them** He has made clear **to them** so that they may be guided to their dwellings therein and to their spouses and servants without any need for guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And He will admit them to Paradise, which He has made known to them.**

Tafsir al-Qurtubi

God Almighty says: **And He will admit them to Paradise, which He has made known to them.**

That is, when they enter it, they are told to go back to their homes. They know their homes better than the people of Friday when they go back to their homes. Mujahid and most of the commentators said that its meaning is clear. In Al-Bukhari, there is evidence that this statement is correct, on the authority of Abu Sa'id Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The believers will be saved from the Fire and detained on a bridge between Paradise and Hell. Some of them will be punished for wrongs committed between them in this world until they are refined and purified, and permission will be given to them to enter Paradise. By the One in Whose Hand is the soul of Muhammad, one of them will be guided to his home in Paradise better than his home in this world.'" It was said: **He made it known to them** means He explained it to them until they recognized it without proof. Al-Hasan said: God, the Most High, described Paradise to them in this world, and when they entered it, they recognized it in its description. It was said: There is an omission in it, meaning He made its paths, dwellings, and houses known to them, so the complement was omitted. It was said: This definition is supported by evidence, and it is the angel assigned to the servant's work. He walks and the servant follows him until the servant reaches his home, and the angel informs him of everything that has been made for him in Paradise. The hadith of Abu Sa'id Al-Khudri rejects it. Ibn Abbas said: **He made it known to them** means He made it pleasant for them with various pleasures. It is taken from 'arf, which is a pleasant scent. And seasoned food means flavoured. The Arabs say: **The pot is seasoned** if you season it with salt and spices. And the poet said, addressing a man and praising him:

I knew a writer who knew the calamities

He says: As the *itb* is known, which is the cow and the cow, and it is a shirt without sleeves that women wear, and it is said: It is from placing food some on top of some due to its abundance, it is said that it is known silk, meaning some on top of some, and it is from the continuous mane like the mane of the horse, and it is said: **He made it known to them** meaning He guided them to obedience until they deserved Paradise, and it is said: The people of Heaven knew that it was for them as a manifestation of their honor in it, and it is said: The obedient knew that it was for them.

Tafsir Ibn Kathir

God Almighty says, guiding the believers to what they should rely on in their wars with the polytheists: **So when you meet those who disbelieve, strike at their necks** meaning, when you confront them, then harvest them with swords **until, when you have inflicted slaughter upon them** meaning, you have killed them completely **then secure the bonds** of the prisoners whom you capture. Then, after the war is over and the battle is over, you have a choice in your fate. If you wish, you can show them favor and release their prisoners for free, or if you wish, you can ransom them with money that you take from them and stipulate with them. It appears that this verse was revealed after the Battle of Badr, for God Almighty rebuked the believers for taking many prisoners on that day, in order to take ransom from them and reducing the killing on that day, saying: "It is not for a prophet to have captives until he has inflicted slaughter upon the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took." Then Some scholars have claimed that this verse, which gives one the choice between ransoming a prisoner or showing mercy, was abrogated by the verse in which God the Almighty says: **But when the sacred months have passed, then kill the polytheists wherever you find them.** Narrated by Al-Awfi on the authority of Ibn Abbas **may God be pleased with them both.** This was also said by Qatada, Ad-Dahhak, As-Suddi and Ibn Jurayj. The others, who are the majority, said: It is not abrogated. Then some of them said: The imam only has the choice between showing mercy to the prisoner or ransoming him, and it is not permissible for him to kill him. Others said: Rather, he has the right to kill him if he wishes, based on the hadith in which the Prophet (peace and blessings of God be upon him) killed An-Nadr ibn Al-Harith and Uqbah ibn Abi Mu'ayt among the prisoners of Badr. Thumama ibn Aththal said to the Messenger of God (peace and blessings of God be upon him): **What do you have, Thumama?** He said: "If you kill, you will kill one who has committed a blood feud. If you show favor, you will show favor to one who is grateful. If you want money, then ask and you will be given whatever you wish." Al-Shafi'i, may God have mercy on him, added: The imam has the choice between killing him, granting him favor, ransoming him, or enslaving him. This issue is explained in the science of branches of knowledge, and we have provided evidence for that in our book, Al-Ahkam. Praise and thanks be to God Almighty.

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fighting the enemies to test you and test your deeds, as He mentioned His wisdom in the legitimacy of jihad in Surah Al Imran and Surah Bara'ah in His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive hard and made evident the steadfast?**

God the Almighty said in Surat Bara'ah: "Fight them; God will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger from their hearts. And God will accept the repentance of whom He wills. And God is Knowing and Wise." Then, since fighting would kill many believers, He said: **And those who are killed in the way of God - He will never let their deeds go to waste**, meaning He will not make them go to waste, but He will increase them, develop them, and multiply them. And among them are those whose deeds continue to be rewarded throughout their entire life, as mentioned in the hadith narrated by Imam Ahmad in his Musnad, where he said: Zayd ibn Yahya al-Dimashqi told us, Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Kathir ibn Murrah, on the authority of Qays al-Judhami - a man who was a companion of the Prophet - who said: The Messenger of God, may God bless him and grant him peace, said: "The martyr is given six things: at the first drop of his blood, every sin is forgiven, he is shown his seat in Paradise, he is married to the houris, he is safe from the greatest terror and the punishment of the grave, and he is adorned with the garment of faith." Ahmad, may God have mercy on him, was the only one to report it.

Another hadith Ahmad also said: Al-Hakam bin Nafi' narrated to us, Ismail bin Ayyash narrated to me, on the authority of Buhayr bin Saeed, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib Al-Kindi **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "The martyr has six qualities with God: that he is forgiven from the first drop of his blood, he is shown his place in Paradise, he is adorned with the garment of faith, he is married to the houris **virgin and young women**, he is protected from the punishment of the grave, he is safe from the greatest terror, a crown of dignity is placed on his head studded with pearls and rubies, a ruby of which is better than the world and everything in it, he is married to seventy-two wives from among the houris, and he is allowed to intercede for seventy people from among his relatives." It was narrated by Al-Tirmidhi, who authenticated it, and by Ibn Majah. In Sahih Muslim, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of Abu Qatada, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Everything is forgiven for the martyr except debt.** It was narrated from a group of the Companions, may God be pleased with them. Abu al-Darda', may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **The martyr intercedes for seventy of his family members.** It was narrated by Abu Dawud. There are many hadiths about the virtue of the martyr.

God the Almighty says: **He will guide them** meaning to Paradise, like His saying: "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers flow in Gardens of Delight." God the Almighty says: **And will amend their condition** meaning their affairs and state, **and will admit them to Paradise, which He has made known to them** meaning He has made them know it and guided them to it. Mujahid said: Its people will be guided to their homes and dwellings, and wherever God has allotted them therein, they will not make mistakes, as if they had been its inhabitants since their creation, unable to ask anyone to guide them to it. Malik narrated something similar from Ibn Zayd ibn Aslam. Muhammad ibn Ka'b said: They will recognize their homes when they enter Paradise just as you recognize your homes when you leave Friday prayers. Muqatil ibn Hayyan said: We have been informed that the angel who was entrusted with recording his deeds in this world walks before him in Paradise, and the son of Adam follows him until he reaches the furthest home that belongs to him, and he informs him of everything God the Almighty has given him in Paradise. When he reaches the furthest home in Paradise, he enters his home and his wives, and the angel leaves him. This was mentioned by Ibn Abi Hatim, may God have mercy on him. The authentic hadith on this matter was also narrated by Al-Bukhari from the hadith of Qatadah on the authority of Abu Al-Mutawakkil Al-Naji on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire, they will be detained by a bridge between Paradise and Hell, to settle the injustices that were between them in this world, until they are refined and purified, then they will be permitted to enter Paradise. By the One in Whose Hand is my soul, each of them will be better guided in his home in Paradise than he was in his home in this world."

Then God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet** as He the Almighty said: **And God will surely support those who support Him** because the reward is of the same kind as the deed. That is why God the Almighty said: **And plant firmly your feet** as it came in the hadith: **Whoever conveys the need of one in authority to someone who is unable to fulfill it, God the Almighty will make his feet firm on the path on the Day of Resurrection.** Then He the Blessed and Exalted said: **And those who disbelieve - woe to them** as opposed to making the feet firm for the believers who support God the Almighty and His Messenger (peace and blessings of God be upon him). It has been proven in the hadith that the Messenger of God (peace and blessings of God be upon him) said: **Woe to the slave of the dinar, woe to the slave of the dirham, woe to the slave of velvet, woe to him who is upside down and if he is pricked, it will not heal!** That is, God the Almighty will not heal him. And God the Almighty said: **And rendered their deeds worthless** meaning He rendered them null and void. That is why He said: **That is because they hated what God revealed** meaning they did not want it or love it, **so He rendered their deeds worthless.**

Fath al-Qadir

6- "And He will admit them to Paradise. He has made it known to them." That is, He has made it clear to them so that they know it without any proof. This is because when they enter Paradise, they will disperse to their homes. Al-Wahidi said: This is the opinion of most of the commentators. Al-Hasan said: God described Paradise to them in this world, so when they entered it, they knew it by its description. It was also said that there was an omission: that is, they knew its paths, dwellings, and houses. It was also said that this definition is by a proof that guides them to it, which is the angel assigned to the guardian who walks before him until he enters his home. This is what Muqatil said. It was also said that the meaning of **He made it known to them** is that He made it fragrant with various types of pleasures, taken from *arf*, which means scent.

Tafsir al-Baghawi

6. **And He will admit them to Paradise, which He has made known to them**, meaning He will show them their homes in Paradise so that they may be guided to their dwellings without making mistakes or asking anyone to guide them to them, as if they had been its inhabitants since their creation. Thus, the believer will be better guided to his degree, his wife, and his servants than to his home and family in this world. This is the opinion of most of the commentators.

Ata' narrated on the authority of Ibn Abbas: **He made it fragrant for them**, meaning he made it pleasant for them, from *arf*, which is a pleasant smell, and *maref* food means: fragrant.

Tafsir al-Baidawi

6- **And He will admit them to Paradise, which He has made known to them.** He made it known to them in this world so that they longed for it and did what they deserved for it, or He made it clear to them so that each one would know his home and be guided to it as if he had been an inhabitant of it since He was created, or He made it fragrant for them from the fragrance, which is a pleasant smell, or He specified it for them so that each Paradise would have a separate section.

Surat Muhammad 47:7

O you who have believed, if you support God, He will support you and plant firmly your feet.

Surat Muhammad 47:7

O you who have believed, if you support God, He will support you and plant firmly your feet.

Tafsir al-Jalalayn

7 - **O you who have believed, if you support God** His religion and His Messenger **He will support you** against your enemy **and plant firmly your feet** in the battlefield.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **O you who have believed, if you support God, He will support you.** God Almighty says: O you who have believed in God and His Messenger, if you support God, He will support you by your support of them and grant you victory over them, for He is the supporter of His religion and His allies.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **If you support God, He will support you**, because it is God's right to give to whoever asks Him, and to support whoever supports Him.

His saying, **And makes your feet firm**, means: He strengthens you against them and makes you bold, so that you do not turn away from them, even if their number is great and your number is small.

Tafsir al-Qurtubi

The Almighty's statement: **O you who have believed, if you support God, He will support you.** That is, if you support the religion of God, He will support you against the disbelievers. Similar to this is, **And God will surely support those who support Him.** (al-Hajj 22:40), which has already been mentioned. Qutrub said: If you support the Prophet of God, God will support you, and the meaning is the same. **And will make firm your feet**, that is, when fighting. It has been said that it is against Islam, and it has been said that it is against the path. It has been said that what is meant is making hearts firm with security, so making firm the feet is an expression of victory and assistance in a place of war. This meaning has already been mentioned in Al-Anfal, and He said there: **When your Lord revealed to the angels, 'I am with you, so strengthen those who have believed.'** (al-Anfal 8:12), so He established an intermediary there and negated it here, like the Almighty's statement: **Say, 'The Angel of Death will take you.'** (Al-Sajdah: 11), then He negated it by saying: **God is He who created you, then provided for you, then causes you to die.** (Al-Rum: 40), **He who created death and life.** (al-Mulk 67:2) And there are many like it, for there is no doer but God alone.

Tafsir Ibn Kathir

God Almighty says, guiding the believers to what they should rely on in their wars with the polytheists: **So when you meet those who disbelieve, strike at their necks** meaning, when you confront them, then harvest them with swords **until, when you have inflicted slaughter upon them** meaning, you have killed them completely **then secure the bonds** of the prisoners whom you capture. Then, after the war is over and the battle is over, you have a choice in your fate. If you wish, you can show them favor and release their prisoners for free, or if you wish, you can ransom them with money that you take from them and stipulate with them. It appears that this verse was revealed after the Battle of Badr, for God Almighty rebuked the believers for taking many prisoners on that day, in order to take ransom from them and reducing the killing on that day, saying: "It is not for a prophet to have captives until he has inflicted slaughter upon the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took." Then Some scholars have claimed that this verse, which gives one the choice between ransoming a prisoner or showing mercy, was abrogated by the verse in which God the Almighty says: **But when the sacred months have passed, then kill the polytheists wherever you find them.** Narrated by Al-Awfi on the authority of Ibn Abbas **may God be pleased with them both.** This was also said by Qatada, Ad-Dahhak, As-Suddi and Ibn Jurayj. The others, who are the majority, said: It is not abrogated. Then some of them said: The imam only has the choice between showing mercy to the prisoner or ransoming him, and it is not permissible for him to kill him. Others said: Rather, he has the right to kill him if he wishes, based on the hadith in which the Prophet (peace and blessings of God be upon him) killed An-Nadr ibn Al-Harith and Uqbah ibn Abi Mu'ayt among the prisoners of Badr. Thumama ibn Aththal said to the Messenger of God (peace and blessings of God be upon him): **What do you have, Thumama?** He said: "If you kill, you will kill one who has committed a blood feud. If you show favor, you will show favor to one who is grateful. If you want money, then ask and you will be given whatever you wish." Al-Shafi'i, may God have mercy on him, added: The imam has the choice between killing him, granting him favor, ransoming him, or enslaving him. This issue is explained in the science of branches of knowledge, and we have provided evidence for that in our book, Al-Ahkam. Praise and thanks be to God Almighty.

And the words of God the Almighty: **Until the war lays down its burdens.** Mujahid said: Until Jesus, son of Mary, peace be upon him, descends. It is as if he took it from the words of the Prophet, peace and blessings be upon him: **A group of my nation will continue to be victorious upon the truth until the last of them fights the Antichrist.** Imam Ahmad said: Al-Hakam ibn Nafi' narrated to us, Ismail ibn Ayyash narrated to us, from Ibrahim ibn Sulayman, from Al-Walid ibn Abd

Al-Rahman Al-Jurashi, from Jubayr ibn Nufayl, who said: Salamah ibn Nufayl informed them that he came to the Messenger of God, peace and blessings be upon him, and said: I have let the horses go, laid down my weapons, and laid down the burdens of war, and I said: There is no fighting. The Prophet, peace and blessings be upon him, said to him: "Now the fighting has come. A group of my nation will continue to be victorious over the people. God, the Almighty, will turn the hearts of some people astray, so they will fight them and God will provide for them through them until God's command comes and they are still in that state. Beware, the bond of the abode of the believers is in Ash-Sham, and goodness is tied to the forelocks of horses until the Day of Resurrection." And this is how Al-Nasa'i narrated it through two chains of narration on the authority of Jubayr ibn Nufayl, on the authority of Salamah ibn Nufayl Al-Sakuni.

Abu al-Qasim al-Baghawi said: Dawud ibn Rashid narrated to us, al-Walid ibn Muslim narrated to us, on the authority of Muhammad ibn Muhajir, on the authority of al-Walid ibn Abd al-Rahman al-Jurashi, on the authority of Jubayr ibn Nufayr, on the authority of al-Nawwas ibn Sam'an **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) was granted victory, they said, **O Messenger of God, the horses have been let loose, the weapons have been laid down, and the war has laid down its burdens.** They said, **There will be no fighting.** He said, "They lied. Now the fighting has come. God the Almighty will continue to lift the hearts of people who fight them and provide for them from them until God's command comes, and they are like that, and the heartland of the Muslims is in Ash-Sham." This is how al-Hafiz Abu Ya'la al-Mawsili narrated it on the authority of Dawud ibn Rashid. What is preserved is that it is from the narration of Salamah ibn Nufayl, as mentioned above. This strengthens the view that there is no abrogation, as if this ruling was legislated for war until there is no more war. Qatadah said, **until the war lays down its burdens** until there is no more polytheism, and this is like the statement of God the Almighty: **And fight them until there is no more persecution and religion is for God alone.** Then some of them said: Until the war lays down its burdens, meaning the burdens of the combatants, who are the polytheists, by repenting to God Almighty. It was said that it is the burdens of its people, by doing their utmost in obeying God Almighty. And the saying of God Almighty: "That is so. And if God had willed, He could have taken vengeance upon them." That is, this. And if God had willed, We would not have taken revenge on the disbelievers with punishment and chastisement from Him. **But that He may test some of you by means of others.** That is, He has prescribed for you jihad and fighting the enemies to test you and test your deeds, as He mentioned His wisdom in the legitimacy of jihad in Surah Al Imran and Surah Bara'ah in His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive hard and made evident the steadfast?**

God the Almighty said in Surat Bara'ah: "Fight them; God will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger from their hearts. And God will accept the repentance of

whom He wills. And God is Knowing and Wise." Then, since fighting would kill many believers, He said: **And those who are killed in the way of God - He will never let their deeds go to waste**, meaning He will not make them go to waste, but He will increase them, develop them, and multiply them. And among them are those whose deeds continue to be rewarded throughout their entire life, as mentioned in the hadith narrated by Imam Ahmad in his Musnad, where he said: Zayd ibn Yahya al-Dimashqi told us, Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Kathir ibn Murrah, on the authority of Qays al-Judhami - a man who was a companion of the Prophet - who said: The Messenger of God, may God bless him and grant him peace, said: "The martyr is given six things: at the first drop of his blood, every sin is forgiven, he is shown his seat in Paradise, he is married to the houris, he is safe from the greatest terror and the punishment of the grave, and he is adorned with the garment of faith." Ahmad, may God have mercy on him, was the only one to report it.

Another hadith Ahmad also said: Al-Hakam bin Nafi' narrated to us, Ismail bin Ayyash narrated to me, on the authority of Buhayr bin Saeed, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib Al-Kindi **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "The martyr has six qualities with God: that he is forgiven from the first drop of his blood, he is shown his place in Paradise, he is adorned with the garment of faith, he is married to the houris **virgin and young women**, he is protected from the punishment of the grave, he is safe from the greatest terror, a crown of dignity is placed on his head studded with pearls and rubies, a ruby of which is better than the world and everything in it, he is married to seventy-two wives from among the houris, and he is allowed to intercede for seventy people from among his relatives." It was narrated by Al-Tirmidhi, who authenticated it, and by Ibn Majah. In Sahih Muslim, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of Abu Qatada, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Everything is forgiven for the martyr except debt.** It was narrated from a group of the Companions, may God be pleased with them. Abu al-Darda', may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **The martyr intercedes for seventy of his family members.** It was narrated by Abu Dawud. There are many hadiths about the virtue of the martyr.

God the Almighty says: **He will guide them** meaning to Paradise, like His saying: "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers flow in Gardens of Delight." God the Almighty says: **And will amend their condition** meaning their affairs and state, **and will admit them to Paradise, which He has made known to them** meaning He has made them know it and guided them to it. Mujahid said: Its people will be guided to their homes and dwellings, and wherever God has allotted them therein, they will not make mistakes, as if they had been its inhabitants since their creation, unable to ask anyone to guide them to it. Malik narrated something similar from Ibn

Surat Muhammad 47:7

O you who have believed, if you support God, He will support you and plant firmly your feet.

Zayd ibn Aslam. Muhammad ibn Ka'b said: They will recognize their homes when they enter Paradise just as you recognize your homes when you leave Friday prayers. Muqatil ibn Hayyan said: We have been informed that the angel who was entrusted with recording his deeds in this world walks before him in Paradise, and the son of Adam follows him until he reaches the furthest home that belongs to him, and he informs him of everything God the Almighty has given him in Paradise. When he reaches the furthest home in Paradise, he enters his home and his wives, and the angel leaves him. This was mentioned by Ibn Abi Hatim, may God have mercy on him. The authentic hadith on this matter was also narrated by Al-Bukhari from the hadith of Qatadah on the authority of Abu Al-Mutawakkil Al-Naji on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire, they will be detained by a bridge between Paradise and Hell, to settle the injustices that were between them in this world, until they are refined and purified, then they will be permitted to enter Paradise. By the One in Whose Hand is my soul, each of them will be better guided in his home in Paradise than he was in his home in this world."

Then God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet** as He the Almighty said: **And God will surely support those who support Him** because the reward is of the same kind as the deed. That is why God the Almighty said: **And plant firmly your feet** as it came in the hadith: **Whoever conveys the need of one in authority to someone who is unable to fulfill it, God the Almighty will make his feet firm on the path on the Day of Resurrection.** Then He the Blessed and Exalted said: **And those who disbelieve - woe to them** as opposed to making the feet firm for the believers who support God the Almighty and His Messenger (peace and blessings of God be upon him). It has been proven in the hadith that the Messenger of God (peace and blessings of God be upon him) said: **Woe to the slave of the dinar, woe to the slave of the dirham, woe to the slave of velvet, woe to him who is upside down and if he is pricked, it will not heal!** That is, God the Almighty will not heal him. And God the Almighty said: **And rendered their deeds worthless** meaning He rendered them null and void. That is why He said: **That is because they hated what God revealed** meaning they did not want it or love it, **so He rendered their deeds worthless.**

Fath al-Qadir

Then He, the Almighty, promised them that His religion would be victorious, saying: 7- **O you who have believed, if you support God, He will support you.** That is, if you support the religion of God, He will support you against the disbelievers and grant you victory. Similar to this is His saying: **And God will surely support those who support Him.** Qatirib said: If you support the Prophet of God, He will support you. **And plant firmly your feet.** That is, when fighting, and plant firmly your feet is an expression of victory and

assistance in battlefields. It was said that it was for Islam, and it was said that it was for the path.

Tafsir al-Baghawi

7. **O you who have believed, if you support God,** that is, His religion and His Messenger, **He will support you,** against your enemy, **and plant firmly your feet,** in battle.

Tafsir al-Baidawi

7- **O you who have believed, if you support God** if you support His religion and His Messenger, **He will support you** against your enemy. **And plant firmly your feet** in fulfilling the rights of Islam and in jihad against the disbelievers.