

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 27
47:8 – 52:24



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.3)
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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 27 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat Muḥammad*, and the first verses of *Sūrat l-Ṭūr*. 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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written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

- **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

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Surat Muhammad 47:8

And those who disbelieve - for them is wretchedness, and He renders worthless their deeds.

Surat Muhammad 47:8

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Tafsir al-Jalalayn

8 - **And those who disbelieved** from the people of Mecca is the subject and its predicate is *wretched* which indicates it **so wretched is theirs** destruction and disappointment from God **and He rendered worthless their deeds** in apposition to *wretched*.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those who disbelieved** in God and denied His Oneness, **so woe to them** meaning: shame, misery, and affliction for them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Those who disbelieve - then woe to them**, he said: Misery to them.

His statement, **And He has made their deeds worthless**, means that He made their deeds done without guidance or righteousness, because they were done in obedience to Satan, not in obedience to the Most Merciful.

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

Mention of those who said that:

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And He rendered their deeds worthless**, that he said: The misguidance that God led them astray is that He did not guide them as He guided others. The misguidance that God told you about is: He misguides whom He wills and guides whom He wills. He said: These are among those whose deeds He made misguidance. His statement, **And He rendered their deeds worthless**, was responded to His statement, **He wills**, "So woe to them," which is a past tense verb, and woe is a noun because even though woe is a noun, it has the meaning of a verb because of the meaning of a supplication in it. So it means: May God make them wretched, and for that reason He returned **He rendered them worthless**, because a supplication is like a command and a prohibition. Similarly, His statement, **Until, when you have inflicted slaughter on them, then tighten the bonds**, was responded to an implied command that makes striking worse.

Tafsir al-Qurtubi

The Almighty's saying: **And those who disbelieved** may be in the nominative case as a subject, or in the

accusative case as explained by **so woe to them** as if he said: woe to those who disbelieved, and **woe to them** is in the accusative case as a source by way of supplication, as Al-Farra' said, like **watering for him** and **grazing for him**, and it is the opposite of **curse for him**. Al-A'sha said:

It is better for her to be miserable than for me to say to her

There are ten sayings about it: The first: Far from them, said Ibn Abbas and Ibn Jurayj. The second: Sadness for them, said Al-Suddi. The third: Misery for them, said Ibn Zayd. The fourth: Cursing them from God, said Al-Hasan. The fifth: Destruction for them, said Tha'lab. The sixth: Disappointment for them, said Al-Dahhak and Ibn Zayd. The seventh: Ugly for them, narrated by Al-Naqqash. The eighth: In spite of them, said Al-Dahhak also. The ninth: Evil for them, said Tha'lab also. The tenth: Misery for them, said Abu Al-Aaliyah. It was said: Al-Ta's is degradation and stumbling. Ibn Al-Sikkit said: Al-Ta's is to fall on his face, and Al-Naks is to fall on his head. He said: Al-Ta's is also destruction. Al-Jawhari said: Its origin is the fall, and it is the opposite of recovery. And Ta's **with the opening of the 'ayn** means to be miserable, and God made him miserable. Majma' bin Hilal said:

She says, after separating her from her friend, **I am miserable, just as you made me miserable, O Majma'**.

It is said: **May God damn someone**, meaning may God cause his destruction. Al-Qushayri said: Some people permit **may God damn him with a kasra on the 'ayn**.

I said: And from it is the hadith of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Cursed is the slave of the dinar, the dirham, the velvet, and the cloak. If he is given something, he is satisfied, and if he is not given something, he is not satisfied.'" Narrated by Al-Bukhari. In some versions of this hadith, it says: **Cursed and upside down, and if he is struck, I do not puff myself up**. Narrated by Ibn Majah.

The Almighty said: **And He rendered their deeds worthless** meaning He nullified them because they were in obedience to Satan. The letter *fā* was included in His statement: **So wretched is he** because of the ambiguity in **those who** and **and He rendered their deeds worthless** came in the good sense based on the word **those who** because it is a predicate in the wording, so the letter *fā* was included based on the wording.

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

And those who disbelieve - for them is wretchedness, and He renders worthless their deeds.

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

8- And those who disbelieve - woe to them The relative pronoun is in the nominative case as a subject and its predicate is omitted, its meaning is **woe to them** as evidenced by what follows it, and the *fa* was added to liken the subject to the condition, and the *ta'san* is in the accusative case as a source for the verb understood as a predicate. Al-Farra' said: Like **providing them with water to drink and grazing**, and the origin of *ta'san* is falling and stumbling. Ibn Al-Sikkit said: *Ta'san* means to be dragged on one's face, and *naks* means to be dragged on one's head. He said: **Ta'san also means destruction.** Al-Jawhari said: Its origin is *kab* which is the opposite of *naji'ah*, and from it is the saying of Majma' bin Hilal:

She says, after she has separated her from her husband, **I am miserable, just as you have made me miserable, O Majma'.**

Al-Mubarrad said: **That is, they are hated.** Ibn Jurayj said: **Away with them.** Al-Suddi said: **Disgrace for them.** Ibn Zayd said: **Misery for them.** Al-Hasan said: **An insult to them.** Tha'lab said: **Destruction for them.**

Al-Dahhak said: **Disappointment for them.** Abu Al-Aaliyah said: **Misery for them**, as narrated by Al-Naqqash. Al-Dahhak said: **Despite them.** Tha'lab also said: **Evil for them.** Abu Al-Aaliyah said: **Misery for them.** The *lam* in **for them** is for clarification, as in His statement: **He is for you** and His statement: **And He rendered their deeds worthless**, is conjoined with what precedes it and is included with it in the predicate of the relative pronoun.

Tafsir al-Baghawi

8. **And those who disbelieve - for them is woe**, Ibn Abbas said: Far from them. Abu Al-Aaliyah said: Downfall for them. Ad-Dahhak said: Disappointment for them. Ibn Zayd said: Misery for them. Al-Farraa' said: It is an accusative of a source, by way of supplication. It was said: In this world, it is a stumble, and in the hereafter, it is falling into the Fire. And it is said about the stumbler: woe if they did not want him to get up, and its opposite is la'an if they wanted him to get up, **and He rendered worthless their deeds**, because they were in obedience to Satan.

Tafsir al-Baidawi

8- **And those who disbelieve - for them is wretchedness.** So, a stumble and a decline for them, and its denial is a lie. Al-A'sha said:

It is more appropriate for her to be miserable than for me to say to her

Its being in the accusative case due to its verb, which must be implied by hearing, and the sentence is the predicate of **those who disbelieved** or implied for its accusative. **And He rendered worthless their deeds** is in apposition to it.

Surat Muhammad 47:9

That is because they hated what God revealed, so He rendered worthless their deeds.

Surat Muhammad 47:9

That is because they hated what God revealed, so He rendered worthless their deeds.

Tafsir al-Jalalayn

9 - *That* misery and misguidance **because they hated what God revealed** of the Qur'an which includes the obligations **so He rendered worthless their deeds**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That is because they hated what God revealed**, God Almighty says: This that We did to them of misery and misguidance of deeds is because they hated Our Book that We revealed to Our Prophet Muhammad, may God bless him and grant him peace, and were displeased with it, so they denied it and said: It is obvious magic.

His statement, **So He rendered their deeds worthless**, means: He rendered worthless the deeds they did in this world, namely their worship of deities. God did not benefit them by them in this world or in the Hereafter, but rather He destroyed them by them, and cast them into a Blaze. This is the judgment of God, the Majestic and Glorious, on all those nations who disbelieved in Him, as Qatada said.

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 woe to them**, he said: It is general for the unbelievers.

Tafsir al-Qurtubi

God Almighty says: **That is because they hated what God revealed, so He rendered worthless their deeds.**

That is, misguidance and misery, because they **hated what God revealed** of books and laws, **so He rendered worthless their deeds**, meaning their good deeds, such as building the mosque, hosting guests, and various acts of worship. God does not accept deeds except from a believer. It was said: He rendered worthless their deeds, meaning the worship of idols.

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 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

Surat Muhammad 47:9

That is because they hated what God revealed, so He rendered worthless their deeds.

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

And the reference in His saying: 9- *That* is to what was mentioned previously by God regarding misery and misguidance: meaning that matter, or that matter **because they hated what God sent down** to His Messenger from the Qur'an, or what He sent down to His Messengers from His books because they included what is in the Qur'an regarding monotheism and resurrection, **so God rendered worthless** their deeds for that reason, and what is meant by deeds are the good deeds they did in form even if they were invalid in origin, because the deeds of the disbeliever are not accepted before his conversion to Islam.

Tafsir al-Baghawi

9. *That*, misery and misguidance, **is because they hated what God revealed, so He rendered worthless their deeds.**

Tafsir al-Baidawi

9- **That is because they hated what God revealed** the Qur'an because of what it contains of monotheism and obligations that contradict what they were accustomed to and what their souls desired. This is a specification and explicit statement of the reason for disbelief in the Qur'an for misery and misguidance. **So He rendered worthless their deeds** He repeated it to indicate that it necessitates disbelief in the Qur'an and cannot be separated from it under any circumstances.

Surat Muhammad 47:10

Have they not traveled through the land and observed what was the end of those before them? God destroyed them, and for the disbelievers is the like thereof.

Tafsir al-Jalalayn

10 - **Have they not traveled through the land and observed what was the end of those before them? God destroyed them** He destroyed their souls, their children, and their wealth **and for the disbelievers is the like thereof** similar to the end of those before them

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Did not these disbelievers travel through the land to see Muhammad, peace and blessings be upon him, and what was revealed to him of the Book? This is only a rebuke from God to them, because they used to travel to Syria, to see the punishment of God that He brought upon the people of Hijr and Thamud, and they saw in their travel to Yemen what God brought upon Sheba. So He said to His Prophet, peace and blessings be upon him, and to the believers in him: Did not these polytheists travel through the land to see what was the end of the denial of those before them from the nations who denied their messengers and rejected their advice? Did We not destroy them, demolishing their homes and laying them in ruins? So they would learn a lesson from that and beware that God would do that to them for their denial of him, so they would return to obeying God and believing in you? Then He, the Most High, threatened them and informed them that if they persisted in their denial of His Messenger, He would bring upon them a punishment similar to that which He brought upon the nations before them. He said: **And for the disbelievers is the like of it.** He said: And for the disbelievers from Quraysh who denied the Messenger of God, may God bless him and grant him peace, there is an immediate punishment similar to the consequence of the nations who came before them denying their messengers because of their denial of His Messenger Muhammad, may God bless him and grant him peace.

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Rawqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And for the disbelievers is the like of it**, he said: The like of what the first generations were destroyed by, a warning from God to them.

Tafsir al-Qurtubi

God Almighty says: **Have they not traveled through the land and observed what was the end of those before them? God destroyed them and there is the like of it for the disbelievers.**

He explained the conditions of the believer and the disbeliever, as a reminder of the necessity of faith. Then he connected this to contemplation, meaning, did not these people travel through the land of Aad and Thamud and the people of Lot and others, so that they might take a lesson from them and *look* with their hearts at **how was** the last affair of the disbelievers before them? **God destroyed them** meaning He destroyed you and uprooted them. It is said: He destroyed him completely, and *destroyed* has the same meaning. Then He threatened the polytheists of Mecca, saying: **And for the disbelievers is the like thereof** meaning the likes of this action, meaning destruction. Al-Zajjaj and Al-Tabari said: The *ha* refers to the consequence, meaning, and for the disbelievers of Quraysh is the likes of the consequence of the denial of the previous nations if they do not believe.

Tafsir Ibn Kathir

God the Almighty says: **Have they not traveled** meaning the polytheists who denied His Messenger **through the land and observed how was the end of those before them? God destroyed them** meaning He punished them for their denial and disbelief, meaning He saved the believers from among them. That is why God the Almighty said: **And for the disbelievers is the like thereof.** Then He said: **That is because God is the Protector of those who believe, while the disbelievers have no protector.** That is why when Abu Sufyan Sakhr ibn Harb, the leader of the polytheists, asked on the Day of Uhud, about the Prophet (peace and blessings of God be upon him), Abu Bakr, and Umar **may God be pleased with them**, he did not answer and said: As for these, they have perished, and Umar ibn al-Khattab **may God be pleased with him** answered him and said: You have lied, O enemy of God. Rather, God the Almighty has left for you that which will distress you, and indeed, those whom you have counted are alive. Abu Sufyan said: One day is like the day of Badr, and war is a contest. But you will find an example that I did not command nor forbid. Then he went on to recite a rajaz poem and say: Exalted is Hubal, exalted is Hubal. The Messenger of God (peace and blessings be upon him) said: **Will you not answer him?** They said: **O Messenger of God, what should we say?** He (peace and blessings be upon him) said: "Say: 'God is Most High and Most Majestic.'" Then Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** He (peace and blessings be upon him) said: **Will you not answer him?** They said: **And what should we say, O Messenger of God?** He said: "Say: 'God is our Master, and you have no Master.'"

Then the Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow** meaning on the Day of Resurrection. **And those who disbelieve will enjoy themselves and eat as livestock eat** meaning in their

Surat Muhammad 47:10

Have they not traveled through the land and observed what was the end of those before them? God destroyed them, and for the disbelievers is the like thereof.

worldly life, they will enjoy it and eat from it as livestock eat, gulping and biting, and they will have no concern except for that. For this reason, it is proven in the Sahih that **the believer eats in one intestine, and the disbeliever eats in seven intestines**. Then the Almighty said: **And the Fire will be their abode** meaning on the Day of their recompense. And the Almighty said: **And how many a city was stronger in power than your city which expelled you** meaning Mecca **We destroyed them, so there was no helper for them** This is a severe threat and a definite warning to the people of Mecca for their denial of the Messenger of God, may God bless him and grant him peace, who is the master of the messengers and the seal of the prophets. So if God, the Almighty, destroyed the nations who denied the messengers before him because of them, and they were stronger than these, then what do these people think God will do to them in this world and the next? If the punishment is lifted from many of them in this world due to the blessing of the presence of the Messenger, the Prophet of Mercy, then the punishment will be saved for those who disbelieve in him in their afterlife. "The punishment will be doubled for them. They were able to hear, and they were not able to see."

God the Almighty said: **From your city which expelled you** meaning those who expelled you from among them. Ibn Abi Hatim said: My father mentioned on the authority of Muhammad ibn Abd al-A'la on the authority of al-Mu'tamir ibn Sulayman on the authority of his father on the authority of Hanash on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** that when the Prophet (blessings and peace of God be upon him) left Mecca to the cave, he came to him. He said: He turned to Mecca and said: "You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. Had it not been that the polytheists expelled me, I would not have left you." So the enemies were those who transgressed against God the Almighty in His sanctuary, or killed someone other than his killer, or killed during the days of ignorance. So God the Almighty revealed to His Prophet (blessings and peace of God be upon him): **And how many a city was stronger in power than your city which expelled you? We destroyed them, so none would have helped them**.

Fath al-Qadir

Then the Almighty frightened the disbelievers and guided them to consider the condition of those before them, saying: 10- **Have they not traveled through the land?** That is, did they not travel through the land of Aad, Thamut, the people of Lot, and others, to take a lesson **and see how was the end of those before them?** That is, the end of the disbelievers before them, for the traces of the punishment in their lands remain. Then the Almighty explained what He did to those before them, saying: **God destroyed them**. The sentence is a new chapter in response to an implied question. Destruction and annihilation mean He annihilated and uprooted them. It is said, **He destroyed him** and **He**

destroyed him have the same meaning. Then He threatened the polytheists of Mecca, saying: **And for the disbelievers is the like thereof**. That is, for these disbelievers is the like of the end of the disbelieving nations before them. Al-Zajaj and Ibn Jarir said: The pronoun in **like them** refers to the consequences of those who came before them. It is pluralized because the consequences are multiple according to the number of nations punished. It was said that it is like the punishment, and it was said that it is destruction, and it was said that it is devastation. The first is more appropriate because the pronoun refers to what is mentioned before it.

Tafsir al-Baghawi

10. Then He frightened the unbelievers and said: **Have they not traveled through the land and observed what was the end of those before them? God destroyed them**, meaning He destroyed them, **and for the unbelievers is the like thereof**, if they do not believe, threatening the polytheists of Mecca.

Tafsir al-Baidawi

10- **Have they not traveled through the land and observed what was the end of those before them? God destroyed them**. He destroyed from them what was specific to them of their lives, their families, and their wealth. **And for the disbelievers** from placing the apparent in place of the implicit. **The like thereof** the likes of that consequence or punishment. Or destruction because destruction indicates it, or the way because the Almighty said: **The way of God that has passed**.

Surat Muhammad 47:11

That is because God is the Protector of those who believe, and because the disbelievers have no protector.

Tafsir al-Jalalayn

11 - *That* is the victory of the believers and the subjugation of the disbelievers **because God is the Protector and Supporter of those who believe and because the disbelievers have no protector**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This action that we did to these two groups: the group of disbelief, from our victory over the group of faith in God and our making their feet firm, and our destruction of the group of disbelief **because God is the protector of those who believe** meaning: because God is the protector of those who believe in Him and obey His Messenger.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' both on the authority of Abu Nujayh on the authority of Mujahid regarding his statement, **That is because God is the protector of those who believe**, he said: Their protector.

It was mentioned to us that this is in Abdullah's reading, that God is the protector of those who believe, and that which is in the table, which is in our copies of the Qur'an, **Your protector is only God and His Messenger** (al-Ma'idah 5:5), your protector is only God, in his reading.

And His saying: **And that the disbelievers have no protector**, means: And that the disbelievers in God have no protector or helper.

Tafsir al-Qurtubi

God Almighty says: **That is because God is the protector of those who believe, and because the disbelievers have no protector.**

That is, their guardian and supporter. In the wording of Ibn Masoud **that is because God is the guardian of those who believe**, so the guardian here is the supporter. This was said by Ibn Abbas and others. He said:

So both vaginas began to think that he was the master of fear behind and in front of them.

Qatada said: It was revealed on the Day of Uhud while the Prophet, may God bless him and grant him peace, was in the valley, when the polytheists shouted: "One day for another. We have al-Uzza, and you have no Uzza." The Prophet, may God bless him and grant him peace, said: "Say: God is our protector, and you have

no protector." It has already been mentioned, **and that the disbelievers have no protector**, meaning that no one will support them from God.

Tafsir Ibn Kathir

God the Almighty says: **Have they not traveled meaning the polytheists who denied His Messenger through the land and observed how was the end of those before them? God destroyed them** meaning He punished them for their denial and disbelief, meaning He saved the believers from among them. That is why God the Almighty said: **And for the disbelievers is the like thereof.** Then He said: **That is because God is the Protector of those who believe, while the disbelievers have no protector.** That is why when Abu Sufyan Sakhr ibn Harb, the leader of the polytheists, asked on the Day of Uhud, about the Prophet (peace and blessings of God be upon him), Abu Bakr, and Umar **may God be pleased with them**, he did not answer and said: As for these, they have perished, and Umar ibn al-Khattab **may God be pleased with him** answered him and said: You have lied, O enemy of God. Rather, God the Almighty has left for you that which will distress you, and indeed, those whom you have counted are alive. Abu Sufyan said: One day is like the day of Badr, and war is a contest. But you will find an example that I did not command nor forbid. Then he went on to recite a rajaz poem and say: Exalted is Hubal, exalted is Hubal. The Messenger of God (peace and blessings be upon him) said: **Will you not answer him?** They said: **O Messenger of God, what should we say?** He (peace and blessings be upon him) said: "Say: 'God is Most High and Most Majestic.'" Then Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** He (peace and blessings be upon him) said: **Will you not answer him?** They said: **And what should we say, O Messenger of God?** He said: "Say: 'God is our Master, and you have no Master.'"

Then the Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow** meaning on the Day of Resurrection. **And those who disbelieve will enjoy themselves and eat as livestock eat** meaning in their worldly life, they will enjoy it and eat from it as livestock eat, gulping and biting, and they will have no concern except for that. For this reason, it is proven in the Sahih that **the believer eats in one intestine, and the disbeliever eats in seven intestines.** Then the Almighty said: **And the Fire will be their abode** meaning on the Day of their recompense. And the Almighty said: **And how many a city was stronger in power than your city which expelled you** meaning Mecca **We destroyed them, so there was no helper for them** This is a severe threat and a definite warning to the people of Mecca for their denial of the Messenger of God, may God bless him and grant him peace, who is the master of the messengers and the seal of the prophets. So if God, the Almighty, destroyed the nations who denied the messengers before him because of them, and they were stronger than these, then what do these people think God will do to them in this world and the next? If the punishment is lifted from many of them in this world due to the blessing of the presence of the

Surat Muhammad 47:11

That is because God is the Protector of those who believe, and because the disbelievers have no protector.

Messenger, the Prophet of Mercy, then the punishment will be saved for those who disbelieve in him in their afterlife. "The punishment will be doubled for them. They were able to hear, and they were not able to see."

God the Almighty said: **From your city which expelled you** meaning those who expelled you from among them. Ibn Abi Hatim said: My father mentioned on the authority of Muhammad ibn Abd al-A'la on the authority of al-Mu'tamir ibn Sulayman on the authority of his father on the authority of Hanash on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** that when the Prophet (blessings and peace of God be upon him) left Mecca to the cave, he came to him. He said: He turned to Mecca and said: "You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. Had it not been that the polytheists expelled me, I would not have left you." So the enemies were those who transgressed against God the Almighty in His sanctuary, or killed someone other than his killer, or killed during the days of ignorance. So God the Almighty revealed to His Prophet (blessings and peace of God be upon him): **And how many a city was stronger in power than your city which expelled you? We destroyed them, so none would have helped them.**

Fath al-Qadir

And the reference in his saying: 11- *That* is to what was mentioned about the disbelievers having similar things **because God is the Protector of those who believe** meaning because God is their supporter **and that the disbelievers have no protector** meaning no supporter to defend them. Ibn Masoud read it as meaning that God is the Protector of those who believe. Qatada said: It was revealed on the Day of Uhud.

Tafsir al-Baghawi

11. *That*, which you mentioned, **is because God is the Protector and Helper of those who believe**, their Guardian and Supporter, **and that the disbelievers have no Protector**, no Helper. Then he mentioned the outcome of the two groups, saying:

Tafsir al-Baidawi

11- **That is because God is the protector of those who believe** He supports them against their enemies. **And because the disbelievers have no protector** He will avert punishment from them. This does not contradict His statement: **And they will be returned to God, their true protector** because the protector in it means the owner.

Surat Muhammad 47:12

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow, and those who disbelieve will enjoy themselves and eat as livestock eat, and the Fire will be a residence for them.

Tafsir al-Jalalayn

12 - (Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. But those who disbelieve will enjoy themselves) in this world **and eat as livestock eat** they have no concern except their stomachs and their private parts and they do not pay attention to the Hereafter **and the Fire will be their residence** a home, a place of residence and a destination.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** God Almighty says: Indeed, God has the divinity that belongs to no one else. He will admit those who believe and His Messenger to gardens beneath whose trees rivers flow. He does this to them as an honor for their belief in Him and in His Messenger.

And His statement, **And those who disbelieve enjoy themselves and eat as livestock eat,** meaning, "And those who denied the Oneness of God and denied His Messenger, may God bless him and grant him peace, enjoy themselves in this world with its debris, its feathers, and its vanishing, fading adornments, and they eat in it without thinking about the Hereafter, and without considering what God has placed for His creation of proofs leading them to the knowledge of the Oneness of God and the truthfulness of His Messengers. So their example in eating what they eat in it without their knowledge of that, and without understanding, is like that of livestock from the beasts that are subjugated and whose only concern is feeding and nothing else. "And the Fire will be their abode," meaning, **And the Fire is the fire of Hell,** meaning, **and the Fire is their dwelling place and a refuge to which they will go after their death.**

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** This has been mentioned in more than one place, **and those who disbelieve will enjoy themselves** in this world as if they were livestock, with no concern except their bellies and their private parts, heedless of what is in their future. It has been said: The believer provisions himself in this world, the hypocrite adorns himself, and the disbeliever enjoys

himself. **And the Fire will be their abode,** meaning a place and home.

Tafsir Ibn Kathir

God the Almighty says: **Have they not traveled** meaning the polytheists who denied His Messenger **through the land and observed how was the end of those before them? God destroyed them** meaning He punished them for their denial and disbelief, meaning He saved the believers from among them. That is why God the Almighty said: **And for the disbelievers is the like thereof.** Then He said: **That is because God is the Protector of those who believe, while the disbelievers have no protector.** That is why when Abu Sufyan Sakhr ibn Harb, the leader of the polytheists, asked on the Day of Uhud, about the Prophet (peace and blessings of God be upon him), Abu Bakr, and Umar **may God be pleased with them,** he did not answer and said: As for these, they have perished, and Umar ibn al-Khattab **may God be pleased with him** answered him and said: You have lied, O enemy of God. Rather, God the Almighty has left for you that which will distress you, and indeed, those whom you have counted are alive. Abu Sufyan said: One day is like the day of Badr, and war is a contest. But you will find an example that I did not command nor forbid. Then he went on to recite a rajaz poem and say: Exalted is Hubal, exalted is Hubal. The Messenger of God (peace and blessings be upon him) said: **Will you not answer him?** They said: **O Messenger of God, what should we say?** He (peace and blessings be upon him) said: "Say: 'God is Most High and Most Majestic.'" Then Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** He (peace and blessings be upon him) said: **Will you not answer him?** They said: **And what should we say, O Messenger of God?** He said: "Say: 'God is our Master, and you have no Master.'"

Then the Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow** meaning on the Day of Resurrection. **And those who disbelieve will enjoy themselves and eat as livestock eat** meaning in their worldly life, they will enjoy it and eat from it as livestock eat, gulping and biting, and they will have no concern except for that. For this reason, it is proven in the Sahih that **the believer eats in one intestine, and the disbeliever eats in seven intestines.** Then the Almighty said: **And the Fire will be their abode** meaning on the Day of their recompense. And the Almighty said: **And how many a city was stronger in power than your city which expelled you** meaning Mecca **We destroyed them, so there was no helper for them** This is a severe threat and a definite warning to the people of Mecca for their denial of the Messenger of God, may God bless him and grant him peace, who is the master of the messengers and the seal of the prophets. So if God, the Almighty, destroyed the nations who denied the messengers before him because of them, and they were stronger than these, then what do these people think God will do to them in this world and the next? If the punishment is lifted from many of them in this world due to the blessing of the presence of the Messenger, the Prophet of Mercy, then the

Surat Muhammad 47:12

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow, and those who disbelieve will enjoy themselves and eat as livestock eat, and the Fire will be a residence for them.

punishment will be saved for those who disbelieve in him in their afterlife. "The punishment will be doubled for them. They were able to hear, and they were not able to see."

God the Almighty said: **From your city which expelled you** meaning those who expelled you from among them. Ibn Abi Hatim said: My father mentioned on the authority of Muhammad ibn Abd al-A'la on the authority of al-Mu'tamir ibn Sulayman on the authority of his father on the authority of Hanash on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** that when the Prophet (blessings and peace of God be upon him) left Mecca to the cave, he came to him. He said: He turned to Mecca and said: "You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. Had it not been that the polytheists expelled me, I would not have left you." So the enemies were those who transgressed against God the Almighty in His sanctuary, or killed someone other than his killer, or killed during the days of ignorance. So God the Almighty revealed to His Prophet (blessings and peace of God be upon him): **And how many a city was stronger in power than your city which expelled you? We destroyed them, so none would have helped them.**

Fath al-Qadir

12- **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** The explanation of the verse has been presented in more than one place, and the manner in which rivers flow beneath the gardens has been presented. The sentence is intended to explain God's guardianship over the believers. **And those who disbelieve enjoy themselves and eat as livestock eat.** That is, they enjoy the pleasures of this world and benefit from them as if they were livestock with no concern other than their stomachs and their private parts, heedless of the outcome and distracted by what they are in. **And the Fire will be their abode.** That is, a place where they will reside, and a home where they will descend and settle. The sentence is in the accusative case as a state or a new sentence.

Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated **and Ibn Mardawayh authenticated it** on the authority of Ibn Abbas, regarding the verse, **Those who disbelieved and averted [people] from the way of God**, he said: They are the people of Mecca, the Quraysh, regarding whom the verse, **And those who believed and did righteous deeds**, was revealed. He said: They are the people of Medina, the Ansar. **And set right their condition**, he said: Their affairs. Ibn Al-Mundhir narrated on his authority, regarding the verse, **He rendered worthless their deeds**, he said: They had virtuous deeds, and God does not accept any deeds that are accompanied by disbelief. An-Nahhas also narrated on his authority, regarding the verse, **Then either as a favor afterwards or ransom**, he said: So

God gave the Prophet and the believers the choice regarding the captives; if they wished, they could kill them, or enslave them, or ransom them. Ibn Jarir and Ibn Mardawayh also narrated on his authority, regarding the verse, he said: This is abrogated by the verse, **So when the sacred months have passed, then kill the polytheists.** Ibn Jarir and Ibn Mardawayh narrated on the authority of Al-Hasan who said: Al-Hajjaj was brought prisoners, so he handed over a man to Ibn Umar to kill. Ibn Umar said: This is not our command. Rather, God said: "Until, when you have inflicted slaughter on them, then secure their bonds. Then either grant them favor or ransom them." And Abd al-Razzaq narrated in al-Musannaf, and Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Layth who said: I said to Mujahid: I have heard that Ibn Abbas said: It is not permissible to kill captives, because God said: **Then either [take] a favor afterwards or ransom [them].** Mujahid said: Do not pay any attention to this. I met the companions of the Messenger of God (peace and blessings of God be upon him) and they all denied this and said: This had been abrogated and that it had only been during the truce that was between the Prophet (peace and blessings of God be upon him) and the polytheists, but not today. God says: **Kill the polytheists wherever you find them** and He says: **But when you meet those who disbelieve, strike [their] necks.** If they are from the polytheists of the Arabs, nothing will be accepted from them except Islam. If they do not convert, then killing is permissible. As for others, if they are taken captive, the Muslims have a choice regarding them: they can kill them, or they can spare them, or they can ransom them if they do not abandon their religion. If they profess Islam, then ransom is not permissible. And the Messenger of God (peace and blessings of God be upon him) forbade the killing of children, women, and the elderly. Abd ibn Humayd, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: "Soon, whoever among you lives will meet Jesus, son of Mary, as a guided Imam and just judge. He will break the cross, kill the pigs, abolish the jizyah, and war will lay down its burdens." Ibn Sa'd, Ahmad, al-Nasa'i, al-Baghawi, al-Tabarani, and Ibn Mardawayh narrated on the authority of Salamah ibn Nufayl that the Prophet (peace and blessings of God be upon him) said: **War will not lay down its burdens until Gog and Magog emerge.** Ibn Mardawayh narrated on the authority of Ibn Abbas: **And for the disbelievers is the like of it.** He said: For the disbelievers of your people, O Muhammad, is the same as the villages were destroyed by the sword.

Tafsir al-Baghawi

12. "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. But those who disbelieve will enjoy themselves" in this world, **and eat as livestock eat**, they have no concern

except their stomachs and their private parts, and they are distracted and heedless of what will happen tomorrow. It has been said: The believer provisions himself in this world, the hypocrite adorns himself, and the disbeliever enjoys himself, **and the Fire will be their abode.**

Tafsir al-Baidawi

12- "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. But those who disbelieve will enjoy themselves and eat as livestock eat, greedy and heedless of the consequences. And the Fire will be their abode."

Surat Muhammad 47:13

And how many a city was stronger in power than your city which expelled you? We destroyed them, and they had no helper.

Surat Muhammad 47:13

And how many a city was stronger in power than your city which expelled you? We destroyed them, and they had no helper.

Tafsir al-Jalalayn

13 - **And how many** and how many **of the towns** meaning its people **that were mightier in power than your town** the power of the people of Mecca **which expelled you** the word town was taken into account **We destroyed them** the meaning of the first town was taken into account **so they had no helper** from Our destruction

Tafsir al-Suyuti

Abu Ya'la narrated on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, went out towards the cave, he looked at Mecca and said: You are the most beloved of God's lands to me, and had your people not expelled me from you, I would not have left you. Then God revealed: How many a city was stronger in power than your city which expelled you? The verse.

Tafsir al-Tabari

God Almighty says: How many, O Muhammad, are there towns stronger than your town? He says: Its people were stronger in strength, more numerous, and more numerous than the people of your town, which is Mecca. He excluded the report from the town, but what is meant by it are its people.

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

Who said that?

Bishr told us: Yazid told us, on the authority of Saeed, on the authority of Qatada, regarding his statement, **And how many a town was stronger than your town which expelled you, but We destroyed them?** He said: It is Mecca.

Ibn Abd al-A'la told us: Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And how many a city was mightier than your city**, he said: His city was Mecca.

Ibn Abd al-A'la told us: Al-Mu'ammarr ibn Sulayman told us, on the authority of his father, on the authority of Hubaysh, on the authority of Ikrimah, on the authority of Ibn Abbas, that when the Prophet of God (peace and blessings of God be upon him) left Mecca to fight, I think he said: To Mecca. He said: You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. If the polytheists had not expelled me, I would not have left you. The most stubborn of enemies were those who transgressed against God by violating the sanctity of God, or killed someone other than his killer, or killed

with the filth of the Age of Ignorance. So God, the Blessed and Exalted, revealed: **And how many a city was mightier in power than your city which expelled you? We destroyed them, and none could help them.** And God, the Most High, said: I expelled you. He made the report about the city, and that is why He made it feminine. Then He said: We destroyed them, because the meaning of His statement: I expelled you is what I described, that it is intended for the people of the city. So He made the report sometimes according to the wording, and sometimes according to the meaning.

His statement, **So they have no helper** has two interpretations: One of them is that its meaning, even if the helper was made accusative by exoneration, is: So they have no helper, and that is because the Arabs sometimes omit the word *was* in such a situation. The other is that its meaning is: So they have no helper now from the punishment of God to aid them.

Tafsir al-Qurtubi

The Almighty said: **And how many a town.** We have already discussed **how many** in Al Imran, and here it means how many, that is, how many a town. Al Akhfash recited the words of Labid:

We saw kings, commoners, and the key to the shackles of the captive.

Its meaning is: How many people of a town, **more powerful than your town which expelled you** meaning its people expelled you, **We destroyed them, and they had no helper.** Qatada and Ibn Abbas said: When the Prophet, may God bless him and grant him peace, left Mecca for the cave, he turned to Mecca and said: O God, you are the most beloved of lands to God and you are the most beloved of lands to me, and had it not been for the polytheists who expelled me, I would not have left you. So the verse was revealed. Al-Tha'labi mentioned it, and it is a sound hadith.

Tafsir Ibn Kathir

God the Almighty says: **Have they not traveled** meaning the polytheists who denied His Messenger **through the land and observed how was the end of those before them? God destroyed them** meaning He punished them for their denial and disbelief, meaning He saved the believers from among them. That is why God the Almighty said: **And for the disbelievers is the like thereof.** Then He said: **That is because God is the Protector of those who believe, while the disbelievers have no protector.** That is why when Abu Sufyan Sakhr ibn Harb, the leader of the polytheists, asked on the Day of Uhud, about the Prophet (peace and blessings of God be upon him), Abu Bakr, and Umar **may God be pleased with them**, he did not answer and said: As for these, they have perished, and Umar ibn al-Khattab **may God be pleased with him** answered

him and said: You have lied, O enemy of God. Rather, God the Almighty has left for you that which will distress you, and indeed, those whom you have counted are alive. Abu Sufyan said: One day is like the day of Badr, and war is a contest. But you will find an example that I did not command nor forbid. Then he went on to recite a rajaz poem and say: Exalted is Hubal, exalted is Hubal. The Messenger of God (peace and blessings be upon him) said: **Will you not answer him?** They said: **O Messenger of God, what should we say?** He (peace and blessings be upon him) said: "Say: 'God is Most High and Most Majestic.'" Then Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** He (peace and blessings be upon him) said: **Will you not answer him?** They said: **And what should we say, O Messenger of God?** He said: "Say: 'God is our Master, and you have no Master.'"

Then the Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow** meaning on the Day of Resurrection. **And those who disbelieve will enjoy themselves and eat as livestock eat** meaning in their worldly life, they will enjoy it and eat from it as livestock eat, gulping and biting, and they will have no concern except for that. For this reason, it is proven in the Sahih that **the believer eats in one intestine, and the disbeliever eats in seven intestines.** Then the Almighty said: **And the Fire will be their abode** meaning on the Day of their recompense. And the Almighty said: **And how many a city was stronger in power than your city which expelled you** meaning Mecca **We destroyed them, so there was no helper for them** This is a severe threat and a definite warning to the people of Mecca for their denial of the Messenger of God, may God bless him and grant him peace, who is the master of the messengers and the seal of the prophets. So if God, the Almighty, destroyed the nations who denied the messengers before him because of them, and they were stronger than these, then what do these people think God will do to them in this world and the next? If the punishment is lifted from many of them in this world due to the blessing of the presence of the Messenger, the Prophet of Mercy, then the punishment will be saved for those who disbelieve in him in their afterlife. "The punishment will be doubled for them. They were able to hear, and they were not able to see."

God the Almighty said: **From your city which expelled you** meaning those who expelled you from among them. Ibn Abi Hatim said: My father mentioned on the authority of Muhammad ibn Abd al-A'la on the authority of al-Mu'tamir ibn Sulayman on the authority of his father on the authority of Hanash on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both** that when the Prophet (blessings and peace of God be upon him) left Mecca to the cave, he came to him. He said: He turned to Mecca and said: "You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. Had it not been that the polytheists expelled me, I would not have left you." So the enemies were those who transgressed against God the Almighty in His sanctuary, or killed someone other than his killer, or killed during the days of ignorance. So God the Almighty revealed to His Prophet (blessings and peace of God be upon him): **And how**

many a city was stronger in power than your city which expelled you? We destroyed them, so none would have helped them.

Fath al-Qadir

The fear of God Almighty of the infidels is that He has destroyed those who were stronger than them, so He said: 13- **And how many a town was stronger than your town which expelled you, We destroyed them.** We have already mentioned that **how many** is composed of the letter kaf and the letter ay, and that it has the meaning of the report **how many**: that is, how many a town, and Al-Akhfash recited the words of Al-Walid:

How many kings and commoners have we seen, and a key to the shackles of the bound prisoner?

The meaning of the verse is: **And how many a town was there that was stronger than the town from which they expelled you? We destroyed them, "so they had no helper.** So it is even more appropriate for those who are weaker than them, namely the Quraysh, who are the people of the town of the Prophet, may God bless him and grant him peace, which is Mecca. So the discussion is about deleting the complement, as in His statement: **And ask the town.** Muqatil said: That is, We destroyed them with punishment when they denied their Messenger.

Tafsir al-Baghawi

13. **And how many a town was mightier than your town which expelled you,** meaning its people expelled you. Ibn Abbas said: How many men are mightier than the people of Mecca? This is indicated by his statement: **We destroyed them,** and he did not say: We destroyed it, **and they have no helper.** Ibn Abbas said: When the Messenger of God, may God bless him and grant him peace, left Mecca for the cave, he turned to Mecca and said: "You are the most beloved of God's lands to God and the most beloved of God's lands to me. Had the polytheists not expelled me, I would not have left you." Then God revealed this verse.

Tafsir al-Baidawi

13- **And how many a city was mightier in power than your city which expelled you** with the deletion of the noun and the application of its rules to the noun to which it is attached, and the expulsion is based on the consideration of causation. **We destroyed them** with various types of punishment. **So there is no helper for them** to ward off the punishment from them, and it is like the situation described.

Surat Muhammad 47:14

Is one who is on clear evidence from his Lord like one to whom his evil deeds have been made attractive, and they follow their own desires?

Surat Muhammad 47:14

Is one who is on clear evidence from his Lord like one to whom his evil deeds have been made attractive, and they follow their own desires?

Tafsir al-Jalalayn

14 - **Is he who has clear evidence** proof and evidence **from his Lord** - and they are the believers **like he to whom the evil of his deed has been made attractive** so he sees it as good - and they follow their own desires) in worshipping idols, meaning there is no similarity between them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Is he who is on proof, evidence, and explanation of the command of his Lord and knowledge of His Oneness, so he worships Him with insight from Him, that he has a Lord who will reward him for his obedience to Him with Paradise, and for his evil and disobedience to Him with Hellfire, like one to whom Satan has made his evil deeds seem attractive, so he sees them as beautiful, so he persists in doing them, and they follow their desires," meaning: and they follow what their souls have called them to of disobeying God and worshipping idols, without having any proof or evidence for what they do of that? It was said that the one meant by His statement: **Is he who is on clear evidence from his Lord** is our Prophet, peace and blessings be upon him, and the one meant by His statement: **like he who has made his evil deeds seem attractive** are the polytheists.

Tafsir al-Qurtubi

The Almighty's saying: **Is he who is upon clear evidence from his Lord?** The alif is an alif of confirmation, and the meaning of **on clear evidence** is on firmness and certainty, as Ibn Abbas, Abu Al-Aaliyah, said: he is Muhammad, may God bless him and grant him peace, and clear evidence is the revelation, **like he to whom the evil of his deed has been made attractive** meaning the worship of idols, and he is Abu Jahl and the disbelievers, **and they followed their desires** meaning what they desired, this beautification is from God in creation, and it is possible that it is from Satan in the form of a supplication and whispering, and it is possible that it is from the disbeliever, meaning he made the evil of his deed attractive to himself and he persisted in disbelief, and he said: *evil* is on the wording of *from* and **and they followed** is on its meaning.

Tafsir Ibn Kathir

God the Almighty says: **Is one who has clear evidence from his Lord** meaning, with insight and certainty of God's command and religion, through what He has revealed in His Book of guidance and knowledge, and through what God has created in him of upright nature, **like one to whom the evil of his deeds has been made pleasing, while they follow their own desires** meaning this is not like that, as God the Almighty says: **Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind?** And as God the Almighty says: "The companions of the Fire and the companions of Paradise are not equal. The companions of Paradise - they are the successful ones." Then God the Almighty says: **The example of Paradise which the righteous have been promised** Ikrimah said: **The example of Paradise** meaning its description **in it are rivers of water unpolluted** Ibn Abbas **may God be pleased with them both**, Al-Hasan and Qatadah said: meaning unchanged. Qatadah, Ad-Dahhak and Ata' Al-Khurasani said: unstinting. The Arabs say: water has become stagnant when its smell has changed. In a hadith attributed to the Prophet (peace and blessings of God be upon him) narrated by Ibn Abi Hatim: *unstinting* means pure and free of turbidity. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Al-A'mash, on the authority of Abdullah bin Murrah, on the authority of Masruq, who said: Abdullah **may God be pleased with him** said: The rivers of Paradise gush forth from a mountain of musk. **And rivers of milk of which the taste never changes.** That is, it is extremely white, sweet, and creamy. In a hadith attributed to the Prophet (peace and blessings of God be upon him), **It does not come from the udders of cattle.** "And rivers of wine delicious to those who drink." That is, it is not unpleasant in taste or smell like the wine of this world, which is pleasant in appearance, taste, smell, and action. **Therein is no terror, nor do they suffer from headaches therefrom, nor are they intoxicated.** "White, delicious to those who drink." In a hadith attributed to the Prophet (peace and blessings of God be upon him), **It has not been squeezed by men with their feet.** "And rivers of purified honey." That is, it is extremely pure and has a pleasant color, taste, and smell. In a hadith attributed to the Prophet (peace and blessings of God be upon him), **It does not come from the bellies of bees.**

Imam Ahmad said: Zaid bin Harun told us, Al-Jariry told us, on the authority of Hakim bin Muawiyah, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **In Paradise there is a sea of milk, a sea of water, a sea of honey, and a sea of wine, and then rivers will burst forth from them after that.** At-Tirmidhi narrated it in Sifat al-Jannah, on the authority of Muhammad bin Bashir, on the authority of Yazid bin Harun, on the authority of Sa'id bin Abi Iyas al-Jariry, and he said: It is hasan sahih. Abu Bakr bin Mardawayh said: Ahmad bin Muhammad bin Asim told us, Abdullah bin Muhammad bin Al-Nu'man told us, Muslim bin Ibrahim told us, Al-Harith bin Ubaid Abu

Qudamah Al-Ayadi told us, Abu Imran Al-Jawni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **These rivers gush forth from the Garden of Eden into a pit, and then they will burst forth into rivers after that.** In the Sahih: "When you ask something of God, ask Him for Al-Firdaws, for it is the middle of Paradise and the highest part of Paradise, and from it the rivers of Paradise burst forth, and above it is the Throne of the Most Merciful."

Al-Hafiz Abu al-Qasim al-Tabarani said: Mus'ab bin Hamza al-Zubayri and Abdullah bin al-Safar al-Sakari told us: Ibrahim bin al-Mundhir al-Khuzami told us: Abd al-Rahman bin al-Mughira told us: Abd al-Rahman bin Ayyash told me on the authority of Dahlam bin al-Aswad. Dahlam said: My father al-Aswad also told me on the authority of Asim bin Laqeet, who said: Laqeet bin Amir went out as a delegate to the Messenger of God (peace and blessings of God be upon him). I said: O Messenger of God, on what do we ascend from Paradise? He (peace and blessings of God be upon him) said: "On rivers of pure honey, and rivers of wine in which there is no headache or regret, and rivers of milk whose taste never changes, and water that does not turn stagnant, and fruits, by the life of your God, you know what is better than the like of it, and purified spouses." I said: O Messenger of God, will the first of us in it be righteous spouses? He said: "Righteous women are for righteous men. You enjoy them as you enjoy yourself in this world, and they enjoy you, except that they do not give birth." Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said: Ya'qub bin Ubaydah told us, on the authority of Yazid bin Harun, Al-Jariri told me, on the authority of Mu'awiyah bin Qurrah, on the authority of his father, on the authority of Anas bin Malik, may God be pleased with him, who said: You may think that the rivers of Paradise flow in a furrow in the earth, but by God, they flow freely over the face of the earth, their edges are domes of pearls and their clay is the most fragrant musk. Abu Bakr bin Mardawayh narrated it from the hadith of Mahdi bin Hakim, on the authority of Yazid bin Harun, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace.

And the saying of God the Almighty: **And for them therein are all kinds of fruits** is like His saying the Almighty: **They will call therein for every kind of fruit, secure** and His saying the Blessed and Exalted: **In them are two kinds of every kind of fruit** and His saying the Most High: **And forgiveness from their Lord** meaning with all of that. And His saying the Most High: **Like one who will abide eternally in the Fire** meaning, are those whose status in Paradise we mentioned like one who will abide eternally in the Fire? These are not like those, and the one who is in the degrees is not like the one who is in the depths. **And they will be given to drink scalding water** meaning, extremely hot, unbearably hot. **So it will sever their intestines** meaning, it will sever what is in their bellies of intestines and entrails - God forbid that.

Fath al-Qadir

Then the Almighty mentioned the difference between the state of the believer and the state of the disbeliever, saying: 14- **Is he who is upon clear evidence from his Lord?** The hamza is for denial, and the fa is for connecting to an implied word like its counterparts, and *min* is the subject, and the predicate is **like he to whom the evil of his deed has been made attractive**. And He made this singular in consideration of the word *min*, and plural in His saying: **and followed their desires**, in consideration of its meaning, and the meaning is: He who is certain of his Lord is not the same as he who is not like he to whom the evil of his deed has been made attractive, which is the worship of idols, associating partners with God, and committing sins against God, and they followed their desires in their worship, and they became immersed in various types of misguidance without a doubt that necessitates doubt, let alone a clear proof.

Tafsir al-Baghawi

14. **Is he who has clear evidence from his Lord**, certainty of his religion, Muhammad and the believers, **like he to whom his evil deeds have been made attractive and who has followed his own desires**, meaning the worship of idols, and they are Abu Jahl and the polytheists.

Tafsir al-Baidawi

14- **Is he who has clear evidence from his Lord** proof from Him, which is the Qur'an, or what includes it and rational proofs, such as the Prophet, may God bless him and grant him peace, and the believers **like he to whom the evil of his deeds has been made attractive** such as polytheism and sins. **And they follow their desires** in that they have no doubt about it, let alone proof.

Surat Muhammad: 15

The parable of Paradise, which the righteous have been promised, is that there are rivers of water unfailingly flowing and rivers of milk that never changes. And rivers of wine for the drinkers' delight, and rivers of honey poured forth. And for them therein are all kinds of fruits and forgiveness from their Lord - like one who is abiding eternally in the Fire. And they are given to drink boiling water, so it tears up their intestines.

Surat Muhammad 47:15

The parable of Paradise, which the righteous have been promised, is that there are rivers of water unfailingly flowing and rivers of milk that never changes. And rivers of wine for the drinkers' delight, and rivers of honey poured forth. And for them therein are all kinds of fruits and forgiveness from their Lord - like one who is abiding eternally in the Fire. And they are given to drink boiling water, so it tears up their intestines.

Tafsir al-Jalalayn

15 - *Like* the description of **the Paradise which has been promised to the righteous** shared between them is a subject and predicate **in it are rivers of water not stagnant** with extension and shortening like *daraba* and *harith*, meaning not a substitute for the water of this world, so it changes due to an accident **and rivers of milk, the taste of which I have not tasted** with the exception of the milk of this world because it comes from the udders **and rivers of delicious wine for the drinkers** that does not consume it when drinking **and rivers** of purified honey) unlike the honey of this world because it comes from the stomach of the bee and ignites the wax and other things **and for them** in it are varieties **of all fruits and forgiveness from their Lord** so He pleases them with His kindness to the right with what was mentioned with the exception of the master of the slaves in this world because it is possible that it is with His kindness because he is angry with them **like one who is to abide eternally in the Fire** predicate of a subject that is understood, meaning shortened, he is in this bliss **and given an acceptable drink** meaning intense heat **so He cuts their intestines** meaning their intestines, and it is the plural of *ma'i* with shortening and its *alif* is from *Yaa* for their stature is *Ma'yan*

Tafsir al-Suyuti

Tafsir al-Tabari

His mention says: The description of Paradise that I have promised to the righteous, and they are those who feared His punishment in this world, the luxurious obligations, and avoided His sins **In it are rivers of water that is not stagnant**. His mention says: In Paradise that he mentioned that it is from this, other than its fragrance, he admitted from it: This delight has become stagnant, the water of the well: If the fragrance of what you hear changes, then it is stagnant, and likewise for the man if a foul odor is invented: It has become stagnant, so it is stagnant. As for if the water becomes stagnant and changes, then it is possible that it has: It has become stagnant, so it is

stagnant, and stagnant water.

And in a similar manner to what we said about the meaning of **from water that is not stagnant**, the people of interpretation said.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us: Ali told us, on the authority of Ibn Abbas, regarding his statement, **Therein are rivers of water that is not stagnant**, he said: Not varied.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding **that it is from water that is not stagnant**, he said: from water that is not putrid.

Isa bin Amr told me: Ibrahim bin Muhammad told us: Mus'ab bin Salam told us, on the authority of Sa'd bin Tarif: Abu Ishaq's question about **non-stagnant water**: I asked Al-Harith about it, and he told me that the non-stagnant water is *Tasnim*. He said: I have been informed that no hand touches it, the water comes like this until it enters his mouth.

He said, **And rivers of fine milk**. He said, "Its mention is that it is from the milk of a camel, not from the udder, because it was not permissible for the animal to change its taste by exiting the udders, but God created it from the beginning in the rivers, so it is in a good form because it is built upon it."

He says: **And rivers of wine, a delight for the drinkers**. He says: And in it are rivers of wine, a delight for the drinkers, who take pleasure in drinking it.

As Issa told me, he said: Ibn Ibrahim bin Muhammad told us, he said: Mus'ab Sa'd bin Tarif told us, he said: I asked Al-Harith about it, and he said: The Magi did not step on it, nor did Satan blow into it, nor did the sun harm it, but it is fragrant. He said: I said to Karma: What is fragrant? He said: *Glutin*.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar told us: Al-Hakam bin Abaan told us on the authority of Ikrimah, who said: **From milk whose taste I have not tasted**. He said: **It has not been milked**. And the word *lust* is in the genitive case as a description of wine, and it is decided to raise it as a description of rivers, which is permissible, or it is in the accusative case as in **to enjoy it with pleasure**, as was mentioned later: **This is a gift to you**, which was permissible. As for the reading, I do not permit it except in the genitive case due to the consensus of the authoritative reciters on it.

And he says, **Rivers of purified honey**, meaning: It is from honey that has been purified from impurities, and what is in the honey of the people of this world before the Creator, He informed His servants of His mention, and this prophet said that purified means that it was created in rivers initially from running water, the water

and the honey are easy in it, so for that reason it is purified, God purified it from the impurities that are in the honey of the people of this world, which does not become pure from impurities except after filtration, because it was in wax and was purified from it.

And He says to him, **And for them therein are all kinds of fruits.** He says, **And for these righteous people in this Paradise are from these rivers that we mentioned, from all the fruits that are formed from deeds.** "And forgiveness from their Lord." He says, **And forgiveness from God for their sins in this world, then they repented from them, and their Lord pardoned them.**

And he says, **Like one who is eternally in the Fire.** He says, **He who is safe in this Paradise, which we have described, is like one who is eternally in the Fire.** And the speech began with a description of Paradise, so it was said: Like Paradise which was promised to the righteous, and it was not said: He who is safe in Paradise, then a sentence after the judgment of the report about Paradise, its description, **Like one who is eternally in the Fire.** The formation of that is like that, sufficing with the listener's knowledge of the speech, and to indicate that he said, **Like one who is eternally in the Fire,** on the meaning of **Like Paradise which the righteous were promised.**

He says, **And His strength is available.** He says, **And He gave to drink the fire those who are eternal in the water, and the freedom of that water has ended with them.**

Muhammad Khalaf al-Asqalani told me: Haywa bin Shureih al-Himsi told us: Baqiyah told us on the authority of Safwan bin Amr: Ubayd God bin Bishr told us on the authority of Imam Umamah al-Bahili on the authority of the Messenger of God, may God bless him and grant him peace, and he choked: **And he is given to drink from a water of purulent blood, gulping it down:** 16 He said: What is close to him and he dislikes it, he touches something close to him, he is slightly directed towards it, and the blow falls immediately, three times he drinks, his intestines are cut off until it comes out of his anus, he said: **And only good legs on their intestines** God Almighty says: **He complains of an evil drink and an evil resting place** *Al-Kahf*.

Tafsir al-Qurtubi

He said: **The example of Paradise which the righteous have been promised** When the Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens,** He described those gardens, meaning the description of Paradise for the righteous. We have already discussed this in *Al-Ra'd*, and Ali bin Abi Talib read, **The example of Paradise which the righteous have been promised, in it are rivers of water not stagnant,** meaning not old-smelling, and stagnant is like stagnant, and water has become stagnant, stagnant, and stagnant if its smell changes, and likewise ajanat ya'junan ajanan and ajunan, and it is said with a kasra in them: ajan and asna ya'junan and ya'junan asnan and ajanan, said Al-Yazidi, and a man also becomes stagnant **with a kasra only** if he enters a well and a foul odor from the well's odor or something else hits him and he faints or the house of the young man, Zuhair said:

I may leave the horn with yellow fingers, swaying in the spear with the stench of a foul smell.

It is narrated *al-wasn* and the water became stagnant. Abu Zaid: It became stagnant on me, meaning it became ill and slow. Abu Amr: The man became stagnant on his father, taking his morals. Al-Laythani said: If he inclined to him in a resemblance, and the general reading is *asan* with a long vowel, and Ibn Kathir and Hamid read *asan* with a short vowel, and they are two languages, like hadith and hara. Al-Akhfash said: *asan* is for the state, and *asan*, like **fa'il** means to receive, **and rivers of milk not** "rivers of wine delicious for the drinkers" meaning the feet did not approach it and the speaker did not polish it like the wine of this world, so it is delicious and pleasant to drink and the drinkers do not hate it. So: a drink of deliciousness and deliciousness mean the same thing, and deliciousness is several times delicious, **rivers of purified honey** honey is what flows from the saliva of bees, purified) meaning from wax and dirt, God left it like that, it was not cooked over a fire nor was it defiled by the bees, and in al-Tirmidhi on the authority of Atiq al-Hakim bin Mu'awiyah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace God's Messenger (may God's prayers and peace be upon him) said: **In Paradise there is a sea of water, a sea of mountain, a sea of milk, and a sea of Kharm, then the rivers will split after that.** He said: A good and authentic hadith. In Sahih Muslim, on the authority of Abu Hurayrah **may God be pleased with him**, he said: "The Messenger of God (may God's prayers and peace be upon him) said: 'Massiha, Ceyhan, the Nile, and the Euphrates are all rivers of Paradise.'" Ka'b said: The Tigris River is the river of the water of the people of Paradise, the Euphrates River is their river of milk, the River of Egypt is their river, and the Seyhan River is their river of honey. Three of the four rivers flow from the River of Kauthar. Honey is an excuse and is feminine. Abbas said: **From purified honey** means that it does not come from the bellies of bees. **And for them therein are all kinds of fruits** "from" is redundant for emphasis. **And forgiveness from their Lord** means for their sins. **Like one who is eternally in a fiery fur** He said: Is one who is in this bliss like one who is born in? Al-Zajaj said: That is, is one who has clear evidence from his Lord and is given these things like one whose deeds are made attractive to him while he is eternally in the Fire? So his saying: **Like one** is a substitute for Poem: **Is he who has been made to look good in his evil deeds?** Ibn Khaisan said: The example of this Paradise in which there are fruits and rivers is like the example of the Fire in which there is scalding water and Zaqqum. The example of the people of Paradise in eternal bliss is like the example of the people of Hell in eternal torment. **And they will be given a drink of [another] appointment** meaning, very boiling, when it is brought near, it will roast their faces and their juices will fall out. Instead of drinking it, he will cut up their intestines and extract them from their anuses. Intestines is the plural of *ma'i*, and the dual is *ma'yan*, which is all of the contents in the stomach.

Surat Muhammad: 15

The parable of Paradise, which the righteous have been promised, is that there are rivers of water unfailingly flowing and rivers of milk that never changes. And rivers of wine for the drinkers' delight, and rivers of honey poured forth. And for them therein are all kinds of fruits and forgiveness from their Lord - like one who is abiding eternally in the Fire. And they are given to drink boiling water, so it tears up their intestines.

Tafsir Ibn Kathir

He says: **Is one who is upon clear evidence from his Lord** meaning, with insight and certainty of the command of God and His religion, including His Book of guidance and knowledge, and thus God created him with the upright nature, **like one whose evil deeds have been revealed to you and who follows their desires** meaning this is not like that, like His statement: **Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind?** And like His statement: **The companions of the companions of Paradise are not equal to the companions of Paradise - all of them are the successful.** Then Abbas, may God be pleased with him, said: **The likeness of Paradise** meaning its description **in it are rivers untainted** Ibn Radi Allahu Anhu, Al-Hasan and Qatadah said: meaning untainted. Qatadah, Ad-Dahhak and Ata' Al-Khurasani said: untainted. The Arabs say: tainted if its smell has changed. In a hadith attributed to the Prophet (peace and blessings of God be upon him) narrated by Ibn Abi Hatim: untainted means clear and free of turbidity. Ibn Abi Hatim said: Abu Saeed Al-Ashji narrated to us, Waki' narrated to us, on the authority of Al-A'mash, on the authority of Abdullah bin Murrah, on the authority of Masruq, who said: Abdullah, may God be pleased with him, said: It is Paradise bursting forth from a mountain of musk. **And rivers of milk the taste of which is unmatched.** That is, it is extremely white, sweet, and delicious. In a hadith attributed to the Prophet, **It does not come from the udders of game.** "And rivers of wine delicious to those who drink." That is, it is not unpleasant in taste or smell like the wine of this world, which is pleasant in appearance, taste, smell, and action. **Therein is no terror, nor are they intoxicated by it.** "They will not get a headache from it, nor will they get an intoxication." **White, delicious to those who drink.** In a hadith attributed to the Prophet, **It has not been squeezed by men with their feet.** "And rivers of purified honey." That is, it is extremely pure and has a pleasant color, taste, and smell. In a hadith attributed to the Prophet, **It does not come from the bellies of elephants.**

Ahmad said: Zaid bin Harun told us, Al-Jariry told us, on the authority of Al-Hakim bin Muawiyah, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **In Paradise there is a sea of milk, a sea of water, a sea of honey, and a sea of wine, then rivers will burst forth from them after that.** At-Tirmidhi narrated it in Sifat Al-Jannah, on the authority of Muhammad bin Bashir Saeed, on the authority of Yazid bin Harun, on the authority of Ibn Abias, on the authority of Al-Jariry, who said: It is good and authentic. Abu Bakr bin Mardawayh said: Ahmad bin Muhammad bin Asim told us, Abdullah bin Muhammad bin Al-Nu'man told us, Muslim bin Ibrahim told us, Al-Harith bin Ubaid Abu Qudamah Al-Ayadi told us, Abu Imran Al-Jawni told us, on the authority of Abu

Bakr bin Abdullah bin Qais, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **These rivers gush forth from the Garden of Eden into a pit, then God will split forth rivers after that.** And in it: **If you sin, ask Him about Al-Firdaws, for it is the middle of Paradise and the highest part of Paradise, and from it flows, that it is Paradise and above it is the Throne of the Most Merciful.**

Al-Hafiz Abu al-Qasim al-Aswad al-Tabarani said: Mus'ab bin Hamza al-Zubayri and 'Abdullah bin Safar al-Sakri told us: Ibrahim bin al-Mundhir al-Khazami told us: 'Abd al-Rahman bin al-Mughira told us: 'Abd al-Rahman bin 'Ayyash told me on the authority of Dahlam bin Qal Dahlam, on the authority of my father on the authority of 'Asim bin Laqit, who said: Laqit bin 'Amir went out as a delegate to the Messenger of God, may God bless him and grant him peace. I said: O Messenger of God, are we present so that we may ascend from Paradise? The Prophet (peace and blessings of God be upon him) said: "It is like purified honey, and rivers of wine in which there is no headache or regret, and rivers of milk whose quality has not become stagnant, and water that has not turned stagnant, and fruits, by the life of your God, you know what you know, and better than its like, and wives that are abundant." I said: O Messenger of God, will the first of us in it be healthy wives? He said: "Righteous women are for righteous men. You enjoy them as you enjoy them in this world, and they enjoy you, except that they do not give birth." Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said: Ya'qub bin Ubaidah told us, on the authority of Yazid bin Harun, Al-Jariry told me, on the authority of Mu'awiyah bin Qurrah, on the authority of his father, on the authority of Anas bin Malik, may God be pleased with him, who said: You may think that they are the rivers of Paradise flowing in a trench in the earth, but by God, they flow freely on the surface of the earth, without borders, like domes of pearls, and its clay is the most fragrant musk. Abu Bakr bin Mardawayh narrated it from the hadith of Mahdi bin Hakim, on the authority of Yazid bin Harun, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him).

And He said: **And for them therein are all kinds of fruits,** like the saying of the Almighty: **Therein is a hand with every kind of fruit, secure,** and His saying, the Blessed and Most High: **In them are pairs of every kind of fruit,** and His saying, the Most High: **And forgiveness from their Lord,** meaning with all of that. And the Almighty says: **How many will abide eternally in the Fire,** meaning those whose status in Paradise we mentioned, how many will abide eternally in the Fire? These are not as hot as those, and the one who is in the degrees is not like the one who is in the depths. **And they will be given to drink the [severe] heat,** meaning intense heat that cannot be endured. **So He**

will cut off their intestines, meaning He will cut off what is in their stomachs of surplus and entrails—may God protect us from that.

Fath al-Qadir

Then when he distinguished between the two groups in guidance and misguidance, he distinguished between the two groups in their reference and their family, so he said: 15- **The example of Paradise which has been promised to the righteous**. The sentence confirms the explanation of the beauties of Paradise and what is stated in it, and the meaning of the example of Paradise is its description of the wondrous and important matter, and it is a subject and its predicate is omitted. Al-Nadr ibn Shammi said: Its estimation is what they hear, and Sibawayh estimated it in what is recited to you like Paradise. He said: The example is the description and its meaning is the description of Paradise, and the sentence **in it is of water that is not stagnant** is the explanation of the example. It was said that like is redundant, and it was said that like Paradise is a subject, and the predicate is in it rivers, and it was said that its predicate is like someone who is eternal, and stagnant is changing, so stagnant, stagnant: if its smell changes, and like it is putrid, and from it is the saying of Zuhair:

I may leave the horn with yellow fingers, swaying in the spear like the stale salt sway.

The public reading is *Aasen* with a long vowel. Hamid read it with a short vowel, and they are two dialects like *Hadher* and *Hadhar*. Al-Akhfash said: The long vowel refers to a new person, and the intended meaning is the present state. **And rivers of milk whose taste is not consumed** means it has not turned sour as the milk of this world has changed. Today it has not yet emerged from the udders of camels, sheep, and cows. **And rivers of pleasure for the drinkers** means beautiful to drink and the drinkers do not hate it. A hidden drink is a pungent drink and it has pleasure in the same meaning. An example of this famous verse: **White, a pleasure for the drinkers** I read *pleasure* in the accusative case as a description of wine, and *ra* is confirmed as a source or an object of the verb. It was read with the nominative case as a clear description. **And rivers of purified honey** meaning purified from what removes wax, dirt, turbidity and mud. **And for them therein is every kind of fruit** meaning, for the people of Paradise in Paradise with what was mentioned of drinks from every kind of fruit: meaning, from every type of its dishes. **And forgiveness from their Lord** for their sins. The indefiniteness of forgiveness for the great: meaning, for them is ignorance of the great: meaning, for them is forgiveness for the great, greenery from their Lord. **Like one who is in eternal life** is the predicate of the Fire for a deleted subject. Alberta: Or is he who is in the bliss of Paradise in this manner, eternally in it, as he is eternally in the Fire? Or predicate of his saying like Paradise as mentioned above. The first one was increased and said: Desiring is he who is in this bliss as he is eternally in the Fire. Al-Zajaj said: **Is one who has clear evidence from his Lord and has been given these things like one to whom his evil deeds have been made attractive while he is abiding eternally in**

the Fire? So his saying *like* is a substitute for the verse **Is one to whom his evil deeds have been made attractive?** Ibn Khaisan said: The likeness of Paradise in which are fruits and rivers is not like the likeness of Hell in which are scalding water and Zaqqum, and the likeness of the people of Paradise in bliss is not like the likeness of the people of Hell in severe torment, as in: **And they will be given water to drink, blazing hot** is an apposition to apposition, as you know, verbal to nominal, but the wording was taken into consideration in the center. *From*, and in the second its meaning, and the intense thanks for the boiling, but they drank it and it cut their intestines, and this is the meaning of saying: **So it cut their intestines** to resist its heat. And the intestines is the plural of *with*, and it is the contents in the stomachs.

Tafsir al-Baghawi

15. **The description of Paradise, which is promised to the righteous**, that is, its description, **in it are rivers of water untainted**, stagnant, old, putrid, Ibn Kathir's reading is (*asna*) with the short vowel, akhtarna with the long vowel, and they are two languages and secret: *asana* al-ma' means to become stagnant, and *ajanna* means to become stagnant, *aswanan* and *ajunan*, if it changes, **and rivers of milk of delicious taste and rivers of deliciousness**, [delicious], **for the drinkers**, not defiled by the feet and not defiled by the title, **and rivers of purified honey**.

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 Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Abu Usamah, Abdullah bin Numayr, and Ali bin Masahr told us, on the authority of Ubayd God bin Umar, on the authority of Khabib bin Abdul Rahman, on the authority of Hafs bin Asim, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **A Christian, a woman, the Nile, and the Euphrates are all rivers of Paradise**.

Kaab al-Ahbar said: The Tigris River is the river of the people of Paradise, the Euphrates River is the river of their milk, the River of Egypt is the river of their ancient wine, the River of Sayhan is the river of their honey, and three rivers flow from the River of Kauthar.

And for them therein are all kinds of fruits and forgiveness from their Lord, as if they were to abide eternally in the Fire. That is, whoever is in this bliss is as if he were to abide eternally in the Fire. **And they will be given to drink at gates**. Hell will be blazing hot for them since it was created. If anyone approaches them, it will burn their faces and they will drink from it. **Only their intestines**, so it comes out from their backsides. The intestines are all the contents in the stomach, and the singular is *me*.

Tafsir al-Baidawi

15- **The parable of Paradise which has been promised**

Surat Muhammad: 15

The parable of Paradise, which the righteous have been promised, is that there are rivers of water unfailingly flowing and rivers of milk that never changes. And rivers of wine for the drinkers' delight, and rivers of honey poured forth. And for them therein are all kinds of fruits and forgiveness from their Lord - like one who is abiding eternally in the Fire. And they are given to drink boiling water, so it tears up their intestines.

to the righteous i.e. in what We have narrated to you is its amazing description. It was said that the subject is *Khalid* and its predicate is: **Like one who is in the Fire**, the meaning of the statement is the best of the people of Paradise is he who is immortal, or the best of Paradise is like the reward of one who is immortal, so he is free from denial and the deletion of what was deleted is sufficient, like it is a depiction of the stubbornness of one who equates the one who clings to the evidence and the followers of God, with the stubbornness of one who equates Paradise and the Fire, and according to the first it is a deleted predicate, its classification: Is one who is immortal in this Paradise like one who is immortal in the Fire, or a substitute for saying: **Like one who adorned** and what could be to clarify what distinguishes him from others in the Hereafter, a confirmation of denial. **In it is that it is from water that is not stagnant** and allows for an explanation of the parable or a state of the deleted words, or a suitable predicate, and *stagnant* is from *asana* of water with a fatha if its taste and smell change, or with a kasra meaning occurrence. Ibn Kathir read *asana*. **And rivers of milk, pure and clear** that has not become bitter or sour. **And rivers of wine, a delight to those who drink** delicious, with no taste, smell, or traces of intoxication. **And wine** is the feminine form of *delicious* or a verbal noun describing rivers, or it is an alternative reading, and it is read in the nominative case as a description of rivers, and in the accusative case as a reason. **And rivers of purified honey** that has not been mixed with wax or the remnants of lawful things or anything else. This represents what takes the place of drinks in Paradise with the types of what is enjoyed from them in this world, stripped of what diminishes or defiles them, and the specifications are such that it necessitates its abundance and continuity. **And for them therein is from every kind of fruit** a type according to this analogy. **And forgiveness from their Lord** is in apposition to the omitted type, or a subject whose predicate is omitted, meaning they have forgiveness. **How much he will abide in the Fire and stand and be available** the place of those drinks **only their intestines** from the excessive heat.

Surat Muhammad 47:16

And among them are those who listen to you until, when they leave you, they say to those who have been given knowledge, **What did he say just now?** Those are the ones over whose hearts God has set a seal, and they follow their own desires.

Tafsir al-Jalalayn

16 - **And among them** meaning the disbelievers **are those who listen to you** in the Friday sermon, and they are the hypocrites **until, when they go out from you, they say to those who were given knowledge** the scholars of the Companions, among them Ibn Mas'ud, Abbas, Abbas, mocking and ridiculing **What did he say just now** with the extension and shortening, meaning an hour, meaning we will not return to it **Those are the ones upon whose hearts God has sealed** with disbelief **and they follow their desires** in hypocrisy.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Ibn Jurayj, who said: The believers and the hypocrites would gather around the Prophet, may God bless him and grant him peace. The believers would hear what he said and understand it, and the hypocrites would hear it but not understand it. They were afraid and asked the believers what he had just said, so the verse was revealed: **And among them are those who enjoy vessels.**

Tafsir al-Tabari

His mention says: And among these infidels, O Muhammad, **is he who listens to you** and he is the hypocrite, in listening to what you say but does not comprehend or understand it, out of negligence of what you recite to him from the Book of your Lord, and neglecting what you say and call to of faith **until when they go out from you** they said, informing those who attended your meeting from the people of knowledge of the Book of God, and their recitation of what you recited, and it was said to them what you said that they will not listen attentively to your words and recitation **What did Muhammad say to us just now?**

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

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Aqtada: **And among them are those who listen to you until, when they leave you**, these are the hypocrites. A man entered: a man who understood from God and benefited from what he heard, and a man who did not understand from God and did not benefit from what he heard. He was held back. People are three types: a listener who acts, a listener who is heedless, and a listener who betrays.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And among them are those who enjoy themselves with you.** He said: They are the hypocrites. And concealing: The

three types of al-Nas 114: one who listens and acts, one who listens and is heedless, and one who listens and then abandons.

Abu Kuraib told us: Yahya bin Adam told us: Sharik told us, on the authority of Uthman bin Al-Yaqzan, on the authority of Yahya bin Al-Jazza or Saeed bin Jubair, on the authority of Ibn Abbas: I am one of them, and I was asked among those who were asked.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about eating: **And among them are those who enjoy themselves with you until, when they leave you...** and the end of the verse, he said: These are the hypocrites, and those who were given knowledge: the Companions, may God be pleased with them.

And He says, **Those are the ones upon whom God has sealed**, His mention says: These are the ones whose description is the nationalists upon whose hearts God has sealed, so they are not guided to the truth with which God sent His Messenger, may God bless him and grant him peace, **and follow their desires**, meaning: They rejected God's command and followed what came to them, so they do not return from what their hearts are upon to the truth or proof. And He, the Most High, then made a distinction between the description of the hypocrites and the polytheists, in that all of them follow their desires in what they are upon from their separation from the religion of God with which He sent Muhammad, may God bless him and grant him peace. So He said about these hypocrites, **The fruits of those upon whose hearts God has sealed and who follow their desires**, and He said about the people of disbelief in Him from the people of polytheism, **Like one to whom his evil deed has been made attractive and who follows their desires.** al-Tawbah 9:37

Tafsir al-Qurtubi

Taste: **And among them are those who enjoy themselves with you** meaning, among those who boast and eat as livestock eat, and their evil deeds have been made attractive to them. There are people who enjoy themselves with you, and they are the hypocrites, Abdullah bin Ubayy bin Salul, Rifa'ah bin al-Tabut, Zayd bin al-Salit, al-Harith bin Amr, and Malik bin Dakhshum. They will deliver the sermon on Friday for a short period. Tell the hypocrites to turn away from him, so that they may go out and ask about him. He and Muqatil said: It was said that they came to the Messenger of God, may God bless him and grant him peace, with the believers, and they listen to what he says, and the believer will understand it but the disbeliever will not. **Until when they leave you** meaning, when they leave your gathering, **they will say to those who have been given knowledge.** Ikrimah said: He is Abdullah bin Abbas. Ibn Abbas said: You were experiencing, meaning you were among those who have been given knowledge. In a narration from Ibn Abbas: He means Abdullah bin Mas'ud. Abdullah bin Mas'ud said: He is Abdullah bin Mas'ud. Al-Qasim bin Abd al-Rahman said: He is Abu Al-Darda', and Zaid said: He taught the companions **what did he say just now** meaning now, in a mocking manner, meaning I did not touch upon an explanation, and **just now**

Surat Muhammad 47:16

And among them are those who listen to you until, when they leave you, they say to those who have been given knowledge, What did he say just now? Those are the ones over whose hearts God has set a seal, and they follow their own desires.

means the hour is the closest time to you, from your saying, did you learn the first thing if you started with it and from it a matter of nose, and a garden of nose, meaning no one took care of it, and a cup of nose: if nothing was drunk from it, like her son was asked to drink from it like a garden of nose, the poet said:

Their neighbor's secret is forbidden to them, and their neighbor eats the tip of the bowl.

Another said:

The grilled meat, the pickle, the loaf of bread, the beautiful nosed slave girl, and the cup

For the stabbed horses and horses picking

Imru' al-Qais said:

He squeezed my nose

That is, at its beginning, and the beginning of everything is its beginning. Qatada said about these hypocrites: People are of two types: one who understands about God and benefits from what he hears, and a man who does not understand and does not benefit from what he hears. It was said: People are of three types: a listener who acts, a wise listener, and a heedless listener who abandons.

He said: **Those whose hearts God has sealed** so they did not believe. **And followed their desires** in disbelief.

Tafsir Ibn Kathir

He says, informing about the hypocrites in their country and their lack of understanding, as they used to sit with the Messenger of God (peace and blessings of God be upon him) and listen to his speech, but they did not understand anything from it and would leave him. **They said to those who were given knowledge, from the Companions may God be pleased with them, What did he say just now?** They did not understand what he said, nor did they care about it. God the Almighty said: **Those are the ones whose hearts God has sealed, and they follow their desires**, meaning they have no correct understanding and no correct intention. Then God the Almighty said: **And those who are guided - He increases them in guidance**, meaning they intended guidance, so God guided them to it, made them steadfast, and increased them in it. **And gave them their righteousness**, meaning He inspired them with their right path. And He said: **Do they then take anything but the Hour, that it should come upon them suddenly?** That is, while they are heedless of it? **Its portents have already come**, That is, its signs, like the statement of the Most High: "This is a warner among the first warnings. The approaching hour has drawn near." And like His statement, may He be glorified and exalted: **The Hour has drawn near, and the moon has split**. And His statement, may He be glorified and exalted: **The command of God has come, so do not hasten it**. And He, may He be glorified and

exalted, said: **Their reckoning has drawn near, while they are in heedlessness**. So the mission of the Messenger of God, may God bless him and grant him peace, is one of the portents of the Hour, because he is the Seal of the Messengers through whom God completed and through whom He established the proof of the religion upon the worlds.

The Prophet (peace and blessings be upon him) informed us of the signs and portents of the Hour and explained them clearly in a way that no prophet before him was given, as is explained in detail in its place. Al-Hasan al-Basri said: The mission of Muhammad (peace and blessings be upon him) is one of the portents of the Hour, and it is as he said. That is why it is mentioned among his names (peace and blessings be upon him) that he is the Prophet of Repentance, the Prophet of the Epic Battle, the Gatherer who will gather mankind at his feet, and the Last One after whom there will be no prophet.

Al-Bukhari said: Ahmad ibn al-Miqdam narrated to us, Fadhi ibn Sulayman narrated to us, Abu Hazim narrated to us, Sahl ibn Sa'd **may God be pleased with him** said: I saw the Messenger of God (blessings and peace of God be upon him) pointing with his two fingers like this, with the middle finger and the one on which he had written: **I and the Hour have been sent like these two**. Then the first finger said: **How can they, when their reminder reaches them, benefit them?** How can the disbelievers be reminded if that distracts them? It will not benefit them, like His saying: **Then the Day of Man, that I will be for him a Friday**. "And they will say, 'We believe in it.' But how can they approach it from a distant place?" And God the Almighty said: **And tell them that there is no god but God**. This means that there is no god but God can be a command with knowledge of that, and for this reason God the Almighty followed it with: **And ask forgiveness for Your sin and for the believing men and the believing women**. And in a Sahih: The Messenger of God (blessings and peace of God be upon him) said: "O God, forgive me my sin, my ignorance, and my excess in my affairs, for You know them better than I. O God, forgive me my lapses, my seriousness, my mistakes, my intentions, and all of that." It is true that he used to say at the end of the prayer: "O God, forgive me for what I have done in the past and what I have left behind, what I have kept secret and what I have been drunk with, and what I have done in excess. You know it better than I do. You are my God and there is no god but You." And it is true that he said: **O people, repent to your Lord, for I seek forgiveness from God and repent to Him more than seventy times a day**.

Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim al-Ahwal, who said: I heard 'Abdullah ibn Sarjis say: The Messenger of God (peace and blessings of God be upon him) came and I ate from his food. I said: May God forgive you, O Messenger of God. He (peace and blessings of God be upon him) said: **And for you**. I said: I seek forgiveness for you. The Messenger of God (peace

and blessings of God be upon him) said: **Yes, and for you.** He recited: **And seek forgiveness for your sin and for the believing men and believing women.** Then he looked to some of it, to the right - or his left shoulder, Shu'bah, who was uncertain - independently, like the plural form of warts. Muslim, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Jarir Abu Hatim, through various chains of transmission on the authority of 'Asim al-Ahwal. In the other hadith, Abu Ya'la narrated it: Muhammad ibn 'Awn told us, 'Uthman ibn Matar told us, 'Abd al-Ghafur told us, on the authority of Ubayrah, on the authority of Abu... It was narrated on the authority of Abu Bakr al-Siddiq **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "You must adhere to 'La ilaha illa God' and to seeking forgiveness, so increase them in them, for Satan said: 'I was destroyed by sins, and they destroyed me by 'La ilaha illa God' and seeking forgiveness. When I saw that, I destroyed them with desires, for they think that they are guided.'" And in the narrated hadith: "Satan said: 'By Your glory and majesty, I will continue to mislead them as long as their beginnings in their corruption die.' God the Almighty said: 'By My glory and majesty, I will continue to forgive them as long as I seek forgiveness.'" There are many hadiths about the virtue of Ghaffar. God the Most High said: **And God knows your movement and your resting place,** meaning He knows you during your day and your resting place during your night, like His saying: **Who takes your souls by night and knows what you have committed by day,** and His saying, the Most High: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a register." **Jurajil, and this is an option.** Ibn Jarir, and on the authority of Ibn Abbas, may God be pleased with them both, said: Your movements in this world and your abode in the Hereafter. And he said: Your movements in this world and your abode in your graves, and the first and most evident, and God knows best.

Fath al-Qadir

16- **And among them are those who enjoy themselves with you** meaning among those infidels who boast and eat as cattle eat **those who enjoy themselves with you** and they are the hypocrites. The pronoun was made singular in consideration of the word *from*, which specifies it and continues: **until they leave you** with consideration of its meaning, and the meaning is: that the hypocrites had accused and stopped the Messenger of God, may God bless him and grant him peace, and the places where he dictated his sermons to the urine until they left him. **They said to those who were given knowledge** they are the scholars, and it was said Abdullah bin Abbas, and it was said Abdullah bin Masoud, and it was said Abu Darda, and the first: that is, they asked the people and said to them **What did he say anfan** that is, what did the prophet say just now in a mocking way, and the meaning: we did not pay attention to the companions, and anfan means knowledge of the hour is the nearest time, and from it is a matter anfan: that is, recognized, and a meadow anfan: that is, no one has pastured it, and its accusative case is circumstantial: at any time, affected, or a state of the pronoun in said. Al-Zajaj said: it is

from lam bida'a something: if you start it, and its origin is to ask from anfan something for what it has reached, abbreviated from the wound, and from it the poet says:

Their neighbor's secret is forbidden to them, and their neighbor eats the tip of the bowl.

The specific reference to that is: *Those* to the righteous hypocrites **whose hearts God has sealed** so they did not believe and their hearts were directed towards any good **and they followed their desires** in disbelief and stubbornness.

Tafsir al-Baghawi

16. **And among them,** meaning from these infidels, **is he who listens to you,** and they are the hypocrites, they listen and speak but do not understand or comprehend it, out of negligence and neglect, **until when they leave you,** meaning they leave you, **the leaders of those who have been given knowledge,** from the Companions: **What did he say, Muhammad, about now?** Meaning now, it is from the coalition and it is said: I began the matter, meaning I started it and the beginning of something is about to begin.

Muqatil said: The Prophet, may God bless him and grant him peace, was delivering a sermon and criticizing the hypocrites. They were released from the mosque and asked Abdullah bin Masoud mockingly: What did the Messenger of God, may God bless him and grant him peace, say?

Ibn Abbas said: I was asked about whom I was asked about.

Those whose hearts God has sealed, so they did not believe, **and followed their desires,** in disbelief and hypocrisy.

Tafsir al-Baghawi

16- **And among them is he who listens to you until, when they leave you** because the hypocrites used to come to the assembly of the Messenger of God (peace and blessings of God be upon him) and listen to his speech, they would leave. **Sayings of those who were given knowledge** meaning the scholars, the Companions, may God be pleased with them. **What did he say just now?** What he said just now, mockingly or to inquire if they did not listen to him out of disdain for him. *Anfan* from their saying *Anfan* for all of what came before it is borrowed from the limb, and from it is attended and begun, and it is a circumstance meaning a begun time, or a state of the pronoun in *said*. Ibn Kathir read *Anfan* "Those are the ones whose hearts God has sealed and who follow their desires" so for that reason they mocked and began to take his speech lightly.

Surat Muhammad 47:17

And those who are guided - He increases them in guidance and gives them their righteousness.

Surat Muhammad 47:17

And those who are guided - He increases them in guidance and gives them their righteousness.

Tafsir al-Jalalayn

17 - **And those who are guided** who are the believers **God increases them in guidance and gives them their righteousness** He inspires them with what will protect them from the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: As for those whom God has guided to follow the truth and opened their hearts to believe in Him and in His Messenger, from among those who listened to you, O Muhammad, then what you recited to them and what they heard from you, **He increased them in guidance**. He says: God increased their faith in the truth of what you brought to them from God, in addition to the explanation they had. It was mentioned that what the Messenger of God, may God bless him and grant him peace, recited to them from the Qur'an, the hypocrites among them said to the people of faith: What did he say just now? God increased the guidance of the people of guidance among them. Some of what God revealed from the Qur'an abrogates some of what had been previously ruled.

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, Ibn Abbas, regarding his statement, **And those who are guided - He increases them in guidance and gives them their righteousness**, he said: When God revealed the Qur'an, they believed in it, so it was guidance. Then, when the abrogating and abrogated verses became clear, He increased them in guidance.

And His statement, **And He gave them their piety**, God Almighty says: And God gave these guided ones their piety, and that is because He used them to piety towards Him.

Tafsir al-Qurtubi

The Almighty says: **And those who are guided** meaning to faith, God increases them in guidance. It was also said: The Prophet, may God bless him and grant him peace, increased them in guidance. It was also said: What they hear of the Qur'an is guidance, meaning their certainty is doubled. Al-Farra' said: The hypocrites and their mockery increased them in guidance. It was also said: The revelation of the abrogating verse increased them in guidance. There

are four sayings about the guidance that increased them: The first: It increased them in knowledge, said by Al-Rabi' bin Anas. The second: That they knew what they heard and acted upon what they knew, said by Al-Dahhak. The third: It increased their insight into their religion and belief in their Prophet, said by Al-Kalbi. The fourth: It opened their hearts to what they are upon of faith. **And gave them their piety** meaning He inspired it in them. It was also said: There are five aspects to it: The first: He gave them fear, said by Al-Rabi'. The second: The reward of their piety in the Hereafter, said by Al-Suddi. The third: He guided them to the work that was imposed upon them, said by Muqatil. Fourth: He explained to them what they should avoid. This was said by Ibn Ziyad and al-Suddi as well. Fifth: He abandoned the abrogated verses and acted upon the abrogating verses. This was said by Atiyya and al-Mawardi. It is possible. Sixth: He abandoned the concessions and taking the obligatory verses. It was read **and gave them** instead of **and gave them**. Ikrimah said: This was revealed regarding those who believed among the People of the Book.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites and their dullness and lack of understanding. They used to sit with the Messenger of God (peace and blessings of God be upon him) and listen to his speech, but they did not understand anything of it. When they left him, **they said to those who had been given knowledge**, from the Companions **may God be pleased with them, What did he say just now?** They did not understand what he said, nor did they care about it. God the Almighty says: **Those are the ones whose hearts God has sealed, and they follow their desires**, meaning they have no correct understanding and no correct intention. Then the Almighty says: **And those who are guided - He increases them in guidance**, meaning those who intended guidance, God the Almighty guided them to it, guided them to it, made them steadfast in it, and increased them in it. **And gave them their righteousness**, meaning He inspired them with their right path. And the Almighty's saying: **Do they then await anything but that the Hour should come upon them suddenly?** That is, while they are heedless of it? **But already its portents have come.** That is, the signs of its approach, like His saying, the Blessed and Exalted: "This is a warner among the first warnings. The approaching hour has drawn near." And His saying, the Majestic and Sublime: **The Hour has drawn near, and the moon has split.** And His saying, the Exalted and Sublime: **The command of God has come, so do not hasten it.** And His saying, the Exalted and Sublime: **The account of the people has drawn near, while they are in heedlessness turning away.** So the sending of the Messenger of God, may God bless him and grant him peace, is one of the portents of the Hour, because he is the Seal of the Messengers through whom God, the Exalted, completed the religion and established the proof against the worlds.

The Prophet (peace and blessings be upon him) informed us of the signs and portents of the Hour, and he explained them and clarified them in a way that no prophet before him was given, as is explained in detail in its place. Al-Hasan al-Basri said: The mission of Muhammad (peace and blessings be upon him) is one of the portents of the Hour, and it is as he said. That is why it is mentioned among his names (peace and blessings be upon him) that he is the Prophet of Repentance, the Prophet of the Epic Battle, the Gatherer who will gather mankind at his feet, and the Last One after whom there will be no prophet.

Al-Bukhari said: Ahmad ibn al-Miqdam narrated to us, Fadil ibn Sulayman narrated to us, Abu Hazim narrated to us, Sahl ibn Sa'd **may God be pleased with him** narrated to us, he said: I saw the Messenger of God (peace and blessings be upon him) pointing with his two fingers like this, with the middle finger and the one next to it: **I and the Hour have been sent like these two.** Then God the Almighty said: **Then how will they, when their reminder comes to them, be reminded?** That is, how will the disbelievers be reminded when the Resurrection comes to them when it will not benefit them, as God the Almighty said: **On that Day man will remember, but how will the reminder come to him?** "And they will say, 'We believe in it,' but how can they approach it from a distant place?" And God the Almighty said: "So know that there is no god but God." This is information that there is no god but God, and it is not possible for Him to command knowledge of that, and for this reason He followed it with His saying: "And ask forgiveness for your sin and for the believing men and believing women." In the Sahih: It is narrated that the Messenger of God (peace and blessings be upon him) used to say: "O God, forgive me my sin, my ignorance, my excess in my affairs, and that which You know better than I. O God, forgive my jesting and my seriousness, my mistakes and my deliberate actions, and all of that is with me." In Sahih it is reported that he used to say at the end of the prayer: "O God, forgive me for what I have done in the past and what I will do in the future, what I have kept secret and what I have declared, and what I have done in excess, and what You know better than I. You are my God, there is no god but You." In Sahih it is reported that he said: **O people, repent to your Lord, for I seek forgiveness from God and repent to Him more than seventy times a day.**

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim al-Ahwal, who said: I heard 'Abdullah ibn Sarjis say: I came to the Messenger of God, may God bless him and grant him peace, and ate some of his food. I said: May God forgive you, O Messenger of God. He, may God bless him and grant him peace, said: **And for you.** I said: I seek forgiveness for you. The Messenger of God, may God bless him and grant him peace, said: **Yes, and for you too.** He recited: **And ask forgiveness for your sin and for the believing men and believing women.** Then I looked at part of his right shoulder - or his left shoulder, Shu'bah, who was unsure - and saw that it was like a group with warts on it. Muslim, al-Tirmidhi, al-Nasa'i, Ibn Jarir, and Ibn Abi Hatim narrated it through various chains of transmission on the authority of Asim al-Ahwal. In the other hadith narrated by Abu Ya'la: Muhammad ibn 'Awn told us, 'Uthman ibn Matar told

us, 'Abd al-Ghafur told us, on the authority of Abu Nusayrah, on the authority of Abu Raja', on the authority of Abu Bakr al-Siddiq, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "You must say 'There is no god but God' and seek forgiveness, and do them often, for Satan said: 'I have destroyed people with sins, and they have destroyed me with 'There is no god but God' and seeking forgiveness. When I saw that, I have destroyed them with desires, and they think that they are guided.'" In the reported hadith: "Satan said: 'By Your glory and majesty, I will continue to mislead them as long as their souls are in their bodies.' So God, the Almighty, said: 'By My glory and majesty.'" **I will continue to forgive them as long as they seek My forgiveness.** There are many hadiths about the virtue of seeking forgiveness. God the Most High said: **And God knows your movements and your resting place.** That is, He knows your actions during the day and your resting place at night, as He the Most High said: **And it is He who takes your souls by night and knows what you have committed by day.** And He the Most High said: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." This is the opinion of Ibn Jurayj and it is the preferred opinion of Ibn Jarir. It was narrated from Ibn Abbas **may God be pleased with him** that it was your movements in this world and your resting place in the Hereafter. Al-Suddi said: Your movements in this world and your resting place in your graves. The first is more appropriate and clearer, and God knows best.

Fath al-Qadir

Then he mentioned the state of their opposites, saying: 17- "And those who are guided - He increases them in guidance." That is, those who are guided to the path of goodness, so they believe in God and do what He has commanded them, He increases them in guidance through success. It was also said that the Prophet, peace and blessings be upon him, increased them, and it was also said that the Qur'an increased them. Al-Farra' said: The hypocrites' turning away and mocking increased their guidance. It was also said that the revelation of the abrogating verse increased their guidance. In any case, the evidence is that it increased their faith, knowledge, and insight in the religion. "And gave them their piety," that is, He inspired them with it and aided them in it. Piety, Al-Rabi' said: It is fear of God. Al-Suddi said: It is the reward of the Hereafter. Muqatil said: It is success in doing the work that pleases Him. It was also said that it means acting according to the abrogating verse and abandoning the abrogated verse. It was also said that it means abandoning concessions and adopting the obligatory verses.

Tafsir al-Baghawi

17. **And those who are guided**, meaning the believers, **He increases them**, as the Messenger, may God bless him and grant him peace, said, **in guidance and gives them their piety**, enabling them to do what He

Surat Muhammad 47:17

And those who are guided - He increases them in guidance and gives them their righteousness.

commanded them to do, which is piety. Saeed bin Jubair said: And He gives them the reward for their piety.

Tafsir al-Baidawi

17- "And those who are guided - He increases them in guidance." That is, God increases them in success and inspiration, or the words of the Messenger, may God bless him and grant him peace. "And gives them their piety." He explains to them what they should fear, or He helps them in their piety, or He gives them the reward for it.

حدثنا محمد بن عبد الأعلى قال : ثنا ابن ثور ، عن معمر عن قتادة الساعة **فانى لهم إذا قالمهم ذكرهم** قال : أنى لهم أن يقولوا أو يتوبوا إذا تسميهم .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد في **فانى إذا أتيتهم ذكرهم** قال : لا ينفعهم عند الساعة ذكرهم . والذكرى في موضع رفع البلاغ **فانى لهم** لأن تاويل الكلام : فانى لهم ذكرهم لمساعدتهم الساعة .

Surat Muhammad 47:18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهَا

Tafsir al-Jalalayn

- 18 **فهل يقيمون** ما ينتظرون أي كفار مكة **إلا الساعة أن تأتيهم** بدل اشتغال من الساعة أي ليس الأمر إلا أن تأتيهم **بغتة** بعد **فقد جاء أشراتها** علاماتها منها بعد النبي صلى الله عليه وسلم وانشق القمر والدخان **فانى لهم إذا وصلهم** الساعة **ذكرهم** أي لا ينفعهم

Tafsir al-Suyuti

Tafsir al-Tabari

وقوله **ستغفنون إلا الساعة أن تأتيهم بغتة فقد جاء أشراتها** يقول ذكره : فهل بدأ هؤلاء المكذوبون بآيات الله من أهل الكفر والنفاق إلا الساعة التي خلقه الله بعثهم فيها من قبورهم أحياء ، أن تجنبهم فجأة لا يبدأ بمجيئها ، والمعنى : هل بدأوا الساعة إلا ، هل يمارسون إلا أن تأتيهم بغتة . وإن من قال **إلا أن** في موضع الرد على الساعة . وعلى فتح الألف من **أن تأتيهم** ونصب تأتيهم بها قراءة أهل الكوفة .

وقد حدث عن قال : حدثني أبو جعفر الرأسي قال : لأبي عمرو بن العلاء : ما هذه الفاء التي فيت **لقد جاء أشراتها** قال : جواب الجزاء ، قال : أريد أن تأتيهم ؟ قال : فقال : معاذ الله ، إنما هي أن تأتيهم ، قال الطبيب : فظننت أنها أخذتها عن أهل مكة ، لأنها قرأت قال الطبيب : وهي في بعض مصاحف الكوفيين بسنة واحدة تأتيهم ولم يترجم بها أحد منهم .

وتأويل الكلام على قراءة من قراءة ذلك بكسر ألف إن وجرم تأتيهم فهل السجنون إلا الساعة ؟ فيجعل الخبر عن توقع هؤلاء الكفار الساعة يتناها عند سماع **إلا الساعة** ثم يبني الكلام فيقال : إن تأتيهم الساعة بغتة فقد جاء أشراتها ، فتكون الفاء من تعبير **لقد جاء** بجواب الجزاء .

ويقوله **لقد جاء أشراتها** يقول : لقد جاء هؤلاء الكافرين بالله الساعة وأدلتها ومقدمتها ، وواحد الأشرار : شرطه كما قال جرير :

ترى شرط المعزى مهوور نسانهم وفي شرط المعزى لهم مهوور

ويروى : ترى قسم المعزى ، فروى منه : اشترط فلان نفسه : إذا علمها بعلامة ، كما قال أوس بن حجر :

فاشترط فيه وهو معصم وألقى بأسباب له وتوكلا

وينحو الذي قلنا قال أهل التأويل .

ذكر من قال ذلك :

حدثني محمد بن سعد قال : ثني أبي ، قال : ثني عمي ، قال : ثني أبي عن أبيه ، عن ابن عباس **لقد جاء أشراتها** يعني : أشرار الساعة .

حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن قتادة يأكولون **يأكولون إلا الساعة أن تأتيهم بغتة** قد دنت ودنا من الله فراغ العبادات .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد في **لقد جاء أشراتها** قال : أشراتها : آياتها .

ويقوله **فانى لهم إذا دعوهم ذكرهم** يقول ذكره : فمن أي هؤلاء المكذبين بآيات الله ذكرى ما قد ضيعوا وفر طوافه من طاعة الله إذا سمحت لهم الساعة . يقول : ليس ذلك ينفعهم التذكر والنم ، لأنه وقت مجازة لا وقت استعتاب ولا استعمال .

وينحو الذي قلنا قال في ذلك أهل التأويل .

ذكر من قال ذلك :

حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن قتادة فاعتبر **فانى لهم إذا صالحهم ذكرهم** يقول : إذا صالحهم أنى لهم أن يقال لهم ويعقلو ؟

Tafsir al-Qurtubi

قال رسول الله صلى الله عليه وسلم : بعثت أنا والساعة كهاتين ، وضم السبابة والوسطى ، **لفظ مسلم ، وخرجه البخاري و الترمذي و ابن ماجة ، ويروى** بعثت والساعة كفرنسي رهان " ، وقيل : أشرار الساعة لأسبابها التي هي دون معظمها ، ومنه سر للدون من الناس : القرن ، وقيل : يعني علامات الساعة انشقاق القمر والدخان ، قاله الحسن ، وأمام دوي : ما نقص المال وشهادة الزور والأرحام ، وقلة كروم وكثرة اللثام ، أتينا على هذا الباب في كتاب التذكرة مات والحمد لله ، وواحد الأشرار شرطي ، وأصله الأعلام ، ومنه روبرت الكولونيل ، لأنه كتبوا لأنفسهم علامة يعرفهم ، ومنه الشرطي في غيره ، قال أبو الأسود :

كنت قد أزمعت بالصرم بيننا وقد صنعت أشرار أوله تبدو

ويقال : اشترط فلان نفسه في العمل كذا أعلمها وحققها له ، قال أوس بن يصف عمليا بدلى ببل من رأس جبل إلى نبعة يقطعها ليتخذ منها قوسا :

فاشترط نفسه فيها وهو معصم وألقى بأسباب له وتوكلا

"أن يأتيهم بغتة " **أن** بدل اشتغال من **الساعة** نحو ستايل " : أن تطنوه " من قال " : رجال مؤمنون ونساء مؤمنات " (القصير (25) : ورى **بغتة** بوزن جربة ، وهي غريبة لم تختلط في جوهر أختها ، وهي مروية عن أبي عمرو ، الزمخشري : وما أخاف أن تكون خطأ من الراوي عن أبي عمرو ، وأن يكون الحق **بغتة** يرتد الغين من غير تشديد ، كقراءة الحسن ، وروى أبو جعفر الرأسي وغيره من أهل مكة **إن يأتيهم بغتة** قال المهدوي : ومن قرأ **إن تأتيهم بغتة** كان الوقف على **الساعة** ثم أحقق النهاية ، وما يحتمله الكلام من الشك مردود إلى الخلق ، وجهه قال : إن شكوا في مجيئها **فقد جاء أشراتها** .

"فانى لهم إذا هم ذكرهم " **ذكرهم** ابتداء و **أن لهم** الخبر ، والضمير المرفوع في **وتوصيهم** الساعة ، الاعتراف : فمن لهم التذكر إذا صالحهم الساعة ، قال معناه قتادة غيره ، وقيل : لأن لهم بالنجاة إذا وصلهم الحج عند مجيء الساعة ، قاله ابن زيد ، وفيه ابن زيد ، وفي الإخطار وجهان : بما تذكرهم بما عملوه من خير أو شر ، الثاني : هو دعاؤهم باسمهم تبشيرا وتخويفا ، روى أبان عن أنس "عن النبي صلى الله عليه وسلم قال : أحسنوا أسماءكم فإنكم تدعون بها يوم القيامة يا فلان قم إلى نورك يا فلان قم لا نور لك ، **ذكره الماوردي** .

Tafsir Ibn Kathir

يقول مخبراً عن المنافقين في بلادهم وقلة فهمهم، حيث كانوا يجلسون إلى رسول الله صلى الله عليه وسلم ويستمعون كلامه فلا يفهمون منه شيئاً يخرجوا من عنده قالوا للذين أوتوا العلم من الصحابة رضي الله عنهم ماذا قال أنبا "أي الساعة. لا يعقلون ما قال ولا يكرتون له. قال الله تعالى : "اولئك الذين طبع الله على قلوبهم واتبعوا أهواءهم "أي فلا فهم صحيح ولا قصد صحيح. ثم قال عز وجل: "والذين أخذوا زاهدكم هدى **أي فصدوا الهداية وفهم الله لها فهداهم وثبتهم وزاهدكم منها** وأتاهم تقواهم "أي الهمهم رشدهم. وقاله: "فهل يأخذون إلا الساعة أن تأتيهم بغتة **أي وهم غافلون عنها** فقد جاء أشراتها "أي أمارات لها كقوله تبارك وتعالى : "هذا نذير من النذر الأولى "أرقت الأرفة "وقوله جل عظمته: "انقربت الساعة وانشق القمر "وقوله سبحانه وتعالى: "أنى أمر الله فلا تعطوهه "وقاله جل وعلا: "انقربت من حسابهم وهم في غفلة **معرضون** فيعنت رسول الله صلى الله عليه وسلم من أشرار الساعة، لأنه خاتم الرسل الذي أكمل الله به وأقام به حجة الدين على العالمين.

وقد أخبر صلى الله عليه وسلم بآمارات الساعة وأشراتها وأبان عن ذلك موضحاً بما في ذلك بما لم يفته نبي قبله، كما هو مبسوط في موضعه. وقال الحسن البصري : بغتة محمد صلى الله عليه وسلم من أشرار الساعة وهو كما قال ولهدا جاء في أسمائه صلى الله عليه وسلم أنه نبي التوبة ونبي

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ

الملحمة، والحاشر الذي يحشر الناس على قدميه، والعاقب الذي ليس بعده نبي.

وقال البخاري :حدثنا أحمد بن المقدم، حدثنا فضي بن سليمان، حدثنا أبو حازم، حدثنا سهل بن سعد رضي الله قال : رأيت رسول الله صلى الله عليه وسلم قال بأصبعيه هكذا بالوسطى والتي كتبت **بعثت أنا والساعة كهاتين** ثم قال الأول :**أنى لهم إذا وصلهم ذكركم** أينطلق للكافرين بالتذكر إذا ذهبهم ذلك لا يفهمهم ذلك كقوله :**ثم يوم الإنسان أن أكون له الجمعة .وقالوا أمانا به وأنى لهم التناوش من مكان بعيد** .وقال عز وجل :**فاعلم أنه لا إله إلا الله** هذا يريد أن لا إله إلا الله يتأتى كونه أمراً يعلم ذلك، ولهذا عطف عليه عز وجل :**واستغفر لذنبيك وللمؤمنين وللمؤمنين** وفي صحيح :أن رسول الله صلى الله عليه وسلم يقول :**اللهم اغفر لي خطيئتي وجهلي وسرافي في أمري وأنت أعلم به مني، اللهم اغفر لي هلي وجدي وخطئي وعمدة وكل ذلك** .صحيح أنه كان يقول في آخر الصلاة **الله أخرجك اغفر لي ما قدم وما وأنت وما أسرت وما أسركت وأسرفت، وأنت أعلم به مني أنت الهى وفي لا إله إلا أنت** وفي صحيح أنه قال :**يا أيها الناس توبوا إلى ربكم فإني استغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة**.

وقال أحمد :حدثنا محمد بن جعفر، حدثنا شعبة عن عاصم الأحول قال : سمعت عبد الله بن سرجس قال : جاء رسول الله صلى الله عليه وسلم فأكلت من طعامه فقلت غفر الله لك يا رسول الله فقال صلى الله عليه وسلم : **ولك** فقلت استغفر لك .فقال رسول الله صلى الله عليه وسلم :**نعم ولكم** وقرأ **واستغفر لذنبيك وللمؤمنين وللمؤمنات** ثم اعتبر إلى بعضه يمين - أو كنهه اليسار شعبة الذي شك - مستقل كهينة الجمع على التاليل، ورواه مسلم والترمذي والنسائي أربعيني جرير أبي حاتم بن طر عن عاصم الأحول به، وفي الحديث الآخر رواه أبو يعلى :حدثنا محمد بن عون، أحدثنا عثمان بن مطر، حدثنا عبد الغفور عن أبيرة عن أبي .رجاء عن أبي بكر الصديق رضي الله عنه قال :قال رسول الله صلى الله عليه وسلم: "عليكم بلا إلا إله الله والاستغفار، فأكثروا منهم فإن إبليس قال :إنما أهلكم بالذنوب وأهلكوني بلا إلا الله والاستغفار، فلما رأيت ذلك أهلكهم بالأهواء، فهم يحسبون أنها مهتدون "وفي الاثر المروي "قال إبليس وعزتك وجلالك لا أزال أغويهم ما مانت بداثهم في أكسبادهم .فقال الله عز وجل :وعزتي وجلالي لا "أزال اغفر لهم ما استغفر "والأحاديث في فضلفغار كثيرة جداً .وقوله تبارك وتعالى: "والله يعلم متقلبكم ومثواكم "أي يعلمكم في نهاركم ومستقركم في ليلكم كقوله تبارك وتعالى: "الذي يتوفاكم بالليل ويعلم ما جرحتم بالنهار "وقوله سبحانه وتعالى: "وما من دابة في الأرض إلا على الله رزقها ويعلم مستقرها ومستودعها كل في كتاب **جريح وهو اختار ابن جرير، وعن ابن عباس رضي الله عنهما متقلبكم في الدنيا ومتواكم في الآخرة، وقال الذي متقلبكم في الدنيا ومتواكم في قبوركم، والأولى وأظهر، والله أعلم.**

Fath al-Qadir

18-فهل المقيمين إلا الساعة أي القيامة أن يأتيهم بغتة "أي غريب، وفي هذا وعيد للكفار شديد، وقوله": أن يأتيهم بغتة "بدل من الساعة بدل اشتغال . وقرأ أبو جعفر الرواسي " **وإذا لم تأتهم **بين صحة** فقد جاء اشراطها** "أي أماراتها وعلامانها وسلموا قد قرأوا في كتبهم أن النبي صلى الله عليه وسلم آخر الأنبياء، فبعثته من اشراطها، قاله الحسن والضحاك .واشراط جمع شرط بسكون الراء منها .وكيل المراد بأشراطها هنا :الأسباب التي ليست في معظمها .وقيل راعب بعلاامات الساعة انشفاق القمر والدخان، كذا قال الحسن .وقالي :كثرة المال الوارد وشهادة الزور والارحام وقلة الكرام وكثرة اللنام، ومنه قول زيد الأسود:

كنت قد أزمعت بالصرم بيننا وقد صنعت اشراط اوله تبدو

"فانى لهم إذا أدركتهم ذكراهم "ذكرهم مبتدا وخبره فانى لهم :أي أنى لهم تذكر إذا وصلتهم الساعة كقوله": يوم إذن فاي إنسان وانى له الحجة "وإذا اعترف بهم قد بين المبتدا والخبر.

Tafsir al-Baghawi

"18. سوف يستخدمون إلا الساعة أن يأتيهم بغتة".

أخبرنا أبو الحسن عبد الرحمن بن سورة محمد الداودي ، أخبرنا أبو الحسن أحمد بن محمد بن موسى بن الصلت ، حدثنا أبو إسحاق الهاشمي ، حدثنا الحسين بن الحسن ، حدثنا ابن المبارك ، أخبرنا معمر بن راشد، عن سمع المقبري يحدث عن أبي هريرة عن النبي صلى الله عليه وسلم قال " :ما

تعلم أحدكم من الدنيا إلا غتبى مطغياً، أو فقراً منسياً، أو انتفقاً مفسداً، أو هرماً مفندا، أو موتاً ".مجهزة، أو الدجال فالدجال شر غائب ينتظر، أو الساعة والساعة أدهى وأمر "

وقال عز وجل **لقد جاء أشراطها**، أي أماراتها وهـا، واحدة منها :شرط، وكان النبي صلى الله عليه وسلم من اشراط الساعة .

أخبرنا عبد الواحد المليحي ، أخبرنا أحمد بن عبد الله النعيمي ، أخبرنا محمد بن يوسف ، حدثنا محمد بن إسماعيل ، حدثنا أحمد بن المقدم ، حدثنا فضل بن سليمان ، حدثنا أبو حازم ، حدثنا سهل بن سعد قال :رأيت النبي صلى الله عليه وسلم قال بأصبعيه هكذا، الوسطى والتي تلي الإبهام **:بعثت أنا والساعة كهاتين**.

أخبرنا عبد الواحد المليحي، أخبرنا أحمد بن عبد الله النعيمي، حدثنا محمد بن يوسف، حدثنا محمد بن إسماعيل، حدثنا حفص بن عمر الشامي، حدثنا هشام، عن قتادة، عن انس قال :أحدكم بحدث سمعته من رسول الله صلى الله عليه وسلم لا يحدثكم به أحد غيري، سمع رسول الله صلى الله عليه وسلم يقول :إن من اشراط الساعة أن يرفع العلم، ويكثر الجهل، ويكثر الزنا، ويكثر شرب الخمر، **ويقل الرجال ويكثر النساء، حتى يكون لخمسين امرأة قيماً واحدة**.

حدثنا محمد بن سنان، حدثنا فليح، حدثنا هلال بن علي، عن عطاء بن يسار، عن أبي هريرة رضي الله عنه قال " :بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم إذ جاء أعرابي فقال :متى الساعة؟ فقصي رسول الله صلى الله عليه وسلم يحدث، فقال بعض القوم :نسمع ما قال فكره ما قال : وقال :هناك :بل لم يسمع لك حتى إذا قضى حديثه، قال :أين عن الساعة؟ قال :ها أنا يا رسول الله، قال :إذا ضيعت الأمانة فانتظر الساعة؟

وقال عز وجل": فاني لهم إذا يتحملهم ذكركم"، فمن أين لهم التذكر والتعاط والتوبة إذا اتصلوا بهم؟ فحينئذ": يوم إذن الإنسان وانى له الحاكم الجبر.**23-**

Tafsir al-Baidawi

18-تفلقون إلا الساعة فتلقون آخر أن تأتيهم بغتة **بدل اشتغال من** الساعة "، وقوله " :فقد جاء اشراطها "كالعلة له ، وقرئ أن تأثرتهم على أنه شرط محقق جزئياً " :فانى لهم إذا أدركهم ذكركم **ومعنى أن تأتهم الساعة بغتة لأنه قد ظهر أماراتها كبعثت النبي الصلاة والسلام ، وانشق القمر كما لهم ذكراهم أي تذكرهم** إذا سمحتهم "الساعة بغتة ، وعندما لا يفرغ له ولا ينفغ .

Tafsir al-Baidawi

<div id='div_ar1' style='text-align:left; direction:ltr; font-size:20px;'>18.فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَقَدْ جَاءَتْ مُبَادِنَاتُهَا .فَأَنَّى إِذَا جَاءَهُمْ يَذْكُرُونَ؟

Tafsir al-Jalalayn

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>18 -فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَتْ أَيَّانُهَا فَإِذَا جَاءَهُمْ أَنَّى يَنْفَعُهُمْ ذِكْرُهُمْ

Tafsir al-Suyuti

Tafsir al-Suyuti

<script type="text/javascript">

\$.tabs.tabs();

\$.tabs ul>li.css(float:right,height:45px");

</script>

Surat Muhammad 47:19

So know that there is no god but God, and ask forgiveness for your sin and for the believing men and believing women. And God knows your movement and your resting place.

Surat Muhammad 47:19

So know that there is no god but God, and ask forgiveness for your sin and for the believing men and believing women. And God knows your movement and your resting place.

Tafsir al-Tabari

19 - **Know that there is no god but God** meaning, O Muhammad, for your knowledge of that which is beneficial on the Day of Resurrection **and seek forgiveness for your sin** for which he was told that along with his infallibility so that his nation would follow his example, and he did so. The Prophet, may God bless him and grant him peace, said, **I seek forgiveness from God a hundred times every day and for the believing men and believing women** in this is an honor for them by commanding their Prophet to seek forgiveness for them **and God knows your movements** your actions in your daytime occupations **and your resting place** your place of rest when you go to bed at night, meaning He knows all of your conditions, nothing of them is hidden from Him, so beware of Him. The address is to the believers and others.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Know, O Muhammad, that there is no deity worthy of being worshipped or fit to be worshipped, and that it is permissible for you and creation to worship Him, except God, who is the Creator of creation and the Owner of all things. Everything below Him owes Him Lordship. **And ask forgiveness for your sin** and ask your Lord for forgiveness for your past and future sins - and the sins of the men and women who believe in you. **And God knows your movements and your resting places** meaning: God knows your actions in what you do when you are awake, and your resting places when you go to sleep at night. Nothing of that is hidden from Him, and He will reward you for all of that.

Abu Kuraib narrated to us: Uthman bin Saeed narrated to us: Ibrahim bin Sulayman narrated to us, on the authority of Asim al-Ahwal, on the authority of Abdullah bin Sarjis, who said: "I ate with the Messenger of God, may God bless him and grant him peace, and I said: 'May God forgive you, O Messenger of God.' A man from among the people said: 'Shall I seek forgiveness for you, O Messenger of God?' He said: 'Yes, for you.' Then he recited: 'And ask forgiveness for your sin and for the believing men and believing women.'"

Tafsir al-Qurtubi

The Almighty said: **Know that there is no god but God**. Al-Mawardi said: There are three aspects to this, even though the Messenger knew God: The first is to know that God taught you that there is no god but God. The second is that whatever you know by inference, know it with certainty. The third is to remember that there is no god but God. He expressed the remembrance with knowledge because it came from him. And on the authority of Sufyan ibn Uyaynah that he was asked about the virtue of knowledge, he said: Did you not hear His statement when He began with it: **Know that there is no god but God and ask forgiveness for your sin**. Then He ordered action after knowledge and said: **Know that the life of this world is but play and amusement** until His statement: **Race one another to forgiveness from your Lord** (al-Hadid 57:20-21). And He said: **And know that your wealth and your children are but a trial** (al-Anfal 8:28). Then He said after that: **So beware of them** (Al-Taghabun: 14). And the Almighty said: **And know that whatever you gain of anything, a fifth of it is for God** (al-Anfal 8:10). 41], then he ordered the work to be done.

His saying, the Most High: **And seek forgiveness for your sin** has two possible meanings: First: It means seek forgiveness from God that you have committed a sin. Second: Seek forgiveness from God so that He may protect you from sins. It was said: When He mentioned to him the condition of the disbelievers and the believers, He commanded him to remain steadfast in faith, meaning, remain steadfast in what you are upon of monotheism, sincerity, and caution regarding what requires seeking forgiveness for it. It was also said: The address is to him and what is meant by it is the nation. According to this saying, the verse requires a person to seek forgiveness for all Muslims. It was also said: The Prophet, peace and blessings be upon him, was distressed by the disbelief of the disbelievers and hypocrites, so the verse was revealed, meaning, know that there is no one who can remove what is in you except God, so do not attach your heart to anyone other than Him. It was also said: He commanded seeking forgiveness so that the nation would follow his example, **and for the believing men and believing women**, meaning for their sins. This is a command for intercession. Muslim narrated on the authority of Asim al-Ahwal, "On the authority of Abdullah ibn Sarjis al-Makhzumi, who said: I came to the Prophet, peace and blessings be upon him, and ate from his food, so I said: O Messenger of God, may God forgive you! My companion said to him: Did the Prophet, peace and blessings be upon him, seek forgiveness for you?" May God bless him and grant him peace? He said: Yes, and for you. Then he recited this verse: **And ask forgiveness for your sin and for the believing men and believing women**. Then she turned and looked at the Seal of Prophethood between his shoulders, with two moles on it that looked like warts.

And God knows your movements and your resting place. There are five opinions on this: First, He knows your deeds in your movements and your resting place.

Second: **Your movements** in your deeds during the day **and your resting place** in your nights while sleeping. It was also said: **Your movements** in this world, **and your resting place** in this world and the Hereafter. This was said by Ibn Abbas and Ad-Dahhak. Ikrimah said: **Your movements** in the loins of the fathers to the wombs of the mothers, **and your resting place** your standing on the earth. Ibn Kaysan said: **Your movements** from back to belly to this world, **and your resting place** in the graves.

I said: The general applies to all of this, so nothing of the movements or stillness of the children of Adam is hidden from Him, glory be to Him, and so is all of His creation. He knows all of that before it is a whole and a detail, first and last. Glory be to Him! There is no god but Him.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites and their dullness and lack of understanding. They used to sit with the Messenger of God (peace and blessings of God be upon him) and listen to his speech, but they did not understand anything of it. When they left him, **they said to those who had been given knowledge**, from the Companions **may God be pleased with them, What did he say just now?** They did not understand what he said, nor did they care about it. God the Almighty says: **Those are the ones whose hearts God has sealed, and they follow their desires**, meaning they have no correct understanding and no correct intention. Then the Almighty says: **And those who are guided - He increases them in guidance**, meaning those who intended guidance, God the Almighty guided them to it, guided them to it, made them steadfast in it, and increased them in it. **And gave them their righteousness**, meaning He inspired them with their right path. And the Almighty's saying: **Do they then await anything but that the Hour should come upon them suddenly?** That is, while they are heedless of it? **But already its portents have come.** That is, the signs of its approach, like His saying, the Blessed and Exalted: "This is a warner among the first warnings. The approaching hour has drawn near." And His saying, the Majestic and Sublime: **The Hour has drawn near, and the moon has split.** And His saying, the Exalted and Sublime: **The command of God has come, so do not hasten it.** And His saying, the Exalted and Sublime: **The account of the people has drawn near, while they are in heedlessness turning away.** So the sending of the Messenger of God, may God bless him and grant him peace, is one of the portents of the Hour, because he is the Seal of the Messengers through whom God, the Exalted, completed the religion and established the proof against the worlds.

The Prophet (peace and blessings be upon him) informed us of the signs and portents of the Hour, and he explained them and clarified them in a way that no prophet before him was given, as is explained in detail in its place. Al-Hasan al-Basri said: The mission of Muhammad (peace and blessings be upon him) is one of the portents of the Hour, and it is as he said. That is why it is mentioned among his names (peace and

blessings be upon him) that he is the Prophet of Repentance, the Prophet of the Epic Battle, the Gatherer who will gather mankind at his feet, and the Last One after whom there will be no prophet.

Al-Bukhari said: Ahmad ibn al-Miqdam narrated to us, Fadil ibn Sulayman narrated to us, Abu Hazim narrated to us, Sahl ibn Sa'd **may God be pleased with him** narrated to us, he said: I saw the Messenger of God (peace and blessings be upon him) pointing with his two fingers like this, with the middle finger and the one next to it: **I and the Hour have been sent like these two.** Then God the Almighty said: **Then how will they, when their reminder comes to them, be reminded?** That is, how will the disbelievers be reminded when the Resurrection comes to them when it will not benefit them, as God the Almighty said: **On that Day man will remember, but how will the reminder come to him?** "And they will say, 'We believe in it,' but how can they approach it from a distant place?" And God the Almighty said: "So know that there is no god but God." This is information that there is no god but God, and it is not possible for Him to command knowledge of that, and for this reason He followed it with His saying: "And ask forgiveness for your sin and for the believing men and believing women." In the Sahih: It is narrated that the Messenger of God (peace and blessings be upon him) used to say: "O God, forgive me my sin, my ignorance, my excess in my affairs, and that which You know better than I. O God, forgive my jesting and my seriousness, my mistakes and my deliberate actions, and all of that is with me." In Sahih it is reported that he used to say at the end of the prayer: "O God, forgive me for what I have done in the past and what I will do in the future, what I have kept secret and what I have declared, and what I have done in excess, and what You know better than I. You are my God, there is no god but You." In Sahih it is reported that he said: **O people, repent to your Lord, for I seek forgiveness from God and repent to Him more than seventy times a day.**

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim al-Ahwal, who said: I heard 'Abdullah ibn Sarjis say: I came to the Messenger of God, may God bless him and grant him peace, and ate some of his food. I said: May God forgive you, O Messenger of God. He, may God bless him and grant him peace, said: **And for you.** I said: I seek forgiveness for you. The Messenger of God, may God bless him and grant him peace, said: **Yes, and for you too.** He recited: **And ask forgiveness for your sin and for the believing men and believing women.** Then I looked at part of his right shoulder - or his left shoulder, Shu'bah, who was unsure - and saw that it was like a group with warts on it. Muslim, al-Tirmidhi, al-Nasa'i, Ibn Jarir, and Ibn Abi Hatim narrated it through various chains of transmission on the authority of Asim al-Ahwal. In the other hadith narrated by Abu Ya'la: Muhammad ibn 'Awn told us, 'Uthman ibn Matar told us, 'Abd al-Ghafur told us, on the authority of Abu Nusayrah, on the authority of Abu Raja', on the authority of Abu Bakr al-Siddiq, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "You must say 'There is no god but God' and seek forgiveness, and do them often, for Satan said: 'I have destroyed people with sins, and they have destroyed

So know that there is no god but God, and ask forgiveness for your sin and for the believing men and believing women. And God knows your movement and your resting place.

me with 'There is no god but God' and seeking forgiveness. When I saw that, I have destroyed them with desires, and they think that they are guided.'" In the reported hadith: "Satan said: 'By Your glory and majesty, I will continue to mislead them as long as their souls are in their bodies.' So God, the Almighty, said: 'By My glory and majesty.'" **I will continue to forgive them as long as they seek My forgiveness.** There are many hadiths about the virtue of seeking forgiveness. God the Most High said: **And God knows your movements and your resting place.** That is, He knows your actions during the day and your resting place at night, as He the Most High said: **And it is He who takes your souls by night and knows what you have committed by day.** And He the Most High said: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." This is the opinion of Ibn Jurayj and it is the preferred opinion of Ibn Jarir. It was narrated from Ibn Abbas **may God be pleased with him** that it was your movements in this world and your resting place in the Hereafter. Al-Suddi said: Your movements in this world and your resting place in your graves. The first is more appropriate and clearer, and God knows best.

Fath al-Qadir

19- "Know that there is no god but God" meaning if you know that the basis of good is monotheism and obedience, and the basis of evil is polytheism and committing sins against God, then know that there is no god but Him and no Lord but Him. The meaning is: Be steadfast in that and continue on it, because the Prophet (peace and blessings of God be upon him) knew that there is no god but God before this. It was said that whatever you know by deduction, know it by certainty. It was also said that the meaning is: Remember that there is no god but God, so remembrance was expressed as knowledge. "And seek forgiveness for your sin" meaning seek forgiveness from God that you should commit a sin, or seek forgiveness from God to protect you, or seek forgiveness from Him for what you might do by abandoning what is best. It was said that the address is to him, and what is meant is the nation. This is refuted by his statement: **And for the believing men and believing women**, for what is meant by it is his seeking forgiveness for the sins of his nation by praying for them to be forgiven for what they have neglected of their sins. **And God knows your [place of] movement in your deeds and your resting place in the Hereafter.** It was also said that it is your movement in your deeds during the day and your resting place during the night while you are asleep. It was also said that it is your movement in the loins of your fathers to the wombs of your mothers and your resting place on the earth: meaning your standing therein. Ibn Kaysan said that it is your movement from back to belly in this world, and your resting place is in the graves.

Abd ibn Humayd, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, "When the Prophet (peace and blessings of

God be upon him) left Mecca for the cave, he turned to Mecca and said, 'You are the most beloved land of God to me. Had your people not expelled me from you, I would not have left.' The most stubborn of enemies is he who rebels against God in His sanctuary, or kills someone other than his killer, or kills by entering the Age of Ignorance. **So God revealed,** And how many a town..." [verse]. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, "Rivers of water unpolluted," meaning unchanging. Ahmad, al-Tirmidhi **who authenticated it**, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of Mu'awiyah ibn Haydah, "I heard the Messenger of God (peace and blessings of God be upon him) say, 'In Paradise there is a sea of milk, a sea of water, a sea of honey, and a sea of wine. Then rivers will spring forth from them.' **Al-Harith ibn Abi Usamah narrated in his Musnad and al-Bayhaqi narrated on the authority of Ka'b, who said,** The Nile River is the river of honey in Paradise, the Tigris River is the river of milk in Paradise, the Euphrates River is the river of wine in Paradise, and the Sayhan River is the river of water in Paradise." Ibn Jarir and Al-Hakim narrated - and authenticated it - from the path of Saeed bin Jubair from Ibn Abbas regarding the statement of God, the Almighty, {Until, when they go out from you, they say to those who have been given knowledge, **What did he say just now?**} He said: I was among those who were asked. Abd bin Hamid narrated from another chain of narration from him regarding the verse, he said: I am one of them. In this there is a great virtue for Ibn Abbas because at that time he was a boy who had not yet reached puberty, as the Prophet (peace and blessings of God be upon him) died while he was at the age of puberty. So the people asking him about the meanings of the Quran during the life of the Prophet (peace and blessings of God be upon him), and God's description of those asked as those who have been given knowledge, and he being one of them, is one of the greatest proofs of the breadth of his knowledge and his deep understanding of the Book of God and the Sunnah of His Messenger, despite the fact that his peers and people of his age at that time were playing with boys. Ibn Abi Hatim narrated from Ikrimah who said: They used to enter upon the Messenger of God (peace and blessings of God be upon him), and when they left him they would say to Ibn Abbas, **What did he say just now?** He said such and such, and Ibn Abbas was the youngest of the people, so God revealed the verse, and Ibn Abbas was among those who were given knowledge. Ibn Abi Shaybah and Ibn Asakir narrated from Ibn Buraydah regarding the verse, he said: He is Abdullah bin Masoud. Ibn Asakir narrated from Al-Kalbi from Abi Saleh from Ibn Abbas, he said: He is Abdullah bin Masoud. Ibn Jarir and Ibn Mardawayh narrated from Ibn Abbas regarding His statement, {And those who are guided - He increases them in guidance and gives them their righteousness}, he said: When the Quran was revealed, they believed in it, so it was guidance. Then when the abrogating verse was distinguished from the abrogated, He increased them in guidance. Ibn Al-Mundhir narrated from him, **And its portents have come**, he said: The first of the hours. It has been proven in the two Sahih

and others from the hadith of Anas, who said: The Messenger of God (blessings and peace of God be upon him) said: **I and the Hour have been sent like these two**, and he pointed with his middle and index fingers. A similar narration is reported by Al-Bukhari from the hadith of Sahl bin Sa'd. There are many hadiths on this topic that explain the signs of the Hour, what has happened and what has not. They will be discussed in a separate book, so we will not prolong their mention. At-Tabarani, Ibn Mardawayh, and Al-Daylami narrated on the authority of Abdullah ibn Amr that the Prophet (peace and blessings of God be upon him) said: "The best remembrance is 'There is no god but God,' and the best supplication is 'seeking forgiveness.' Then he recited, 'Know that there is no god but God. And ask forgiveness for your sin and for the believing men and believing women.'"

Abdur-Razzaq, Abd ibn Humayd, At-Tirmidhi **who authenticated it**, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Abu Hurayrah regarding his statement, 'And ask forgiveness for your sin and for the believing men and believing women,' the Messenger of God (peace and blessings of God be upon him) said: **I ask God for forgiveness seventy times a day**. Ahmad, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Abdullah ibn Sarjis who said: "I came to the Prophet (peace and blessings of God be upon him) and ate some food with him. I said: 'May God forgive you, O Messenger of God.' He said: 'And for you.' It was said: 'Do you seek forgiveness for yourself, O Messenger of God (peace and blessings of God be upon him)?' He said: 'Yes, and for you.' And he recited: 'And seek forgiveness for your sin and for the believing men and believing women.'" There are hadiths about the Prophet (peace and blessings of God be upon him) seeking forgiveness for himself and his Ummah and encouraging people to seek forgiveness. Abd ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And God knows your movements in this world and your resting place in the Hereafter**.

Tafsir al-Baghawi

19. The Almighty's statement: **So know that there is no god but God**. It was said that the address is to the Prophet, peace and blessings be upon him, and what is meant by it is someone else. It was also said that its meaning is, **So adhere to it**. Al-Husayn ibn al-Fadl said: **So increase your knowledge upon your knowledge**. Abu al-Aaliyah and Ibn Uyaynah said: It is connected to what preceded it, meaning: If the Hour comes upon them, then know that there is no refuge or one who can turn back when it comes except to God. It was also said: Know that there is no god but God, that kingdoms will cease to exist when it comes, and there will be no kingdom or rule for anyone except God. **And ask forgiveness for your sin**, He commanded us to ask forgiveness even though it had been forgiven so that his nation would follow his example.

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, Sulayman bin Harb told us, Hammad bin Zaid told us, on the authority of Thabit, on the authority of Abu Burdah, on the authority of Al-Aghar Al-Muzani, who said: The Messenger of God, may God bless him and grant him peace, said: **There is a veil over my heart, and I seek forgiveness from God one hundred times every day**.

The Almighty said: **And for the believing men and believing women**, this is an honor from God the Almighty to this nation as He commanded their Prophet, may God bless him and grant him peace, to seek forgiveness for their sins, for He is the intercessor whose supplications are answered for them. **And God knows your [moving and resting place]**, Ibn Abbas and Ad-Dahhak said: **Your [moving and resting place] is your disposition and dispersal in your deeds in this world, and your resting place is your destination in the Hereafter, to Paradise or to Hell**.

Muqatil and Ibn Jarir said: **Your turning around** is your turning away from your work during the day, and **your resting place** is your place of rest in your beds at night.

Ikrimah said: **Your transition** is from the loins of fathers to the wombs of mothers. **And your resting place** is your place on earth.

Ibn Kaysan said: **Your turning over** is from your back to your stomach, and **your abode** is your place in the graves.

Meaning: He knows all your conditions, and nothing is hidden from Him.

Tafsir al-Baidawi

19- "Know that there is no god but God, and ask forgiveness for your sin" meaning, if you know the happiness of the believers and the misery of the disbelievers, then remain steadfast in your knowledge of the Oneness of God and the perfection of the soul by correcting its conditions and actions and comprehending it through asking forgiveness "for your sin". "And for the believing men and believing women" and for their sins by supplicating for their great need and the abundance of their sins, and that they are of a different kind, for sin has its consequences, not for abandoning the first. "And God knows your [moving and] changing" in this world, for they are stages that must be completed. "And your abode" in the Hereafter, for it is your abode, so fear God, ask His forgiveness, and prepare for your return.

Surat Muhammad 47:20

And those who believe say, "Why was a surah not sent down?" But when a clear surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with the look of one in a swoon from death. So it is more fitting for them to

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Tafsir al-Jalalayn

20 - **And those who believe say** seeking jihad *Why* **was not a surah sent down** in which jihad is mentioned? **But when a decisive surah is sent down** that is, nothing from it is abrogated **and fighting is mentioned therein** that is, seeking it **you see those in whose hearts is disease** doubt - they are the hypocrites **looking at you with the look of one in a coma** one who has fainted **from death** out of fear of it and hatred of it, that is, they fear fighting and hate it **so it is more appropriate for them** subject and predicate

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And those who believe in God and His Messenger say, **Why was a surah not revealed from God commanding us to wage jihad against the enemies of God from among the disbelievers?** "But when a decisive surah is revealed," meaning: one that is decisive in explanation and obligations. He mentioned that in that is the recitation of Abdullah, **But when a newly invented surah is revealed.**

His saying, **And he mentioned fighting therein**, means: And he mentioned fighting the polytheists therein.

Qatada used to say about this:

Bishr told me: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And those who believe say, 'Why was a surah not sent down?' But when a clear surah is sent down and fighting is mentioned therein**, he said: Every surah in which jihad is mentioned is clear, and it is the most severe of the Qur'an against the hypocrites.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And fighting is mentioned in it.** He said: Every surah in which fighting is mentioned is decisive.

And His statement, **I saw those in whose hearts is disease**, means: I saw those in whose hearts is doubt and weakness in the religion of God, **looking at you, O Muhammad, with the look of one fainting from death**, fearing that you might attack them and command them to fight with the Muslims. So out of fear of that and to

avoid meeting the enemy, they look at you with the look of one fainting from a fall. And what He meant by His statement, **from death**, is the fear of death, and this was the action of the hypocrites.

Like what Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **They look at you with the look of one fainting from death**, he said: These are the hypocrites whose hearts God has sealed, so they do not understand what the Prophet, may God bless him and grant him peace, is saying.

And His saying, **It is more fitting for them**, God Almighty says: It is more fitting for those in whose hearts is disease.

His saying, **It is more appropriate for them** is a warning with which God has threatened these hypocrites.

Muhammad bin Abdul A'la told us: Ibn Thaur told us on the authority of Muammar on the authority of Qatada regarding his statement, **It is more appropriate for them**, he said: This is a threat, so it is more appropriate for them, then the speech was cut off and he said, **Obedience and good speech.**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **It is more appropriate for them**, he said: A threat as you hear.

Tafsir al-Qurtubi

God Almighty says: **And those who believe say**, meaning the sincere believers, **Why was a surah not sent down?** longing for revelation and eagerness for jihad and its reward. The meaning of **Why is it not is Why not?** "But when a decisive surah is sent down" means there is no abrogation in it. Qatadah said: Every surah in which jihad is mentioned is decisive, and it is the most severe of the Qur'an against the hypocrites. In Abdullah's reading, **When a newly revealed surah is sent down** means a newly revealed surah. **And fighting is mentioned therein** means jihad is enjoined therein. It is read as **When a surah is sent down and fighting is mentioned therein** in the active form and fighting is mentioned therein. **You will see those in whose hearts is disease** meaning doubt and hypocrisy. **They will look at you with the look of one fainting from death** meaning they will look downcast and angry with staring and staring, like someone who stares at death. This is because they avoid fighting out of panic and fear, and because they secretly incline toward the disbelievers.

God Almighty says: **It is more appropriate for them. It is more appropriate for them** Al-Jawhari said: Their saying: It is more appropriate for you, is a threat and a warning. The poet said:

First, then first, then first. Is there milk for the milk of a mule?

Al-Asma'i said: Its meaning is that something that

would destroy him approached him, i.e., it befell him. He recited:

He was divided between two of them, and it is better to exceed three.

Any one who is close to increasing, Tha'lab said: No one has said anything better about *awla* than what Al-Asma'i said, and Al-Mubarrad said: It is said to someone who is about to be destroyed and then escapes: **Awla lak**, meaning you are close to being destroyed, as it was narrated that an Arab used to shoot prey continuously and it would escape from him, so he would say: **Awla lak**, then he shot prey and was close to it and then it escaped from him, so he said:

If it were better to feed the people, it would have stopped them, but it would be better to leave the people hungry.

It was said: It is like a man saying to his friend: O deprived one, what have you missed! Al-Jurjani said: It is taken from woe, so it is more *af'al*, but there is an inversion in it, which is that the 'ayn of the verb takes the place of the lam. We have already discussed His statement: **So it is more fitting for them**, Qatada said: It is as if he said punishment is more fitting for them. It was said: That is, the hated one is their ally.

Tafsir Ibn Kathir

God Almighty says, informing about the believers that they wished for the legitimacy of jihad, but when God Almighty imposed it and commanded it, many people turned away from it, as He, the Blessed and Exalted, says: "Have you not seen those to whom it was said, 'Restrain your hands and establish prayer and give zakah?' But when fighting was prescribed for them, at once a party of them feared the people as they fear God or even more, and they said, 'Our Lord, why did You decree fighting upon us? Why did You not delay us for a short term?' Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread.'" And God Almighty says here: **And those who believe say, 'Why was a surah not sent down?'** That is, one that includes the ruling on fighting. For this reason, He said: **But when a decisive surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one fainting from death**, That is, from their fear, terror, and cowardice in meeting the enemies. Then He says, encouraging them, **It is more appropriate for them * to obey and speak graciously**, That is, it would have been more appropriate for them to listen and obey, that is, in the current situation. **So when the matter is decided**, That is, The situation became serious, and the battle was present. **If they had been true to God**, that is, if they had been sincere in their intentions toward Him, **it would have been better for them**.

And the Almighty said: **Then, if you turn away** meaning from jihad and refrain from it, **will you then cause corruption in the land and sever your ties of kinship?** meaning, will you return to the ignorant ignorance you were doing, shedding blood and severing ties of kinship? For this reason, the Almighty said: **Those are**

the ones whom God has cursed and made deaf and blinded their sight. This is a prohibition against corruption on earth in general, and against severing ties of kinship in particular. Indeed, God the Almighty has commanded reform on earth and maintaining ties of kinship, which is being kind to relatives in word and deed and spending money. Authentic and good hadiths have been transmitted on this from the Messenger of God (blessings and peace of God be upon him) through many chains of transmission and many aspects. Al-Bukhari said: Khalid bin Mukhallad told us, Sulayman told us, Muawiyah bin Abi Mazrad told me, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "God the Almighty created creation, and when He finished, the womb stood up and seized the waist of the Most Merciful, the Almighty, and He said, 'Easy!' It said, 'This is the place of one who seeks refuge in You from severing ties of kinship.' So the Almighty said: Would you not be pleased that I should connect with those who connect with you and sever with those who sever with you? She said: Yes. He said: Then that is yours. Abu Hurairah **may God be pleased with him** said: "Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'" Then Al-Bukhari narrated it through two other chains of narration on the authority of Mu'awiyah ibn Abi Mizrad, who said: The Messenger of God (blessings and peace of God be upon him) said: **Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'** Muslim narrated it on the authority of Mu'awiyah ibn Abi Mizrad.

Imam Ahmad said: Ismail ibn Ulayyah narrated to us, Uyaynah ibn Abd al-Rahman ibn Jushan narrated to us, on the authority of his father, on the authority of Abu Bakr **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **There is no sin for which God is more likely to hasten its punishment in this world, along with what He has in store for its perpetrator in the Hereafter, than oppression and severing family ties**. Abu Dawud, al-Tirmidhi and Ibn Majah narrated it on the authority of Ismail i.e., **Ibn Ulayyah**. Al-Tirmidhi said: This is a sahih hadith. Imam Ahmad said: Muhammad ibn Bakr narrated to us, Maymun Abu Muhammad al-Ma'ri narrated to us, Muhammad ibn 'Ibad al-Makhzumi narrated to us, on the authority of Thawban **may God be pleased with him**, the Messenger of God (peace and blessings be upon him) said: **Whoever is pleased with a postponement of life or an increase in provision, let him uphold the ties of kinship**. Ahmad alone narrated it and it has a corroborating evidence in Sahih al-Bukhari. Ahmad also said: Yazid ibn Harun told us, Hajjaj ibn Artah told us, on the authority of Amr ibn Shuaib, on the authority of his father, on the authority of his grandfather, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I have relatives whom I maintain ties of kinship with, but they sever them, I pardon, but they wrong me, I do good, but they do evil. Should I reward them? He (peace and blessings of God be upon him) said: "No, then you will all be left alone, but strive to be kind to them and

Surat Muhammad 47:20

And those who believe say, "Why was a surah not sent down?" But when a clear surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with the look of one in a swoon from death. So it is more fitting for them to

maintain ties of kinship with them, for there will continue to be a supporter with you from God, the Almighty, as long as you are like that." Ahmad alone transmitted this from this chain of narration, and it has a corroborating evidence from another chain of narration.

Imam Ahmad said: Ya'la told us, Fitr told us, on the authority of Mujahid, on the authority of Abdullah bin Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "The womb is suspended from the Throne, and the one who maintains ties of kinship is not the one who reciprocates, but the one who maintains ties of kinship is the one who, when his ties of kinship are severed, maintains them." Narrated by Al-Bukhari. Ahmad said: Buhaiz told us, Hammad bin Salamah told us, Qatada told us, on the authority of Abu Thamamah Al-Thaqafi, on the authority of Abdullah bin Amr **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The womb will be placed on the Day of Resurrection with a branch like the branch of a spindle. It will speak with a fluent, smooth tongue. It will sever whoever severs it and restore whoever restores it." Imam Ahmad said: Sufyan told us, Amr told us, on the authority of Abu Qabus, on the authority of Abdullah bin Amr **may God be pleased with them both**, conveying it to the Prophet (peace and blessings of God be upon him), who said: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the people of the heavens will have mercy upon you. The womb is a branch of the Most Merciful. Whoever maintains it will maintain it and whoever severs it will sever it." Abu Dawud and Al-Tirmidhi narrated it on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, and this is what is narrated with a chain of transmission of priority. Al-Tirmidhi said: Hasan Sahih.

Imam Ahmad said: Yazid ibn Harun told us, Hisham al-Dastawai told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibrahim ibn Abdullah ibn Qarith, that his father told him that he entered upon Abd al-Rahman ibn Awf **may God be pleased with him** while he was sick. Abd al-Rahman **may God be pleased with him** said to him, "Uphold your ties of kinship, for the Messenger of God (blessings and peace of God be upon him) said, 'God, the Almighty, said, 'I am the Most Gracious. I created the womb and derived its name from My name. So whoever upholds it, I will uphold it, and whoever severs it, I will sever him. And whoever severs it, I will destroy him.'" Ahmad is the only one to narrate it from this chain of narration. Ahmad also narrated it from the hadith of al-Zuhri, on the authority of Abu Salamah, on the authority of al-Raddad **or Abu al-Raddad**, on the authority of Abd al-Rahman ibn Awf, on his authority. Abu Dawud and al-Tirmidhi narrated it from the narration of Abu Salamah, on the authority of his father. There are many hadiths on this subject.

Al-Tabarani said: Ali bin Abdul Aziz told us,

Muhammad bin Ammar Al-Mawsili told us, Isa bin Yunus told us, on the authority of Al-Hajaj bin Al-Farafisa, on the authority of Abu Omar Al-Basri, on the authority of Sulayman, who said: The Messenger of God, may God bless him and grant him peace, said: "Souls are like conscripted soldiers. Those that recognize each other will get along, and those that do not will differ." And the Messenger of God, may God bless him and grant him peace, said the same: "When speech becomes public, deeds become hidden, tongues become unified, hearts hate each other, and every relative severs his kinship, then at that time God will curse them, deafen them, and blind their sight." And there are many hadiths on this, and God knows best.

Fath al-Qadir

The believers asked their Lord, the Almighty, to send down to His Messenger, may God bless him and grant him peace, a surah in which he would command them to fight the disbelievers, inciting them to jihad and attaining the abundant reward that God has prepared for the mujahideen. God spoke about that on their authority, saying: 20- **And those who believe say, 'Why was a surah not sent down?' But when a surah is sent down that is decisive**, that is, not abrogated, **and fighting is mentioned therein**, that is, the obligation of jihad, Qatada said: Every surah in which jihad is mentioned is decisive, and it is the harshest of the Quran on the hypocrites. According to the reading of Ibn Masoud, **When a newly revealed surah is sent down**, that is, its revelation was newly revealed. The majority read **When a surah is sent down**, and *mentioned* in the passive form of the two verbs. Zayd ibn Ali and Ibn Umair read it as revealed and mentioned in the structure of the two verbs for the agent and the accusative of fighting. **I saw those in whose hearts is disease** meaning doubt, and they are the hypocrites **looking at you with the look of one fainting from death** meaning they look at you with the look of one who has lost his sight at death due to their cowardice in fighting and their inclination towards the disbelievers. Ibn Qutaybah and Al-Zajaj said: He means that they stare at you with intense gaze as one who stares at death looks. **So it is more fitting for them** Al-Jawhari said: Their saying **It is more fitting for you** is a threat and warning, and this is what Muqatil, Al-Kalbi and Qatadah said. Al-Asma'i said: The meaning of their saying in the threat is **It is more fitting for you** meaning your guardian and what you dislike is close to you. He recited the words of the poet:

He was divided between two of them, and it is better to exceed three.

Anything that is close to increasing. Tha'lab said: And no one has said anything better than what Al-Asma'i said. Al-Mubarrad said: For those who are about to get angry and then it gets away, it is better for you: meaning you are close to getting angry. Al-Jarhani said: It is taken from woe, meaning woe to them, and this is what he said in Al-Kashaf. Qatada also said: It is

as if he said punishment is better for them.

Tafsir al-Baghawi

20. **And those who believe say**, out of great concern for jihad: **Why was a surah not sent down?** commanding us to jihad, **but when a decisive surah is sent down in which fighting is mentioned**, Qatada said: Every surah in which jihad is mentioned is decisive, and it is the most severe of the Qur'an against the hypocrites. **You will see those in whose hearts is disease**, meaning the hypocrites, **looking at you**, with a squint, with intense stare, out of hatred for jihad and avoidance of meeting the enemy, **the look of one fainting from death**, as one stares blankly at death, **so it is more fitting for them**, a warning and a threat. The meaning of their statement in the threat: **It is more fitting for you** is: your friend and your closest friend is what you dislike.

Tafsir al-Baidawi

20- **And those who believe say, 'Why was a surah not sent down?'** That is, why was a surah not sent down **about the matter of jihad?** But when a clear surah is sent down, **making clear, with no ambiguity therein.** "And fighting is mentioned therein," That is, the command to do it. "You will see those in whose hearts is disease," Weakness in religion, and it was said, hypocrisy. "They look at you with the look of one fainting from death, **Out of cowardice and fear**, So it is more fitting for them. Woe to them. Then w ...

Surat Muhammad 47:21

Obedience and appropriate speech. And when the matter is decided, if they had been true to God, it would have been better for them.

Surat Muhammad 47:21

Obedience and appropriate speech. And when the matter is decided, if they had been true to God, it would have been better for them.

Tafsir al-Jalalayn

21 - **Obedience and good speech** meaning good for you **and when the matter is decided** meaning fighting is imposed **and if they had been true to God** in faith and obedience **it would have been better for them** and the clause if is the answer to if

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Obedience and appropriate speech**. This is report from God, the Most High, about what these hypocrites said before a decisive surah was revealed, in which fighting was mentioned, and that if it was said to them, **God has made jihad obligatory upon you**, they would say, **I hear and obey**. So God, the Most High, said to them, **When a surah is revealed**, and fighting is made obligatory upon them, and this is difficult for them, and they dislike it, **Obedience and appropriate speech**, before the obligation is made obligatory upon you, so when the matter is decided, you dislike it and it is difficult for you.

His saying, **Obedience and good speech** is raised by an implied subject, which is your saying before the revelation of the obligation of fighting, **Obedience and good speech**.

It was narrated on the authority of Ibn Abbas with an unsatisfied chain of transmission that he said: God Almighty said, **So it is more appropriate for them**, then He said to those who believed among them, **Obedience and appropriate speech**. This statement completes the threat, so it is more appropriate. Then it is resumed after, and it is said, **Obedience and appropriate speech**, so obedience is lifted by His statement to them.

Mujahid used to say about this:

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: **Obedience and good speech**. He said: God commanded the hypocrites to do that.

His saying, **Then when the matter is decided**, means: When fighting becomes obligatory and God's command comes, you will hate it.

And the people of interpretation said something similar 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: **And when the matter is decided**, he said: When the matter becomes serious. This is what Muhammad ibn Amr said in his hadith, on the authority of Abu Asim. Al-Harith said in his hadith, on the authority of Al-Hasan, who said: The matter becomes serious.

And His statement, **If they had been true to God, it would have been better for them**, God Almighty says: If they had been true to God in what they promised Him before the revelation of the Surah about fighting, by saying when it was said to them, **God will command you to fight in obedience**, and they obeyed Him in that, it would have been better for them in their immediate worldly life and in their later life.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **So when the matter is decided**, he says: Obedience to God and His Messenger, and good speech when the facts of matters are known is better for them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, who said: Obedience to God and speaking what is right when matters are true is better for them.

Tafsir al-Qurtubi

The Almighty's saying: **Obedience and a kind word obedience and a kind word** meaning obedience and a kind word are better and more excellent, and this is the view of Sibawayh and Al-Khalil. It was said that the meaning is that our command is obedience and a kind word, so the subject was deleted and the pause is at **so it is more appropriate for them**, and likewise for the one who estimated they say obedience from us. It was said that the second verse is connected to the first, and the lam in his saying: **for them** has the meaning of the ba', meaning obedience is more appropriate and more fitting for them and more deserving of them than abandoning compliance with God's command, and this is the reading of Abu **they say obedience**. It was said that *obedience* is an attribute of a surah on the basis of: So if a surah of obedience is revealed, then one does not pause at **so it is more appropriate for them**. Ibn Abbas said: Their saying *obedience* is information from God Almighty about the hypocrites and the meaning is that they have obedience and a kind word. It was said: The obligation of the duties upon them, so if the The obligatory duties were difficult for them to obtain, so it is stopped at **the more appropriate**.

The Almighty said: **So when the matter is decided** meaning the fighting is serious, or the obligation of fighting becomes obligatory, they dislike it, so they dislike it. The answer to *if* is omitted. It was said that the meaning is: **So when the people of the matter decide, "If they were true to God** meaning in faith and jihad, **it would be better for them** than disobedience

and opposition.

Tafsir Ibn Kathir

God Almighty says, informing about the believers that they wished for the legitimacy of jihad, but when God Almighty imposed it and commanded it, many people turned away from it, as He, the Blessed and Exalted, says: "Have you not seen those to whom it was said, 'Restrain your hands and establish prayer and give zakah?' But when fighting was prescribed for them, at once a party of them feared the people as they fear God or even more, and they said, 'Our Lord, why did You decree fighting upon us? Why did You not delay us for a short term?' Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread.'" And God Almighty says here: **And those who believe say, 'Why was a surah not sent down?'** That is, one that includes the ruling on fighting. For this reason, He said: **But when a decisive surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one fainting from death,** That is, from their fear, terror, and cowardice in meeting the enemies. Then He says, encouraging them, **It is more appropriate for them * to obey and speak graciously,** That is, it would have been more appropriate for them to listen and obey, that is, in the current situation. **So when the matter is decided,** That is, The situation became serious, and the battle was present. **If they had been true to God,** that is, if they had been sincere in their intentions toward Him, **it would have been better for them.**

And the Almighty said: **Then, if you turn away** meaning from jihad and refrain from it, **will you then cause corruption in the land and sever your ties of kinship?** meaning, will you return to the ignorant ignorance you were doing, shedding blood and severing ties of kinship? For this reason, the Almighty said: **Those are the ones whom God has cursed and made deaf and blinded their sight.** This is a prohibition against corruption on earth in general, and against severing ties of kinship in particular. Indeed, God the Almighty has commanded reform on earth and maintaining ties of kinship, which is being kind to relatives in word and deed and spending money. Authentic and good hadiths have been transmitted on this from the Messenger of God (blessings and peace of God be upon him) through many chains of transmission and many aspects. Al-Bukhari said: Khalid bin Mukhallad told us, Sulayman told us, Muawiyah bin Abi Mazrad told me, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "God the Almighty created creation, and when He finished, the womb stood up and seized the waist of the Most Merciful, the Almighty, and He said, 'Easy!' It said, 'This is the place of one who seeks refuge in You from severing ties of kinship.' So the Almighty said: Would you not be pleased that I should connect with those who connect with you and sever with those who sever with you? She said: Yes. He said: Then that is yours. Abu Hurairah **may God be pleased with him** said:

"Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'" Then Al-Bukhari narrated it through two other chains of narration on the authority of Mu'awiyah ibn Abi Mizrad, who said: The Messenger of God (blessings and peace of God be upon him) said: **Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'** Muslim narrated it on the authority of Mu'awiyah ibn Abi Mizrad.

Imam Ahmad said: Ismail ibn Ulayyah narrated to us, Uaynah ibn Abd al-Rahman ibn Jushan narrated to us, on the authority of his father, on the authority of Abu Bakr **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **There is no sin for which God is more likely to hasten its punishment in this world, along with what He has in store for its perpetrator in the Hereafter, than oppression and severing family ties.** Abu Dawud, al-Tirmidhi and Ibn Majah narrated it on the authority of Ismail i.e., **Ibn Ulayyah.** Al-Tirmidhi said: This is a sahih hadith. Imam Ahmad said: Muhammad ibn Bakr narrated to us, Maymun Abu Muhammad al-Ma'ri narrated to us, Muhammad ibn 'Ibad al-Makhzumi narrated to us, on the authority of Thawban **may God be pleased with him**, the Messenger of God (peace and blessings be upon him) said: **Whoever is pleased with a postponement of life or an increase in provision, let him uphold the ties of kinship.** Ahmad alone narrated it and it has a corroborating evidence in Sahih al-Bukhari. Ahmad also said: Yazid ibn Harun told us, Hajjaj ibn Artah told us, on the authority of Amr ibn Shuaib, on the authority of his father, on the authority of his grandfather, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I have relatives whom I maintain ties of kinship with, but they sever them, I pardon, but they wrong me, I do good, but they do evil. Should I reward them? He (peace and blessings of God be upon him) said: "No, then you will all be left alone, but strive to be kind to them and maintain ties of kinship with them, for there will continue to be a supporter with you from God, the Almighty, as long as you are like that." Ahmad alone transmitted this from this chain of narration, and it has a corroborating evidence from another chain of narration.

Imam Ahmad said: Ya'la told us, Fitr told us, on the authority of Mujahid, on the authority of Abdullah bin Amr, **may God be pleased with them both**, who said: The Messenger of God, **may God bless him and grant him peace**, said: "The womb is suspended from the Throne, and the one who maintains ties of kinship is not the one who reciprocates, but the one who maintains ties of kinship is the one who, when his ties of kinship are severed, maintains them." Narrated by Al-Bukhari. Ahmad said: Buhaiz told us, Hammad bin Salamah told us, Qatada told us, on the authority of Abu Thamamah Al-Thaqafi, on the authority of Abdullah bin Amr **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The womb will be placed on the Day of Resurrection with a branch like the branch of a spindle. It will speak with a fluent, smooth tongue. It will sever whoever severs it and restore whoever restores it." Imam Ahmad said:

Surat Muhammad 47:21

Obedience and appropriate speech. And when the matter is decided, if they had been true to God, it would have been better for them.

Sufyan told us, Amr told us, on the authority of Abu Qabus, on the authority of Abdullah bin Amr **may God be pleased with them both**, conveying it to the Prophet (peace and blessings of God be upon him), who said: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the people of the heavens will have mercy upon you. The womb is a branch of the Most Merciful. Whoever maintains it will maintain it and whoever severs it will sever it." Abu Dawud and Al-Tirmidhi narrated it on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, and this is what is narrated with a chain of transmission of priority. Al-Tirmidhi said: Hasan Sahih.

Imam Ahmad said: Yazid ibn Harun told us, Hisham al-Dastawai told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibrahim ibn Abdullah ibn Qarith, that his father told him that he entered upon Abd al-Rahman ibn Awf **may God be pleased with him** while he was sick. Abd al-Rahman **may God be pleased with him** said to him, "Uphold your ties of kinship, for the Messenger of God (blessings and peace of God be upon him) said, 'God, the Almighty, said, 'I am the Most Gracious. I created the womb and derived its name from My name. So whoever upholds it, I will uphold it, and whoever severs it, I will sever him. And whoever severs it, I will destroy him.'" Ahmad is the only one to narrate it from this chain of narration. Ahmad also narrated it from the hadith of al-Zuhri, on the authority of Abu Salamah, on the authority of al-Raddad **or Abu al-Raddad**, on the authority of Abd al-Rahman ibn Awf, on his authority. Abu Dawud and al-Tirmidhi narrated it from the narration of Abu Salamah, on the authority of his father. There are many hadiths on this subject.

Al-Tabarani said: Ali bin Abdul Aziz told us, Muhammad bin Ammar Al-Mawsili told us, Isa bin Yunus told us, on the authority of Al-Hajjaj bin Al-Farafisa, on the authority of Abu Omar Al-Basri, on the authority of Sulayman, who said: The Messenger of God, may God bless him and grant him peace, said: "Souls are like conscripted soldiers. Those that recognize each other will get along, and those that do not will differ." And the Messenger of God, may God bless him and grant him peace, said the same: "When speech becomes public, deeds become hidden, tongues become unified, hearts hate each other, and every relative severs his kinship, then at that time God will curse them, deafen them, and blind their sight." And there are many hadiths on this, and God knows best.

Fath al-Qadir

And His statement: 21- **Obedience and appropriate speech** is a new statement: meaning, their command is obedience, or obedience and appropriate speech is better for you. Al-Khalil and Sibawayh said: The estimation is obedience and appropriate speech is better and more appropriate for you than anything else. It was said that obedience is the predicate of the first, and it was said that obedience is an attribute of the surah, and it was said that they have an advanced

predicate and obedience is a delayed subject, and the first is better. **So when the matter is decided** the matter is decided, the matter becomes serious: meaning the fighting becomes serious, obligatory and mandatory, and the determination is attributed to the matter and it is metaphorically for its people, and the answer to if it is said is **So if they were truthful with God** and it was said that it is omitted, its estimation is that they hated it. The commentators said that its meaning is that when the matter becomes serious and the obligation of fighting becomes obligatory, they disobey and stay behind. **So if they were truthful with God** in showing faith and obedience **it would have been better for them** than disobedience and disobedience.

Tafsir al-Baghawi

21. Then he said: **Obedience and good speech**. This is a beginning with an omitted predicate, the meaning of which is: obedience and good speech is better, meaning if they obeyed and said good speech it would be better and more excellent.

It was said: Its metaphor is: These hypocrites say before the revelation of the decisive surah: Obedience, nominative case as a narration, meaning our command is obedience or from us is obedience, **(and a well-known saying): good**.

(for them) means the preposition *baa*, it is a metaphor. It was said: It is connected to what preceded it, and the *lam* in his saying: **It is more appropriate for them to obey God and His Messenger**, and a saying known for the answer, meaning if they obeyed, obedience and answer would be more appropriate for them, and this is the meaning of the saying of Ibn Abbas in the narration of Ata'.

So when the matter is decided, that is, the matter becomes serious and the obligation of fighting becomes obligatory and the matter becomes decided, **if they were true to God**, in showing faith and obedience, **it would be better for them**. It was said that the answer to *if* is omitted, meaning that when the matter is decided, they will fail and lie about what they promised. And if they were true to God, it would be better for them.

Tafsir al-Baidawi

21- **Obedience and kind speech** is a resumption, meaning their command *obedience* or **obedience and kind speech** is better for them, or a narration of their saying according to Abu's reading, they say obedience. **So when he decides on the matter** meaning he is serious, and it is for those in charge, and attributing it to him is a metaphor and the circumstantial factor is omitted. It was said, **If they had been truthful to God** meaning in what they claimed of eagerness for jihad or faith. **Then truthfulness would have been better for them**.

Surat Muhammad 47:22

Then would you, if you were given authority, cause corruption in the land and sever your ties of kinship?

Surat Muhammad 47:22

Then would you, if you were given authority, cause corruption in the land and sever your ties of kinship?

Tafsir al-Jalalayn

22 - **Then would you perhaps** with the kasra or fatha of the sabun, and in it is a shift from the third person to the second person, meaning perhaps **if you turn away** you turn away from faith **that you will cause corruption in the land and sever your ties of kinship** that you will return to the matter of ignorance of transgression and fighting

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who, when a decisive surah was revealed and fighting was mentioned in it, looked at the Messenger of God, may God bless him and grant him peace, with the look of one who has fainted, **Then will you not** O people, meaning: Perhaps if you turn away from the revelation of God, may He be glorified, and abandon the rulings of His Book, and turn away from Muhammad, may God bless him and grant him peace, and what he brought to you, **that you will cause corruption on earth** meaning: that you will disobey God on earth, disbelieve in Him, and shed blood therein, **and sever your ties of kinship** and return to what you were upon in your ignorance of dispersion and division after God has united you in Islam and united your hearts through it.

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 regarding his statement, **Then would you, if you were to turn away?**...the verse. He says: Would you then see how the people were when they turned away from the Book of God? Did they not shed unlawful blood, sever family ties, and disobey the Most Merciful?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?** He said: They did.

Muhammad ibn Abd al-Rahim al-Barqi told me: Ibn Abi Maryam told us: Muhammad ibn Ja'far and Sulayman ibn Bilal told us: Mu'awiyah ibn Abi al-Mazard al-Majini told us, on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "God created the creation, and when He finished with them, the womb clung to the

right of the Most Merciful. He said: 'Stop!' It said: 'This is the station of one who seeks refuge in You from being severed.' He said: 'Would you not be pleased that I sever ties with him who severed ties with you, and connect ties with him who connected ties with you?' He said: 'Yes.' He said: 'Then that is for you.'"

Sulayman said in his hadith: Abu Hurayrah said: Read if you wish: **So would you, if you were given authority, cause corruption in the land and sever your ties of kinship?** Some of them interpreted it as: So would you, if you were given authority over the affairs of the people, cause corruption in the land in the sense of authority? The reciters other than Nafi' agreed to open the seen in 'asitum, while Nafi' used to break it in 'asitum.

The correct view in our opinion is to say that with the fat-ha on the seen, due to the consensus of the authoritative reciters on it, and that it has not been heard in speech: 'Asaa Akhuka Yaqum, with the kasra on the seen and the fat-ha on the ya. If it had been correct to break it if a noun is connected to it, it would have been broken with the non-makun. In their consensus on opening it with the apparent noun, there is clear evidence that it is the same with the makun. And that which follows 'Asyatun is broken, and it is a letter of recompense, and that which is with Tafsadun is in the accusative position with 'Asyatun.

Tafsir al-Qurtubi

First: The Almighty's saying: **Then would you, if you were given authority?** There is a difference of opinion regarding the meaning of **if you were given authority**. It was said that it is from the word *wilayah*. Abu al-'Aliyah said: The meaning is, **Then would you, if you were given authority and made rulers, spread corruption on the earth by taking bribes?** Al-Kalbi said: That is, would you, if you were given authority over the nation, spread corruption on the earth by injustice? Ibn Jurayj said: The meaning is, **Then would you, if you were given authority, spread corruption on the earth by committing sins and severing family ties?** Ka'b said: The meaning is, **Then would you, if you were given authority, kill one another?** It was said: It is from turning away from something. Qatadah said: That is, would you, if you were given authority, spread corruption on the earth by shedding unlawful blood and severing family ties? It was said: **Then would you, if you were given authority, spread corruption on the earth by shedding unlawful blood and severing family ties**. It was said: "Then would you, if you were given authority, spread corruption on the earth by shedding ... He went on to say in Surat Al-Baqarah in full, and Bakr Al-Muzani said: It was revealed about the Kharijites and the Khawarij, and there is some distance in it, and it is more apparent that it was only meant for the hypocrites, and Ibn Hayyan said: Quraysh, and similarly Al-Musayyab bin Sharik and Al-Farra' said: It was revealed about the Umayyads and the Hashimites, and the evidence for this interpretation is what

“Abdullah bin Mughaffal narrated, he said: I heard the Prophet, may God bless him and grant him peace, say: ‘Would you, if you were given authority, spread corruption on the earth?’ Then he said: They are this tribe of Quraysh, God has taken upon them, if they were given authority, that they would not spread corruption on the earth or sever their ties of kinship.” Ali bin Abi Talib read **if you were given authority that you would not spread corruption on the earth** with a damma on the ta’ and the waw and a kasra on the lam, and this is the reading of Ibn Abi Ishaq, and Ruways narrated it on the authority of Ya’qub, saying: If you were given authority over unjust rulers, you would go out with them in the sedition and fight them, **and sever your ties of kinship** with oppression and killing, and Ya’qub, Salam, Isa, and Abu Hatim read **and sever your ties of kinship** with a fatha on the ta’. And the lightening of the qaf, from the cutting, in consideration of the Almighty’s saying: **And they sever that which God has commanded to be joined** (Ar-Ra’d: 25). This reading was narrated by Harun from Abu Amr, and Al-Hasan read *wa-taqatāwu* with the open letters and stressed, in consideration of the Almighty’s saying: **And they cut off their affair among themselves** (Al-Anbiya’: 93). The rest read *wa-ta-taqatāwu* with the damma of the ta’ and the stressed ta’, from cutting off for emphasis, this is the choice of Abu Ubaid. The mention of *‘asaytum* in Al-Baqarah was mentioned before, and Al-Zajaj said in the reading of Nafi’: If this were permissible, then *‘asay* with the kasra would be permissible. Al-Jawhari said: And it is said *‘asaytu* an af’al lahi, and *‘asaytu* with the kasra, and it is read *fa-ha-‘asaytum* with the kasra.

I said: His statement indicates that they are two languages, and the discussion of Al-Baqarah has already been completed.

Tafsir Ibn Kathir

God Almighty says, informing about the believers that they wished for the legitimacy of jihad, but when God Almighty imposed it and commanded it, many people turned away from it, as He, the Blessed and Exalted, says: “Have you not seen those to whom it was said, ‘Restrain your hands and establish prayer and give zakah?’ But when fighting was prescribed for them, at once a party of them feared the people as they fear God or even more, and they said, ‘Our Lord, why did You decree fighting upon us? Why did You not delay us for a short term?’ Say, ‘The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread.’” And God Almighty says here: **And those who believe say, ‘Why was a surah not sent down?’** That is, one that includes the ruling on fighting. For this reason, He said: **But when a decisive surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one fainting from death,** That is, from their fear, terror, and cowardice in meeting the enemies. Then He says, encouraging them, **It is more appropriate for them * to obey and speak graciously,** That is, it would have been more appropriate for them to listen and obey, that is, in the current situation. **So when the matter is decided,** That

is, The situation became serious, and the battle was present. **If they had been true to God,** that is, if they had been sincere in their intentions toward Him, **it would have been better for them.**

And the Almighty said: **Then, if you turn away** meaning from jihad and refrain from it, **will you then cause corruption in the land and sever your ties of kinship?** meaning, will you return to the ignorant ignorance you were doing, shedding blood and severing ties of kinship? For this reason, the Almighty said: **Those are the ones whom God has cursed and made deaf and blinded their sight.** This is a prohibition against corruption on earth in general, and against severing ties of kinship in particular. Indeed, God the Almighty has commanded reform on earth and maintaining ties of kinship, which is being kind to relatives in word and deed and spending money. Authentic and good hadiths have been transmitted on this from the Messenger of God (blessings and peace of God be upon him) through many chains of transmission and many aspects. Al-Bukhari said: Khalid bin Mukhallad told us, Sulayman told us, Muawiyah bin Abi Mazrad told me, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: “God the Almighty created creation, and when He finished, the womb stood up and seized the waist of the Most Merciful, the Almighty, and He said, ‘Easy!’ It said, ‘This is the place of one who seeks refuge in You from severing ties of kinship.’ So the Almighty said: Would you not be pleased that I should connect with those who connect with you and sever with those who sever with you? She said: Yes. He said: Then that is yours. Abu Hurairah **may God be pleased with him** said: “Recite, if you wish, ‘Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?’” Then Al-Bukhari narrated it through two other chains of narration on the authority of Mu’awiyah bin Abi Mizrad, who said: The Messenger of God (blessings and peace of God be upon him) said: **Recite, if you wish, ‘Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?’** Muslim narrated it on the authority of Mu’awiyah bin Abi Mizrad.

Imam Ahmad said: Ismail ibn Ulayyah narrated to us, Uyaynah ibn Abd al-Rahman ibn Jushan narrated to us, on the authority of his father, on the authority of Abu Bakr **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **There is no sin for which God is more likely to hasten its punishment in this world, along with what He has in store for its perpetrator in the Hereafter, than oppression and severing family ties.** Abu Dawud, al-Tirmidhi and Ibn Majah narrated it on the authority of Ismail i.e., **Ibn Ulayyah.** Al-Tirmidhi said: This is a sahih hadith. Imam Ahmad said: Muhammad ibn Bakr narrated to us, Maymun Abu Muhammad al-Ma’ri narrated to us, Muhammad ibn ‘Ibad al-Makhzumi narrated to us, on the authority of Thawban **may God be pleased with him**, the Messenger of God (peace and blessings be upon him) said: **Whoever is pleased with a postponement of life or an increase in provision, let him uphold the ties of kinship.** Ahmad alone narrated it and it has a corroborating evidence in Sahih al-Bukhari. Ahmad also said: Yazid ibn Harun told us,

Surat Muhammad 47:22

Then would you, if you were given authority, cause corruption in the land and sever your ties of kinship?

Hajjaj ibn Artah told us, on the authority of Amr ibn Shuaib, on the authority of his father, on the authority of his grandfather, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I have relatives whom I maintain ties of kinship with, but they sever them, I pardon, but they wrong me, I do good, but they do evil. Should I reward them? He (peace and blessings of God be upon him) said: "No, then you will all be left alone, but strive to be kind to them and maintain ties of kinship with them, for there will continue to be a supporter with you from God, the Almighty, as long as you are like that." Ahmad alone transmitted this from this chain of narration, and it has a corroborating evidence from another chain of narration.

Imam Ahmad said: Ya'la told us, Fitr told us, on the authority of Mujahid, on the authority of Abdullah bin Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "The womb is suspended from the Throne, and the one who maintains ties of kinship is not the one who reciprocates, but the one who maintains ties of kinship is the one who, when his ties of kinship are severed, maintains them." Narrated by Al-Bukhari. Ahmad said: Buhaiz told us, Hammad bin Salamah told us, Qatada told us, on the authority of Abu Thamamah Al-Thaqafi, on the authority of Abdullah bin Amr **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The womb will be placed on the Day of Resurrection with a branch like the branch of a spindle. It will speak with a fluent, smooth tongue. It will sever whoever severs it and restore whoever restores it." Imam Ahmad said: Sufyan told us, Amr told us, on the authority of Abu Qabus, on the authority of Abdullah bin Amr **may God be pleased with them both**, conveying it to the Prophet (peace and blessings of God be upon him), who said: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the people of the heavens will have mercy upon you. The womb is a branch of the Most Merciful. Whoever maintains it will maintain it and whoever severs it will sever it." Abu Dawud and Al-Tirmidhi narrated it on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, and this is what is narrated with a chain of transmission of priority. Al-Tirmidhi said: Hasan Sahih.

Imam Ahmad said: Yazid ibn Harun told us, Hisham al-Dastawai told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibrahim ibn Abdullah ibn Qarith, that his father told him that he entered upon Abd al-Rahman ibn Awf **may God be pleased with him** while he was sick. Abd al-Rahman **may God be pleased with him** said to him, "Uphold your ties of kinship, for the Messenger of God (blessings and peace of God be upon him) said, 'God, the Almighty, said, "I am the Most Gracious. I created the womb and derived its name from My name. So whoever upholds it, I will uphold it, and whoever severs it, I will sever him. And whoever severs it, I will destroy him." Ahmad is the only one to narrate it from this chain of narration.

Ahmad also narrated it from the hadith of al-Zuhri, on the authority of Abu Salamah, on the authority of al-Raddad **or Abu al-Raddad**, on the authority of Abd al-Rahman ibn Awf, on his authority. Abu Dawud and al-Tirmidhi narrated it from the narration of Abu Salamah, on the authority of his father. There are many hadiths on this subject.

Al-Tabarani said: Ali bin Abdul Aziz told us, Muhammad bin Ammar Al-Mawsili told us, Isa bin Yunus told us, on the authority of Al-Hajjaj bin Al-Farafisa, on the authority of Abu Omar Al-Basri, on the authority of Sulayman, who said: The Messenger of God, may God bless him and grant him peace, said: "Souls are like conscripted soldiers. Those that recognize each other will get along, and those that do not will differ." And the Messenger of God, may God bless him and grant him peace, said the same: "When speech becomes public, deeds become hidden, tongues become unified, hearts hate each other, and every relative severs his kinship, then at that time God will curse them, deafen them, and blind their sight." And there are many hadiths on this, and God knows best.

Fath al-Qadir

22- If you were given authority, would you then cause corruption in the land and sever your ties of kinship?

This is addressed to those in whose hearts is disease, by way of turning to further rebuke and reprimand. Al-Kalbi said: That is, if you were given authority over this nation, would you then cause corruption in the land through injustice? Ka'b said: **If you were given authority, would you then cause corruption in the land** meaning by killing one another. Qatada said: If you turned away from obeying the Book of God, the Almighty, would you then cause corruption in the land through shedding blood and severing your ties of kinship? Ibn Jurayj said: If you turned away from obedience, and it was said that you turned away from fighting and abandoned its rulings. The majority of scholars read *tawlaytum* as an active verb, while Ali ibn Abi Talib read it with a damma on the ta' and waw and a kasra on the lam as a passive verb. Ibn Abi Ishaq and Warsh read it this way on the authority of Ya'qub. Its meaning is, **So, if unjust rulers rule over you, will you revolt against them in sedition, fight them, and sever your family ties through oppression, injustice, and killing?** The majority of scholars read *wa-taqat'aw* with a shaddah indicating abundance. Abu 'Amr, in a narration from him, and Salam, 'Isa, and Ya'qub read it with a light saq'at. It is said, **'I may that I do such-and-such.** 'I may with a fatha and a kasra are two dialects, mentioned by al-Jawhari and others. The predicate of 'Imaytum is that you will corrupt, and the conditional clause between them is an interjection.

Tafsir al-Baghawi

22. **And sever your ties of kinship**, Yaqub read: **and sever your ties of kinship**, with a fat-ha on the ta', while

others read it with a shaddah. **And sever your ties of kinship**, from the root word *taqatāwu*, meaning, **to sever your ties of kinship**, Qatadah said: **How did you see the people when they turned away from the Book of God? Did they not shed unlawful blood, sever their ties of kinship, and disobey the Most Merciful?** Some of them said: It is from *al-Wilāyah*. Al-Musayyab bin Sharik and Al-Farra' said: He says: **If you are given authority over people, will you spread corruption on earth through injustice?** It was revealed about the Umayyads and the Hashimites. This is indicated by the reading of Ali bin Abi Talib *tawallitum* with a damma on the ta' and the waw and a kasra on the lam. He says: If you are given authority over unjust rulers, you will go out with them in the strife and assist them.

Tafsir al-Baidawi

22- **So is it likely that you will cause corruption in the land and sever your ties of kinship if you were given authority**, or if you turned away and turned away from Islam, **that you would cause corruption in the land and sever your ties of kinship**, quarreling over authority and arguing over it, or returning to what you were doing in the days of ignorance of enmity and fighting relatives? The meaning is that because of their weakness in religion and their eagerness for this world, they are deserving of being expected to do so from someone who knows their condition and says to them: Is it likely that you will? This is in the dialect of the Hijaz, for Banu Tamim do not attach the pronoun to it and its predicate is **that you would cause corruption**, and **if you turn away** is an interjection. And from Ya'qub, **You turned away** means that if oppressors took control of you, you would go out with them and help them in causing corruption and severing ties of kinship. **And you were cut off** is from cutting, and it was read **You were cut off** from cutting.

Surat Muhammad 47:23

Those are the ones whom God has cursed, so He has made them deaf and blinded their sight.

Surat Muhammad 47:23

Those are the ones whom God has cursed, so He has made them deaf and blinded their sight.

Tafsir al-Jalalayn

23 - *Those* meaning the corrupters **are the ones whom God has cursed and made deaf** from hearing the truth **and blinded their sight** from the path of guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Those are the ones whom God has cursed**, God Almighty says: These are the ones who do this, meaning those who corrupt and sever family ties, whom God has cursed and distanced from His mercy and made deaf, meaning: He has stripped them of their understanding of what they hear with their ears of God's admonitions in His revelation. **And He has blinded their sight**, meaning: He has stripped them of their minds, so they do not discern God's proofs, nor do they remember what they see of His lessons and evidence.

Tafsir al-Qurtubi

The Almighty said: **Those are the ones whom God has cursed** meaning He has expelled them and kept them far from His mercy **and made them deaf** to the truth, **and blinded their sight** meaning their hearts to goodness. So He followed the report that whoever does that, His curse is due upon him, and he is deprived of the benefit of his hearing and sight so that he does not submit to the truth even if he hears it, so He made him like an animal that does not reason. And He said: **Then will you perhaps** then He said: **Those are the ones whom God has cursed** so He returned from addressing to the third person, as is the custom of the Arabs in that.

Tafsir Ibn Kathir

God Almighty says, informing about the believers that they wished for the legitimacy of jihad, but when God Almighty imposed it and commanded it, many people turned away from it, as He, the Blessed and Exalted, says: "Have you not seen those to whom it was said, 'Restrain your hands and establish prayer and give zakah?' But when fighting was prescribed for them, at once a party of them feared the people as they fear God or even more, and they said, 'Our Lord, why did You decree fighting upon us? Why did You not delay us for a short term?' Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread.'" And God

Almighty says here: **And those who believe say, 'Why was a surah not sent down?'** That is, one that includes the ruling on fighting. For this reason, He said: **But when a decisive surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one fainting from death**, That is, from their fear, terror, and cowardice in meeting the enemies. Then He says, encouraging them, **It is more appropriate for them * to obey and speak graciously**, That is, it would have been more appropriate for them to listen and obey, that is, in the current situation. **So when the matter is decided**, That is, The situation became serious, and the battle was present. **If they had been true to God**, that is, if they had been sincere in their intentions toward Him, **it would have been better for them**.

And the Almighty said: **Then, if you turn away** meaning from jihad and refrain from it, **will you then cause corruption in the land and sever your ties of kinship?** meaning, will you return to the ignorant ignorance you were doing, shedding blood and severing ties of kinship? For this reason, the Almighty said: **Those are the ones whom God has cursed and made deaf and blinded their sight**. This is a prohibition against corruption on earth in general, and against severing ties of kinship in particular. Indeed, God the Almighty has commanded reform on earth and maintaining ties of kinship, which is being kind to relatives in word and deed and spending money. Authentic and good hadiths have been transmitted on this from the Messenger of God (blessings and peace of God be upon him) through many chains of transmission and many aspects. Al-Bukhari said: Khalid bin Mukhallad told us, Sulayman told us, Muawiyah bin Abi Mazrad told me, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "God the Almighty created creation, and when He finished, the womb stood up and seized the waist of the Most Merciful, the Almighty, and He said, 'Easy! ' It said, 'This is the place of one who seeks refuge in You from severing ties of kinship. ' So the Almighty said: Would you not be pleased that I should connect with those who connect with you and sever with those who sever with you? She said: Yes. He said: Then that is yours. Abu Hurairah **may God be pleased with him** said: "Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'" Then Al-Bukhari narrated it through two other chains of narration on the authority of Mu'awiyah ibn Abi Mizrad, who said: The Messenger of God (blessings and peace of God be upon him) said: **Recite, if you wish, 'Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship?'** Muslim narrated it on the authority of Mu'awiyah ibn Abi Mizrad.

Imam Ahmad said: Ismail ibn Ulayyah narrated to us, Uyaynah ibn Abd al-Rahman ibn Jushan narrated to us, on the authority of his father, on the authority of Abu Bakr **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **There is no sin for which God is more likely to hasten its punishment in this world, along with what He**

has in store for its perpetrator in the Hereafter, than oppression and severing family ties. Abu Dawud, al-Tirmidhi and Ibn Majah narrated it on the authority of Ismail i.e., Ibn Ulayyah. Al-Tirmidhi said: This is a sahih hadith. Imam Ahmad said: Muhammad ibn Bakr narrated to us, Maymun Abu Muhammad al-Ma'ri narrated to us, Muhammad ibn 'Ibad al-Makhzumi narrated to us, on the authority of Thawban **may God be pleased with him**, the Messenger of God (peace and blessings be upon him) said: **Whoever is pleased with a postponement of life or an increase in provision, let him uphold the ties of kinship.** Ahmad alone narrated it and it has a corroborating evidence in Sahih al-Bukhari. Ahmad also said: Yazid ibn Harun told us, Hajjaj ibn Artah told us, on the authority of Amr ibn Shuaib, on the authority of his father, on the authority of his grandfather, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I have relatives whom I maintain ties of kinship with, but they sever them, I pardon, but they wrong me, I do good, but they do evil. Should I reward them? He (peace and blessings of God be upon him) said: "No, then you will all be left alone, but strive to be kind to them and maintain ties of kinship with them, for there will continue to be a supporter with you from God, the Almighty, as long as you are like that." Ahmad alone transmitted this from this chain of narration, and it has a corroborating evidence from another chain of narration.

Imam Ahmad said: Ya'la told us, Fitr told us, on the authority of Mujahid, on the authority of Abdullah bin Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "The womb is suspended from the Throne, and the one who maintains ties of kinship is not the one who reciprocates, but the one who maintains ties of kinship is the one who, when his ties of kinship are severed, maintains them." Narrated by Al-Bukhari. Ahmad said: Buhaiz told us, Hammad bin Salamah told us, Qatada told us, on the authority of Abu Thamamah Al-Thaqafi, on the authority of Abdullah bin Amr **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The womb will be placed on the Day of Resurrection with a branch like the branch of a spindle. It will speak with a fluent, smooth tongue. It will sever whoever severs it and restore whoever restores it." Imam Ahmad said: Sufyan told us, Amr told us, on the authority of Abu Qabus, on the authority of Abdullah bin Amr **may God be pleased with them both**, conveying it to the Prophet (peace and blessings of God be upon him), who said: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the people of the heavens will have mercy upon you. The womb is a branch of the Most Merciful. Whoever maintains it will maintain it and whoever severs it will sever it." Abu Dawud and Al-Tirmidhi narrated it on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, and this is what is narrated with a chain of transmission of priority. Al-Tirmidhi said: Hasan Sahih.

Imam Ahmad said: Yazid ibn Harun told us, Hisham al-Dastawai told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibrahim ibn Abdullah ibn Qarith, that his father told him that he entered upon

Abd al-Rahman ibn Awf **may God be pleased with him** while he was sick. Abd al-Rahman **may God be pleased with him** said to him, "Uphold your ties of kinship, for the Messenger of God (blessings and peace of God be upon him) said, 'God, the Almighty, said, "I am the Most Gracious. I created the womb and derived its name from My name. So whoever upholds it, I will uphold it, and whoever severs it, I will sever him. And whoever severs it, I will destroy him." Ahmad is the only one to narrate it from this chain of narration. Ahmad also narrated it from the hadith of al-Zuhri, on the authority of Abu Salamah, on the authority of al-Raddad **or Abu al-Raddad**, on the authority of Abd al-Rahman ibn Awf, on his authority. Abu Dawud and al-Tirmidhi narrated it from the narration of Abu Salamah, on the authority of his father. There are many hadiths on this subject.

Al-Tabarani said: Ali bin Abdul Aziz told us, Muhammad bin Ammar Al-Mawsili told us, Isa bin Yunus told us, on the authority of Al-Hajjaj bin Al-Farafisa, on the authority of Abu Omar Al-Basri, on the authority of Sulayman, who said: The Messenger of God, may God bless him and grant him peace, said: "Souls are like conscripted soldiers. Those that recognize each other will get along, and those that do not will differ." And the Messenger of God, may God bless him and grant him peace, said the same: "When speech becomes public, deeds become hidden, tongues become unified, hearts hate each other, and every relative severs his kinship, then at that time God will curse them, deafen them, and blind their sight." And there are many hadiths on this, and God knows best.

Fath al-Qadir

And the reference in His saying: 23- *Those* is to those addressed by what preceded, and it is the subject and predicate: **those whom God has cursed**: that is, He has distanced them from His mercy and expelled them from it. **So He has made them deaf** from hearing the truth **and blinded their sight** from seeing what they use as evidence for monotheism, resurrection, and the truth of all that the Messenger of God, may God bless him and grant him peace, called them to.

Tafsir al-Baghawi

23. **Those are the ones whom God has cursed, so He has made them deaf and blinded their sight**, about the truth.

Tafsir al-Baidawi

23- *Those* refers to those mentioned **whom God has cursed** for their corruption and severing family ties. **He has made them deaf** from hearing the truth **and blinded their sight** so they are not guided to His path.

Surat Muhammad 47:24

Do they not then consider the Qur'an carefully, or are there locks upon their hearts?

Surat Muhammad 47:24

Do they not then consider the Qur'an carefully, or are there locks upon their hearts?

Tafsir al-Jalalayn

24 - **Do they not then consider the Qur'an** and know the truth **or are there locks upon their hearts** for them **there are locks** so that they do not understand it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Do these hypocrites not ponder the admonitions of God in the verses of the Qur'an that He revealed to His Prophet, may God bless him and grant him peace, and reflect on His arguments that He made clear to them in His revelation so that they may know from them the error of what they are adhering to? **Or are there locks upon their hearts?** He says: Or has God locked their hearts so that they do not understand what God has revealed in His Book of admonitions and lessons.

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, regarding his statement, **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** Then, by God, they find in the Qur'an a deterrent against disobeying God, if only the people had reflected upon it and understood it. But they took to the ambiguous, and so they perished in that.

Ismail bin Hafs Al-Ayli narrated to us, he said: Al-Walid bin Muslim narrated to us, on the authority of Thawr bin Yazid, on the authority of Khalid bin Ma'dan, he said: There is no human being but that he has four eYa-Sin 36: two eyes in his head for his worldly life and what will benefit him in his livelihood, and two eyes in his heart for his religion and what God has promised of the unseen. So if God intends good for a servant, the two eyes in his heart see, and if God intends something else for him, He blinds them. This is what He said: **Or are there locks upon their hearts?**

Ibn Hamid told us: Yahya bin Wadh told us: Thawr bin Yazid told us: Khalid bin Ma'dan told us: There is no one among the people who does not have four eyes, two eyes in his face for his livelihood, and two eyes in his heart. There is no one who does not have a devil lurking in the back of his spine, bending his neck over his neck, opening his mouth to the fruit of his heart. So if God wants good for a servant, his two eyes in his heart see what God has promised of the unseen, so he acts upon it, and they are unseen, so he acts upon the unseen. But if God wants evil for a servant, He leaves

him. Then he recited: **Or are there locks upon the hearts?**

Ibn Hamid told us: Al-Hakam told us: Amr told us, on the authority of Thawr, on the authority of Khalid bin Ma'dan, in a similar manner, except that he said: Leaving the heart as it is.

Bishr told us: Yazid told us: Saeed told us: Hammad bin Zaid told us: Hisham bin Urwah told us on the authority of his father who said: "The Messenger of God, may God bless him and grant him peace, recited one day: 'Do they not then reflect upon the Qur'an, or are there locks upon their hearts?' A young man from Yemen said: 'Rather, they have locks upon them until God, the Almighty, removes them.' So the young man remained in the heart of Umar, may God be pleased with him, until he assumed power and sought his help."

Tafsir al-Qurtubi

The second is the Almighty's saying: **Do they not then consider the Qur'an** meaning do they understand it and know what God has prepared for those who have not turned away from Islam, **Or are there locks upon their hearts?** meaning rather there are locks upon their hearts that God the Almighty has locked upon them so they do not understand. This refutes the doctrine of the Qadarites and the Imamites, and in a hadith with a chain of transmission traceable to the Prophet, "The Prophet, may God's prayers and peace be upon him, said: 'There are locks upon them like locks of iron until God opens them.'" The root of qaf is dryness and hardness, and what dries from a tree is called a lock, and qafeel is similar to it, and qafeel is also a plant and qafeel is the sound. The rajaz poet said:

When he came to you dry and crisp, you struck him with the lock

How did you read your Sheikh Al-Azba?

Al-Qurashib **with a kasra on the qaf** is the elderly man, according to Al-Asma'i. Fasting has made it dry, as stated by Al-Qushayri and Al-Jawhari. So the locks here refer to the heart being agitated and devoid of faith, meaning faith does not enter their hearts nor does disbelief leave them, because God Almighty has sealed their hearts and said: **on hearts**, because if He had said on their hearts, the heart of others would not have entered into this sentence. What is meant is, are there locks on the hearts of these people and the hearts of those who have this characteristic?

Third: In Sahih Muslim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God created the creation, and when He finished with them, the womb stood up and said: 'This is the place of one seeking refuge from being severed.' He said: 'Yes. Are you not pleased that I connect with those who connect with you and sever with those who sever with you?' She said: 'Yes.' He said: 'Then that is for you.' Then the Messenger of God, may God bless him and grant him peace, said: 'Recite if you wish: "Would you perhaps, if

you were given authority, cause corruption in the land and sever your ties of kinship? Those are the ones whom God has cursed and made deaf and blinded their sight. Do they not then reflect upon the Qur'an, or are there locks upon their hearts?" The apparent meaning of the verse is that it is addressed to all disbelievers. Qatada and others said that the meaning of the verse is: **Perhaps you, or it is feared for you, if you turn away from faith, will return to corruption in the land and shed blood.** Qatada said: **How did you see the people when they turned away from the Book of God, the Most High?** Did they not shed unlawful blood, sever the ties of kinship, and disobey the Most Gracious? So, according to this, the womb is the womb of the religion of Islam and faith, which God has called brotherhood in His saying, **The believers are but brothers** (al-Hujurat 49:10). According to Al-Farra', the verse was revealed about Banu Hashim and Banu Umayyah, and what is meant is those among them who concealed hypocrisy. So, by severing the womb, He referred to the kinship that existed between them and the Prophet, may God bless him and grant him peace, by denying the Prophet, may God bless him and grant him peace, and that necessitates fighting. In short, womb is of two types: general and specific. The general womb is the womb of religion, and it is necessary to maintain it by adhering to faith, loving its people, supporting them, advising them, not harming them, being just between them, being fair in dealing with them, and fulfilling their obligatory rights, such as caring for the sick and the rights of the dead, such as washing them, praying over them, and burying them, and other rights due to them. As for the specific womb, which is the womb of kinship on both sides of a man, his father and mother, then specific rights and more are obligatory for them, such as spending, checking on their conditions, and not neglecting them. They should be looked after in times of need, and the general rights of kinship are confirmed in their right, so that if rights conflict, the closest should be started first. Some of the people of knowledge said: The kinship that must be maintained is every forbidden kinship, and accordingly, it is not obligatory for paternal uncles and maternal uncles. It was said: Rather, this applies to every kinship that is included in this of the kin with regard to inheritance, whether they are forbidden or not. From this, it is concluded that it is not obligatory to maintain ties with the mother's kin from whom one does not inherit, and it is not forbidden to sever ties with them. This is not correct. What is correct is that everything that is included and encompassed by kinship must be maintained in every case, as an act of worship and religiously, based on what we mentioned first, and God knows best. Abu Dawud al-Tayalisi narrated in his Musnad, he said: Shu'bah told us, he said: Muhammad ibn 'Abd al-Jabbar told me, he said: I heard Muhammad ibn Ka'b al-Qurazi narrating, on the authority of Abu Hurayrah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: The womb will have a tongue under the Throne on the Day of Resurrection that will say: O Lord, I have severed ties, O Lord, I have been wronged, O Lord, I have been wronged. Then its Lord will respond to it: Are you not pleased? That I maintain ties with those who maintain ties with you and sever ties with those who sever ties with you. In Sahih Muslim, on the authority of Jubayr ibn Mut'im, "On the

authority of the Prophet, may God bless him and grant him peace, who said: 'One who severs ties of kinship will not enter Paradise.'" Ibn Abi Umar said: Sufyan said: He means one who severs ties of kinship. Narrated by Al-Bukhari.

Fourth: His peace be upon him saying: **God Almighty created the creation until He finished with them.** *Created* means invented, and its origin is estimation, as mentioned above. Creation here means the created, and from it is His Almighty saying: **This is the creation of God** (Luqman 31:11), meaning His creation. The meaning of **finished with them** is that He completed their creation, not that He occupied Himself with them and then finished His occupation with them, since His action is not through direct action or handing over, nor is His creation through an instrument or attempt, exalted be He above that. His saying: **The womb stood up and said** can be interpreted in one of two ways: One of them is that God Almighty appointed someone from the angels to speak about the womb and say that, and it is as if He entrusted this worship with someone who struggles for it and writes down the reward of whoever connects it and the sin of whoever severs it, just as God entrusted the rest of the deeds with honorable scribes, and with observing the times of the prayers angels who follow one another. The second is that it is by way of estimation and representation that conveys exhaustion and great care, so it is as if He said: If the womb were among those who reason and speak, it would say this, as God Almighty said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** Then He said: **And these examples We present to the people that perhaps they will give thought.** (al-Hashr 59:21), and His statement: **And she said, 'This is the station of one who seeks refuge in You from being severing ties.'** The purpose of these words is to inform of the importance of maintaining kinship ties, and that God, the Exalted, has placed them in the position of someone who seeks refuge with Him, so He grants him refuge and includes him in His protection and care. If this is the case, then God's kin will not be let down and His covenant will not be broken. Therefore, He said, addressing the womb, **Are you not satisfied that I connect with those who connect with you and sever ties with those who sever ties with you?** This is like the Prophet, peace be upon him, said: "Whoever prays the dawn prayer is under the protection of God, the Exalted, so do not let God seek you out regarding His protection, for whoever seeks Him out regarding His protection, He will seize him and then throw him on his face into the Fire."

Tafsir Ibn Kathir

The Almighty says, commanding contemplation and understanding of the Qur'an and forbidding turning away from it, saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** That is, there are locks upon their hearts, so they are closed and nothing of its meanings can reach them. Ibn Jarir said: Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of his father, may God be pleased with him, who said: The Messenger of

Do they not then consider the Qur'an carefully, or are there locks upon their hearts?

God, may God bless him and grant him peace, recited one day: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon them until God Almighty opens them or relieves them.** The young man remained in the same mood as Umar, may God be pleased with him, until he assumed power and sought his help. Then God the Almighty said: **Indeed, those who turned back after guidance has become clear to them - Satan enticed them** meaning, he made it appear attractive and good to them **and prolonged it for them** meaning, he deceived them and tricked them **That is because they said to those who hated what God revealed, "We will obey you in some of the matter"** meaning, they supported them and advised them in secret to falsehood. This is the way of the hypocrites; they show something other than what they conceal. That is why God the Almighty said: **And God knows their secrets** meaning, what they conceal and what they hide. God is aware of it and knows it, as He the Almighty said: **And God records what they conceal.**

Then God the Almighty said: **How will it be when the angels take their souls, striking their faces and their backs?** That is, what will be their condition when the angels come to take their souls and the souls rebel in their bodies and the angels extract them by force, coercion and beating, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands** That is, striking, **Bring your souls out! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were arrogant toward His signs.** That is why He said here: **That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.**

Fath al-Qadir

The question in His statement: 24- **Do they not then consider the Qur'an?** is for denial, and the meaning is: Do they not understand it and know what it contains of admonitions and clear arguments and conclusive proofs that are sufficient for those who have understanding and reason and deter them from disbelieving in God, associating partners with Him, and committing sins? **Or are there locks upon their hearts?** Or are they the closed ones: meaning, rather, the hearts have locks, so they do not understand or reason. Muqatil said: He means the seal on the hearts and the locks are a metaphor for the heart being closed to knowing the truth. Adding the locks to the hearts is to indicate that what is meant by them is what is for the hearts, like locks for doors. The meaning of the verse is that faith will not enter their hearts nor will disbelief and polytheism exit from them, because God, the Exalted, has sealed them, and what is meant by these hearts are the hearts of those addressed. The majority read **its locks** in the plural, and **its locks** was

read with a kasra on the hamza as a verbal noun like *approach*.

Tafsir al-Baghawi

24. **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** So the Qur'an's admonitions and rulings are not understood, and *Am* means *Rather*.

Ahmad bin Ibrahim Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Aqil bin Muhammad told us, Al-Mu'afa bin Zakariya told us, Muhammad bin Jarir told us, Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of my father who said: The Messenger of God, may God bless him and grant him peace, recited: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon their hearts until God opens them or relieves them.** So the young man remained in the same mood as Umar until he assumed power and sought his help.

Tafsir al-Baidawi

24- **Do they not then consider the Qur'an carefully?** They skim through it and what it contains of admonitions and deterrents so that they do not dare to commit sins. **Or are there locks upon their hearts?** No remembrance can reach them and no matter can be revealed to them. It was said that *or* is disconnected and the meaning of the hamza in it is confirmation, and the hearts are indefinite because the hearts are meant to be the hearts of some of them or to indicate that it is due to the ambiguity of its matter in its harshness, or due to its extreme ignorance and indefiniteness as if it is vague and indefinite. The addition of the locks to it is to indicate locks appropriate to it and specific to it that do not resemble the usual locks. And its being closed is read as a source.

Surat Muhammad 47:25

Indeed, those who turn back after guidance has become clear to them - Satan has enticed them and prolonged hope for them.

Tafsir al-Jalalayn

25 - **Indeed, those who turned back** to hypocrisy on **their heels after guidance had become clear to them - Satan made it seem good to them** that is, he made it seem good to them **and prolonged their respite** with a damma on the first letter and with a fatha and the lam, and the one who gives respite is Satan by His will, the Most High, so he is the one who misguides them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, those who turned back on their heels after guidance had become clear to them** God Almighty says, "Indeed, those who turned back on their heels, disbelieving in God after the truth had become clear to them and they had established the right path, and they knew the clear proof, then they preferred misguidance over guidance, out of obstinacy to the command of God Almighty after they had knowledge."

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Indeed, those who turned back after guidance had become clear to them** are the enemies of God, the People of the Book. They know that Muhammad, may God bless him and grant him peace, and his companions were sent to them, but then they disbelieve in him.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, **After guidance has become clear to them**, that they find it written down with them.

Others said: He meant the hypocrites.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Indeed, those who turned back upon their heels...** to His statement, **and rendered worthless their deeds**, they are the people of hypocrisy.

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, **Indeed, those who turn back on their heels...to their secrets**, they are the hypocrites. This description of the hypocrites in our view is more similar to the description of the People of the Book than it is to the description of the People of the Book. This is because God, the Exalted, the Majestic, has informed us that their apostasy was because they said, **For those who hate what God has revealed, We will obey**

you in some of the matter. If it were to be described as the People of the Book, then describing them as having denied Muhammad, may God bless him and grant him peace, would have been sufficient to inform us that they only apostatized because of what they said.

And His statement, **Satan enticed them**, means that God Almighty says: Satan made their apostasy attractive to them, after guidance had become clear to them.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **Satan tempted them and gave them hope**. He said: He made things seem good to them.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Make it seem good to them**.

His saying, **And He granted them respite**, means: God extended their life span for them for a period of time. The meaning of the statement is: Satan tempted them, and God granted them respite.

The reciters differed in their recitation of this. The majority of the reciters of Hijaz and Kufa recited it as **wa amlā lihum** with a fathah on the alif, meaning: **and God dictated to them**. Some of the people of Medina and Basra recited it as **wa amlā lihum** without naming the agent.

Mujahid read, as mentioned by him, and dictated, with the alif closed and the ya' extended, as a statement from God, may He be glorified and praised, about Himself that He will do that for them.

The first of these readings to be correct, which is the one followed by the majority of the readers of Hijaz and Kufa, is the opening of the alif in that, because it is the widespread reading in the readings of the regions, even if they are united by a doctrine in which their meanings are similar.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who turned back after guidance had become clear to them - Satan enticed them and prolonged hope for them**.

Qatada said: They are the disbelievers of the People of the Book. They disbelieved in the Prophet, may God bless him and grant him peace, after they knew his description among them. This was said by Ibn Jurayj. Ibn Abbas, Ad-Dahhak, and As-Suddi said: They are the hypocrites. They sat back from fighting after they learned about him in the Qur'an. **Satan enticed them** means he made their sins seem fair to them. This was said by Al-Hasan. **And I gave them respite** means Satan extended their hope and promised them long work. This was also narrated by Al-Hasan. He said: The One Who gave them respite and extended their lives is God Almighty. This was said by Al-Farra' and

Surat Muhammad 47:25

Indeed, those who turn back after guidance has become clear to them - Satan has enticed them and prolonged hope for them.

Al-Mufaddal, Al-Kalbi and Muqatil said: The meaning of **I gave them respite** is He gave them respite. Based on this, God Almighty gave them respite in their punishment. Abu Amr, Ibn Abi Ishaq, Isa bin Umar, Abu Ja'far, and Shaybah read **And I gave them respite** with a damma on the hamza, a kasra on the lam, and a fatha on the ya', without naming the agent. This is also what Ibn Hurmuz, Mujahid, Al-Jahdary, and Ya'qub read, except that they made the ya' sukun as a statement from God Almighty: on the authority of He himself does that to them, as if he said: And I dictate to them, and Abu Hatim chose it. He said: Because the opening of the hamza suggests that the devil dictates to them, and that is not the case, so that is why he changed to the damma. Al-Mahdawi said: And whoever reads **and dictates to them**, then the subject is the name of God Almighty, and it was said the devil, and Abu Ubaid chose the reading of the common people. He said: Because the meaning is known, for His statement: **That you may believe in God and His Messenger and support him and honor him and glorify Him** (al-Fath 48:9), returning glorification to the name of God, and honor and honor to the name of the Messenger.

Tafsir Ibn Kathir

The Almighty says, commanding contemplation and understanding of the Qur'an and forbidding turning away from it, saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** That is, there are locks upon their hearts, so they are closed and nothing of its meanings can reach them. Ibn Jarir said: Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of his father, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, recited one day: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon them until God Almighty opens them or relieves them.** The young man remained in the same mood as Umar, may God be pleased with him, until he assumed power and sought his help. Then God the Almighty said: **Indeed, those who turned back after guidance has become clear to them** meaning, they abandoned faith and returned to disbelief **after guidance has become clear to them - Satan enticed them** meaning, he made it appear attractive and good to them and **prolonged it for them** meaning, he deceived them and tricked them **That is because they said to those who hated what God revealed, "We will obey you in some of the matter"** meaning, they supported them and advised them in secret to falsehood. This is the way of the hypocrites; they show something other than what they conceal. That is why God the Almighty said: **And God knows their secrets** meaning, what they conceal and what they hide. God is aware of it and knows it, as He the Almighty said: **And God records what they conceal.**

Then God the Almighty said: **How will it be when the angels take their souls, striking their faces and their**

backs? That is, what will be their condition when the angels come to take their souls and the souls rebel in their bodies and the angels extract them by force, coercion and beating, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands** That is, striking. **Bring your souls out! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were arrogant toward His signs.** That is why He said here: **That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.**

Fath al-Qadir

25- **Indeed, those who turned back on their heels** means they returned to being disbelievers as they were. Qatada said: They are the disbelievers of the People of the Book who disbelieved in the Prophet (peace and blessings of God be upon him) after they recognized his description among themselves. Ibn Jarir said the same. Ad-Dahhak and As-Suddi said: They are the hypocrites who sat back from fighting. This is more appropriate because the context is about the hypocrites **after guidance had become clear to them** with what the Messenger of God (peace and blessings of God be upon him) brought to them of apparent miracles and clear proofs. **Satan enticed them** means he made their sins seem attractive to them and made it easy for them to fall into them. This sentence is the predicate of *inna*, and the meaning of **and granted them respite** is that Satan extended their hope and promised them a long life. It was said that the one who granted them respite was God, meaning that He did not hasten their punishment. The majority read *amla* in the active form, while Abu Amr, Ibn Abi Ishaq, Isa bin Umar, Abu Ja'far, and Shaibah read it in the passive form. It was said that according to this reading, the agent is God or Satan, as in the first reading. Al-Farra and Al-Mufaddal chose to say that the agent is God, but it is better to choose that it is Satan, as he was mentioned soon.

Tafsir al-Baghawi

25. **Indeed, those who turned back**, they returned as disbelievers, **after guidance had become clear to them**, Qatada said: They are the disbelieving People of the Book who disbelieved in Muhammad, may God bless him and grant him peace, after they had come to know him and found his description in their book.

Ibn Abbas, Al-Dahhak, and Al-Suddi said: They are the hypocrites.

Satan tempted them, made ugly things seem attractive to them, **and prolonged their hope.** The people of Basra read it with a damma on the alif, a kasra on the

lam, and a fatha on the yaa, referring to something whose agent is not named. Mujahid read it with a sukoon on the yaa as a statement from God Almighty about Himself that He does that. This reading is narrated on the authority of Ya'qub. The others read: **(and prolonged their hope)** with a fatha on the alif, meaning: Satan prolonged their hope for them, he extended their hope.

Tafsir al-Baidawi

25- **Indeed, those who turned back on their heels** meaning what they were upon of disbelief. **After guidance has become clear to them** with clear proofs and manifest miracles **Satan enticed them** making it easy for them to commit major sins from *saw/* which means relaxation. It was also said that he led them to desires from *saw/* which means wishing, and in it that *saw/* is a hamza and its hamza was changed to a waw due to the damma of what preceded it, and this is not the case with *tasweel*, and it can be refuted by their saying **they both beg each other** and *saw/* was read based on the estimation of an addition, meaning the trick of Satan **enticed them. And he extended their hopes and wishes** and extended their hopes and wishes, or God Almighty gave them respite and did not hasten their punishment according to the reading of Ya'qub **and I extended my hope to them** meaning I extended my hope to them, so the waw is for the state or resumption, and Abu Amr read **and I extended my hope to them** in the passive form which is the pronoun of *Satan* or *them*.

Surat Muhammad 47:26

That is because they said to those who hated what God revealed, “We will obey you in some of the matter.” And God knows their secrets.

Surat Muhammad 47:26

That is because they said to those who hated what God revealed, **We will obey you in some of the matter.** And God knows their secrets.

Tafsir al-Jalalayn

26 - *That* meaning their misguidance **because they said to those who hated what God revealed** meaning to the polytheists **We will obey you in some of the matter** meaning assisting in the enmity against the Prophet, may God bless him and grant him peace, and discouraging people from jihad with him. They said that secretly, so God Almighty revealed it **and God knows their secrets** with the opening of the hamza, the plural of secret, and with the breaking of it, it is a source.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God granted these hypocrites respite and left them, and Satan tempted them, so He did not guide them to guidance because they **said to those who hated what God had revealed** of the command to fight the polytheists who associated partners with Him: **We will obey you in some of the matter**, which is contrary to the command of God Almighty and the command of His Messenger, may God bless him and grant him peace.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That is because they said to those who hated what God revealed, 'We will obey you in some of the matter.'** These are the hypocrites. **And God knows their secrets.** God Almighty says: And God knows the secrets of these two parties who are demonstrating from among the hypocrites, in opposition to the command of God and the command of His Messenger, as they whisper among themselves about disbelief in God and disobeying the Messenger, and neither that nor any other matter is hidden from Him.

The reciters differed in their reading of this. The majority of the reciters of Medina and Basra read it as *asrarhum* with a fatha on the alif from *asrarhum* as a plural of *sirra*. The majority of the reciters of Kufa read it as *israrhum* with a kasra on the alif as a verbal noun from *asrartu isrartu*.

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

Tafsir al-Qurtubi

The Almighty said: **That is because they said** meaning that this was a dictation to them so that they would persist in disbelief because they said: meaning the hypocrites and the Jews, **to those who hated what God revealed** meaning the polytheists, **We will obey you in some of the matter** meaning in opposing Muhammad and showing hostility towards him, and refraining from jihad with him and weakening his command in secret, and they only said that secretly so God informed His Prophet, and the reading of the common people is *asrarhum* with a fat-ha on the hamza as a plural of secret, and this is the choice of Abu Ubaid and Abu Hatim, and the Kufians, Ibn Waththab, Al-A'mash, Hamza, Al-Kisa'i and Hafs from Asim read *israrhum* with a kasra on the hamza as a source, like the Almighty's saying: **And I confided in them secrets** (Nuh 71:9), a plural for the different types of secret.

Tafsir Ibn Kathir

The Almighty says, commanding contemplation and understanding of the Qur'an and forbidding turning away from it, saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** That is, there are locks upon their hearts, so they are closed and nothing of its meanings can reach them. Ibn Jarir said: Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of his father, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, recited one day: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon them until God Almighty opens them or relieves them.** The young man remained in the same mood as Umar, may God be pleased with him, until he assumed power and sought his help. Then God the Almighty said: **Indeed, those who turned back after guidance has become clear to them meaning, they abandoned faith and returned to disbelief after guidance has become clear to them - Satan enticed them meaning, he made it appear attractive and good to them and prolonged it for them meaning, he deceived them and tricked them That is because they said to those who hated what God revealed, "We will obey you in some of the matter meaning, they supported them and advised them in secret to falsehood. This is the way of the hypocrites; they show something other than what they conceal. That is why God the Almighty said: And God knows their secrets meaning, what they conceal and what they hide. God is aware of it and knows it, as He the Almighty said: And God records what they conceal.**

Then God the Almighty said: **How will it be when the angels take their souls, striking their faces and their backs?** That is, what will be their condition when the angels come to take their souls and the souls rebel in their bodies and the angels extract them by force, coercion and beating, as God the Almighty said: **And if you could but see when the angels take the souls of**

those who disbelieve, they strike their faces and their backs. And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands That is, striking, Bring your souls out! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were arrogant toward His signs.**

That is why He said here: **That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.**

Fath al-Qadir

And the reference in His saying: 26- *That* is to what preceded their apostasy, and it is the subject and predicate **because they said to those who hated what God revealed** - and they are the polytheists - **We will obey you in some of the matter** and this *some* is the enmity of the Messenger of God, may God bless him and grant him peace, and opposition to what he brought. And it was said that the meaning is: The hypocrites said to the Jews: We will obey you in some of the matter, and it was said that the speakers were the Jews and those who hated what God revealed: the hypocrites, and it was said that the reference in His saying that is to dictation, and it was said to incitement, and the first is more appropriate. This is supported by the fact that the speakers, the hypocrites and the haters, are the Jews, and God the Almighty said: **Have you not seen those who are hypocrites saying to their brothers who disbelieved among the People of the Scripture**, If you are expelled, we will surely go out with you and we will never obey anyone concerning you, and if you are fought, we will surely aid you" And since their aforementioned saying was to those who hated what God revealed in secret among themselves. God the Almighty said: **And God knows their secrets.** The majority of scholars read it with a fat-ha over the hamza, the plural of secret. This reading was favored by Abu Ubaid and Abu Hatim. The Kufians, Hamzah, al-Nasa'i, and Hafs on the authority of Asim, Ibn Waththab, and al-A'mash read it with a kasra over the hamzah, as a source meaning their concealment.

who disbelieved in the Prophet, peace and blessings be upon him, after his description had become clear to them, to the hypocrites, or the hypocrites to them, or one of the two groups to the polytheists. "We will obey you in some of the matter" in some of your affairs or in some of what you are commanded to do, such as sitting back from jihad and agreeing to go out with them if they are expelled, and joining forces against the Messenger, peace and blessings be upon him. "And God knows their secrets" including this statement of theirs which God revealed to them. Hamzah, Al-Kisa'i, and Hafs read their secrets as a source.

Tafsir al-Baghawi

26. **That is because they** - meaning the hypocrites or the Jews - **said to those who hated what God revealed** - meaning the polytheists, **We will obey you in some of the matter** - cooperating in their enmity towards Muhammad, may God bless him and grant him peace, and sitting back from jihad. They were saying it secretly, so God Almighty informed us about them, **And God knows their secrets.** The people of Kufa, other than Abu Bakr, read it with a kasra over the hamza, as a source, while the rest read it with a fatha over it as a plural of secret.

Tafsir al-Baidawi

26- "That is because they said to those who hated what God revealed" meaning the Jews said to those

Surat Muhammad 47:27

So how (will it be) when the angels take their souls, striking their faces and their backs?

Surat Muhammad 47:27

So how **will it be** when the angels take their souls, striking their faces and their backs?

Tafsir al-Jalalayn

27 - **So how** will they be **when the angels take their souls, they will strike** a state of the angels **their faces and their backs** their backs with clubs of iron

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God knows the secrets of these hypocrites, so how could He not know their state when the angels take their souls while they are striking their faces and backs? He says: Their state at that time will not be hidden from Him either. And by turning away He means: the miracle, and we have already mentioned the narration about that previously.

Tafsir al-Qurtubi

The Almighty said: **How then** meaning how will their condition be, **when the angels take their souls while they strike** meaning striking, so it is in the position of a state, and the meaning of the speech is to frighten and threaten, meaning if the punishment is delayed for them then it will be until the end of life, and this has been mentioned in Al-Anfal and An-Nahl, and Ibn Abbas said, no one will die while committing a sin except by a severe beating of his face and back, and it was said: that is during fighting in support of the Messenger of God, may God bless him and grant him peace, by the angels striking their faces when they are pursued and their backs when they flee, and it was said: that is on the Day of Resurrection when they are driven to the Fire.

Tafsir Ibn Kathir

The Almighty says, commanding contemplation and understanding of the Qur'an and forbidding turning away from it, saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** That is, there are locks upon their hearts, so they are closed and nothing of its meanings can reach them. Ibn Jarir said: Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of his father, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, recited one day: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon them until God Almighty opens them or relieves them.** The young man remained in the same mood as Umar, may God

be pleased with him, until he assumed power and sought his help. Then God the Almighty said: **Indeed, those who turned back after guidance has become clear to them** meaning, they abandoned faith and returned to disbelief **after guidance has become clear to them - Satan enticed them** meaning, he made it appear attractive and good to them **and prolonged it for them** meaning, he deceived them and tricked them **That is because they said to those who hated what God revealed, "We will obey you in some of the matter** meaning, they supported them and advised them in secret to falsehood. This is the way of the hypocrites; they show something other than what they conceal. That is why God the Almighty said: **And God knows their secrets** meaning, what they conceal and what they hide. God is aware of it and knows it, as He the Almighty said: **And God records what they conceal.**

Then God the Almighty said: **How will it be when the angels take their souls, striking their faces and their backs?** That is, what will be their condition when the angels come to take their souls and the souls rebel in their bodies and the angels extract them by force, coercion and beating, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands** That is, striking, **Bring your souls out! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were arrogant toward His signs.** That is why He said here: **That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.**

Fath al-Qadir

27- **How will it be when the angels take their souls?**

The *fa* indicates the order of what comes after it based on what comes before it. *How* is in the nominative case as a predicate that comes before it. The meaning is: How will He know their secrets when the angels take them? Or it is in the accusative case with an omitted verb: meaning how do they act? Or it is in the accusative case with an implied verb: meaning how are they? Or it is the predicate of *kana* which is understood: meaning how are they? And the adverbial phrase is the object of the understood one. The majority of scholars read *tawathum* while Al-A'mash read *tawathum* and the phrase *yadhibun fawjuhuh wa adbarhum* is in the accusative case as a state of the subject of *tawathum* or its object: meaning striking their faces and striking their backs. The speech is intimidating and emphatic, and the meaning is that if the punishment is delayed for them, their condition will be like this, which is a depiction of their death in the ugliest and most hideous condition. It was said that this was during the battle as support from the angels for the Messenger of God (peace and blessings of God be upon him), and it was said that this was on the Day of Resurrection, but the first is more appropriate.

Tafsir al-Baghawi

27. How will it be when the angels take their souls, striking their faces and their backs?

Tafsir al-Baidawi

27- How then, when the angels take their souls? How will they work and plan at that time? It was read as **they take their souls** and it is possible for it to be in the past tense or the present tense with one of its two ta's omitted. **They strike their faces and their backs** is a depiction of their taking their souls with what they fear and are cowardly about fighting for.

Surat Muhammad 47:28

That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.

Surat Muhammad 47:28

That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.

Tafsir al-Jalalayn

28 - *That* is the death in the mentioned state **because they followed what angered God and hated what pleased Him** meaning doing what pleases Him **so He rendered their deeds worthless**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That is because they followed that which angered God**, God Almighty says: The angels do this to the hypocrites that I described them with because they followed that which angered God, so He became angry with them by obeying Satan. **And they hated His pleasure**, He says: And they hated what would please Him with them by fighting the infidels with it, after He had made it obligatory upon them.

His saying, **So He rendered their deeds worthless**, means: So God rendered their deeds worthless and made them go away, because they were done without His pleasure or love, so they became worthless and did not benefit the one who did them.

Tafsir al-Qurtubi

God Almighty says: *That* meaning that is their recompense **because they followed that which angered God**. Ibn Abbas said: It is their concealment of what was in the Torah of the description of Muhammad, may God bless him and grant him peace. If it is applied to the hypocrites, then it is a reference to what they concealed of disbelief, **and they hated His pleasure** meaning faith, **so He rendered worthless their deeds** meaning what they did of charity, maintaining family ties, and other things, as mentioned above.

Tafsir Ibn Kathir

The Almighty says, commanding contemplation and understanding of the Qur'an and forbidding turning away from it, saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** That is, there are locks upon their hearts, so they are closed and nothing of its meanings can reach them. Ibn Jarir said: Bishr told us, Hammad bin Zaid told us, Hisham bin Urwah told us on the authority of his father, may God be pleased with him, who said: The Messenger of

God, may God bless him and grant him peace, recited one day: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** A young man from Yemen said: **Rather, there are locks upon them until God Almighty opens them or relieves them.** The young man remained in the same mood as Umar, may God be pleased with him, until he assumed power and sought his help. Then God the Almighty said: **Indeed, those who turned back after guidance has become clear to them** meaning, they abandoned faith and returned to disbelief **after guidance has become clear to them - Satan enticed them** meaning, he made it appear attractive and good to them **and prolonged it for them** meaning, he deceived them and tricked them **That is because they said to those who hated what God revealed, "We will obey you in some of the matter"** meaning, they supported them and advised them in secret to falsehood. This is the way of the hypocrites; they show something other than what they conceal. That is why God the Almighty said: **And God knows their secrets** meaning, what they conceal and what they hide. God is aware of it and knows it, as He the Almighty said: **And God records what they conceal.**

Then God the Almighty said: **How will it be when the angels take their souls, striking their faces and their backs?** That is, what will be their condition when the angels come to take their souls and the souls rebel in their bodies and the angels extract them by force, coercion and beating, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands** That is, striking, **Bring your souls out!** Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were arrogant toward His signs. That is why He said here: **That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds.**

Fath al-Qadir

And the reference in His saying: 28- *That* is to the mentioned death in the mentioned manner, and it is a subject and its predicate is **because they followed what angered God** meaning because of their following what angered God of disbelief and sins, and it was said that it was their concealment of what was in the Torah of the description of a prophet, may God bless him and grant him peace, and the first is more appropriate because of the generality in the formula **and they hated His pleasure** meaning they hated what pleased God of faith, monotheism and obedience **so God rendered null "their deeds"** for this reason, and what is meant by their deeds are the deeds that took the form of obedience, otherwise there is no deed for a disbeliever, or what they had done of good before the apostasy.

Tafsir al-Baghawi

28. *That*, the verse, **is because they followed what angered God**, Ibn Abbas said: because they concealed from the Torah and disbelieved in Muhammad, may God bless him and grant him peace, **and hated His pleasure**, they hated what pleases God, which is obedience and faith. **So He rendered their deeds worthless.**

Tafsir al-Baidawi

28- *That* refers to the described death. **Because they followed what angered God** of disbelief, such as concealing the description of the Messenger, peace and blessings be upon him, and disobeying the command. **And they hated His pleasure** of what pleases Him of faith, jihad, and other acts of obedience. **So He rendered their deeds worthless** for that reason.

Surat Muhammad 47:29

Or do those in whose hearts is disease think that God will not bring to light their hatred?

Surat Muhammad 47:29

Or do those in whose hearts is disease think that God will not bring to light their hatred?

Tafsir al-Jalalayn

29 - **Or do those in whose hearts is disease think that God will not bring to light their hatred?** He will reveal their hatred for the Prophet, may God bless him and grant him peace, and the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Do these hypocrites who have doubts in their hearts about their religion, and weakness in their certainty, and are confused about knowing the truth, think that God will not bring forth in their hearts the grudges against the believers, and change them for them and reveal them, until they know their hypocrisy and their confusion about their religion? **And if We willed, We could show you them** God the Almighty says: And if We willed, O Muhammad, We could make these hypocrites known to you so that you would know them, from the saying of the one who says: I will show you what I do, meaning I will teach you.

And His statement, **Then you will recognize them by their mark**, means: You will recognize them by the signs of hypocrisy that are apparent in their words and actions. Then God, the Most High, made them known to you.

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, regarding His statement, **Or do those in whose hearts is disease think that God will not bring to light their hatred...** to the end of the verse, he said: They are the people of hypocrisy, and He defined them in Bara'ah and said: **And never pray over any of them who dies, nor stand at his grave** and He said: **Then say, You will never enter into conflict with me, nor will you fight with me an enemy.**

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, **Or do those in whose hearts is disease think that God will not bring to light their hatred...** the verse, that they are the people of hypocrisy, **You would know them by their mark, and you will surely know them by the tone of their speech.** So God made them known to him in Surat At-Tawbah, and He said, **And never pray over any of them who dies**, and He said, **Then say to them, 'You will never go forth with me, nor will you fight with**

me an enemy.' Yunus told me, who said: Ibn Wahb told us, who said: Ibn Zayd said regarding His statement, **Or do those in whose hearts is disease think that God will not bring to light their hatred**, that they are the hypocrites. He said: What they concealed of hypocrisy is disbelief.

Tafsir al-Qurtubi

God Almighty says: **Or do those in whose hearts is disease** hypocrisy and doubt, meaning the hypocrites, **think that God will not bring to light their hidden hatred** "Hatred is what is concealed of hatred, and there is disagreement about its meaning. Al-Suddi said: Their deception. Ibn Abbas said: Their envy. Qatib said: Their hostility. He recited the words of the poet:

Tell Ibn Hind what you want with the logic of a friend who has become bad and has built grudges.

It was said: Their grudges, the singular of which is grudge. He said:

And the one who has a grudge, I refrain from it

It was mentioned earlier, and Amr ibn Kulthum said:

And grudge after grudge spreads among you and brings out the hidden disease

Al-Jawhari said: "Grudge and grudge: hatred. He held a grudge against him **in the broken form** and the people held grudges and grudges: they concealed their grudges. You took the boy under your lap. Al-Ahmar recited:

He looks like a naughty boy

Any carrier in his lap. Ibn Muqbil said:

If I were to sever my weapon when it was intended, and my elbow would be like the head of a sword when it was sharpened.

A stubborn horse: it does not give what it has of running except by hitting, and the meaning is: Or do they think that God will not reveal their enmity and hatred towards the people of Islam?

Tafsir Ibn Kathir

God the Almighty says: **Or do those in whose hearts is disease think that God will not bring to light their hidden hatred?** That is, do the hypocrites believe that God will not reveal their secrets to His believing servants, but rather will make their secrets clear and evident so that those with insight will understand them? God the Almighty revealed Surah Bara'ah in this regard, in which He explained their scandals and the actions they engage in that indicate their hypocrisy. That is why it was called Al-Fadihah. *Adhdan* is the plural of *dagh*, which is the envy and hatred in the souls towards Islam, its people, and those who support it. And the Almighty said: "And if We willed, We could show them to you, and you would know them by their mark." God Almighty says: And if We willed, O

Muhammad, We could show you their persons, and you would know them clearly. However, God Almighty did not do that with all the hypocrites, as a cover from Himself for His creation, and to interpret matters in a sound manner and to return secrets to those who know them. **And you will surely know them by the tone of their speech**, meaning in what appears in their speech that indicates their intentions. The speaker understands which of the two parties he is from the meanings and implications of his speech. This is what is meant by the tone of speech, as the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, said: No one conceals a secret except that God reveals it on the pages of his face and the slips of his tongue.

In the hadith: **No one conceals a secret except that God clothes him in its garment, whether good or evil.** We have already mentioned what is used as evidence of a man's hypocrisy and discussed hypocrisy in action and belief at the beginning of Sharh al-Bukhari, so there is no need to repeat it here. The hadith specifies a group of hypocrites. Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Salamah, on the authority of 'Ayyadh ibn 'Ayyadh, on the authority of his father, on the authority of Abu Mas'ud 'Uqbah ibn 'Amr **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) delivered a sermon to us, in which he praised God and extolled Him, then said: **Among you are hypocrites, so whoever I have named, let him stand.** Then he said: **Stand up, so-and-so, stand up, so-and-so, stand up, so-and-so**, until he had named thirty-six men. Then he said: **Among you or among you are hypocrites, so fear God.** 'Umar **may God be pleased with him** passed by a masked man whom he knew and said: **What is the matter with you?** So he told him what the Messenger of God (peace and blessings of God be upon him) had said, and he said: **Away with you for the rest of the day.** And the Almighty's saying: **And We will surely test you** means We will test you with the commands and prohibitions **until We make evident those among you who strive [for the cause of God] and the patient, and We will make evident your report.** There is no doubt or suspicion in God's advance knowledge of what will happen. What is meant is until we know it will happen. For this reason Ibn Abbas **may God be pleased with him** said in such a case: **Except that We may know**, meaning that We may see.

Fath al-Qadir

29- **Or do those in whose hearts is disease think** meaning the hypocrites mentioned previously, and *am* is the disconnected form: that is, the hypocrites **think that God will not bring to light their hatred.** Bringing to light means making known, and hatred is the plural of *dagh*, which is what is concealed of hatred. There is disagreement over its meaning, some say it is deceit, some say it is envy, and some say it is rancor. Al-Jawhari said: Rancor and rancor are hatred. Qatir said: In the verse it is enmity, and *an* is the lightened form of the heavy form, and its subject is a pronoun of matter that is understood.

Tafsir al-Baghawi

29. **Or do those in whose hearts is disease think**, meaning the hypocrites, **that God will not bring to light their hatred**, that is, He will not reveal their hatred toward the believers and expose it until they know their hypocrisy. The singular form of *ghar* is *ghar* envy. Ibn Abbas said: their envy.

Tafsir al-Baidawi

29- **Or do those in whose hearts is disease think that God will not bring forth their grudges** that God will not reveal to His Messenger, may God bless him and grant him peace, and the believers. **their rancor** their grudges.

Surat Muhammad 47:30

And if We willed, We could have shown them to you, and you would have known them by their mark, and you would surely know them by the tone of their speech. And God knows your deeds.

Surat Muhammad 47:30

And if We willed, We could have shown them to you, and you would have known them by their mark, and you would surely know them by the tone of their speech. And God knows your deeds.

Tafsir al-Jalalayn

30 - **And if We willed, We could have shown them to you** We would have made you know, and the lam was repeated in **and you would have known them by their mark** their sign **and you would have known them** the waw is for an omitted oath, and what follows it is its answer **by the tone of their speech** meaning if they spoke to you by presenting something that would slander the Muslims **and God knows your deeds**

Tafsir al-Suyuti

Tafsir al-Tabari

He said: Ibn Wahb told us that Ibn Zayd said regarding His statement, **And if We willed, We could have shown them to you, and you would have known them by their mark**, that they were the hypocrites. He said: And God showed them to him, and ordered them to leave the mosque. He said: But they refused except to hold fast to **There is no god but God**. So when they refused except to hold fast to **There is no god but God**, their blood was spared, and they married and were married to because of it.

And his saying, **And you will surely recognize them by the tone of their speech**, means: And you will surely recognize these hypocrites by the meaning of their speech, something similar.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **In the melody of speech**, that their statement, **And God knows your deeds**, does not conceal from Him the one among you who acts in obedience to Him, nor the one who disobeys that, and He will reward all of you for it.

Tafsir al-Qurtubi

The Almighty said: **And if We willed, We could have shown them to you** meaning, We could have made them known to you. Ibn Abbas said: He made them known to you in Surat Bara'ah. The Arabs say: I will show you what I do, meaning I will make you do it. And from this is the Almighty's saying: **By what God has shown you** (An-Nisa': 105), meaning by what He has taught you. **And you would have known them by their mark** meaning by their signs. Anas said: After this verse, none of the hypocrites were hidden from the Prophet, may God bless him and grant him peace. He knew them by their mark. We were on a campaign in

which there were seven hypocrites whom people doubted. One night they woke up and on the forehead of each one of them was written: **This is a hypocrite**, and that was their mark. Ibn Zayd said: God decreed that they should be made known and ordered that they should leave the mosque, but they refused except to cling to **There is no god but God**, so their blood was spared, and they married and were married by it. **And you will surely know them by the tone of their speech** meaning by its content and meaning. And from this the poet said:

The report of the speech was not a tune

Anything that is known by meaning but is not stated explicitly is taken from the word *lahn* in grammar, which is to deviate from the truth. From this is the saying of the Prophet, may God bless him and grant him peace: **You bring your disputes to me, and perhaps some of you are more eloquent in their argument than others**, meaning I will deviate from it in the answer due to his ability to conjugate speech. Abu Zayd: I pronounced a *lahn* for him with the fat-ha I pronounced a *lahn* if I said to him a statement that he would understand from you and that would be hidden from others. And he pronounced it from me **with the kasra he pronounced it a lahn** meaning he understood it. And I pronounced it to him, and I pronounced it to people, making them understand. Al-Fazari said:

The hadith of Aldha is one of the things that the describers describe and weigh.

Wonderful logic, sometimes a little melody, but the best speech is that which is melody

He wants her to say something while she means something else, and she presents herself in her speech, removing it from its context with her cleverness and intelligence. God Almighty said: **And you will surely recognize them by the tone of their speech**. Al-Qital Al-Kalabi said:

And I have revealed to you so that you may understand, and I have composed a tune that is not doubtful.

Marrar Al-Asadi said:

I composed a deceitful tune, and your rejection disturbed me, so you satisfy the hostile slanderers.

Al-Kalbi said: After this verse was revealed, no hypocrite spoke to the Prophet (peace and blessings of God be upon him) without him recognizing him. It was said: The hypocrites would address the Prophet (peace and blessings of God be upon him) with words they spoke to one another, and the Prophet (peace and blessings of God be upon him) would hear that and take the usual outward meaning, so God, the Most High, alerted him to it, so after this he would recognize the hypocrites when he heard their speech. Anas said: After this verse, no hypocrite was hidden from the Messenger of God (peace and blessings of God be upon him). God made that known to him through revelation or a sign that he recognized by God's informing him of it. **And God knows your deeds**,

meaning nothing of it is hidden from Him.

Tafsir Ibn Kathir

God the Almighty says: **Or do those in whose hearts is disease think that God will not bring to light their hidden hatred?** That is, do the hypocrites believe that God will not reveal their secrets to His believing servants, but rather will make their secrets clear and evident so that those with insight will understand them? God the Almighty revealed Surah Bara'ah in this regard, in which He explained their scandals and the actions they engage in that indicate their hypocrisy. That is why it was called Al-Fadihah. *Adhdanh* is the plural of *daghn*, which is the envy and hatred in the souls towards Islam, its people, and those who support it. And the Almighty said: **And if We willed, We could show them to you, and you would know them by their mark.** God Almighty says: And if We willed, O Muhammad, We could show you their persons, and you would know them clearly. However, God Almighty did not do that with all the hypocrites, as a cover from Himself for His creation, and to interpret matters in a sound manner and to return secrets to those who know them. **And you will surely know them by the tone of their speech,** meaning in what appears in their speech that indicates their intentions. The speaker understands which of the two parties he is from the meanings and implications of his speech. This is what is meant by the tone of speech, as the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, said: No one conceals a secret except that God reveals it on the pages of his face and the slips of his tongue.

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is meant is until we know it will happen. For this reason Ibn Abbas **may God be pleased with him** said in such a case: **Except that We may know,** meaning that We may see.

Fath al-Qadir

30- **And if We willed, We could have shown them to you** meaning, We could have taught you and recognized them by their faces, a recognition that takes the place of seeing. The Arabs say: I will show you what I do, meaning I will teach you. **Then you would have known them by their mark,** meaning by their special mark that distinguishes them. Al-Zajaj said: The meaning is, if We willed, We could have made a mark on the hypocrites, which is the mark, so I would have known them by that mark. The *fa* is to make knowledge follow showing, and what follows it is conjoined to the answer to *law* and it was repeated in the conjoined word for emphasis. As for the *lam* in His statement: **And you will surely recognize them by the tone of their speech,** it is the answer to an omitted oath. The commentators said: The tone of speech is its gist, purpose, and meaning, and what they offer of satirizing you and the Muslims. After this, no hypocrite would speak in his presence except that he recognized it. Abu Zayd said: You made him speak the tone of the speech: if you said something to him that he would understand from you but that was hidden from others. From this is the saying of the poet:

Sound logic, sometimes you make mistakes, but the best speech is that which is good

The best of it is that which is an allusion to the mind of the addressee and is not understood by anyone else due to his intelligence and cleverness. The origin of the mistake is to incline the speech to a certain direction for a certain purpose. **And God knows your deeds,** nothing of them is hidden from Him, so He will reward you for them. And in it is a severe warning.

Tafsir al-Baghawi

30. **And if We willed, We could have shown them to you,** meaning, We could have informed you and made them known to you, **and you would have known them by their mark,** meaning, by their signs. Al-Zajaj said: If We willed, We could have made a mark on the hypocrites by which you would know them.

Anas said: Nothing about the hypocrites was hidden from the Messenger of God, may God bless him and grant him peace, after the revelation of this verse. He knew them by their appearance.

And you will surely recognize them by the tone of their speech, in its meaning and purpose.

(**And the melody**): There are two faces, right and wrong. The correct verb is: to melody, to melody, to melody, so he is a melody if he is aware of something. From this is the saying of the Prophet, may God bless him and grant him peace: **Perhaps some of you may be more eloquent in his argument than others.**

The verb is to make a mistake by tuning, which means

Surat Muhammad 47:30

And if We willed, We could have shown them to you, and you would have known them by their mark, and you would surely know them by the tone of their speech. And God knows your deeds.

to make a mistake. The root of this verb is to remove speech from its proper direction.

Meaning: You know them by what they offer of ridiculing you and the Muslims and mocking them. After this, no hypocrite would speak in the presence of the Prophet, may God bless him and grant him peace, except that he would recognize him by his words and use the meaning of his words to prove the corruption of his inner self.

And God knows your deeds.

Tafsir al-Baidawi

30- **And if We willed, We could have shown them to you** We could have known you by signs by which you would know them by their identities. **And you would have known them by their mark** by the marks by which We name them, and the lam is the lam of the answer and was repeated in the conjoined. **And you will surely know them by the tone of their speech** is the answer to an omitted oath, and **the tone of speech** is its style, or its inclination towards allusion and ambiguity, and from this the one who makes a mistake is called a lahan because he deviates from the truth in his speech. **And God knows your deeds** so He will reward you according to your intentions, as deeds are judged by intentions.

Surat Muhammad 47:31

And We will surely test you until We make evident those who strive among you [for the cause of God] and the patient, and We will make evident [what is] your report.

Tafsir al-Jalalayn

31 - **And We will surely test you** We will test you with jihad and other things **until We know** the knowledge of the appearance of **those among you who strive and are patient** in jihad and other things **and We will test** We will reveal **your report** of your obedience and disobedience in jihad and other things with the ya and the noon in the three verbs

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the people of faith from the companions of the Messenger of God, may God bless him and grant him peace, **And We will surely test you**, O believers, with killing and jihad against the enemies of God, "until We make evident those among you who strive in jihad for God's sake, and those who are patient in fighting His enemies, so that this becomes clear to you, and those among you who have insight into His religion are known from those who have doubts and confusion about it, and the people of faith from the hypocrites, and We will test your report and We will make evident those among you who are truthful from those who are lying.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, "Until We know those who strive among you and the patient," and His statement, **And We will surely test you with something of fear and hunger**, and something similar to this. He said: God Almighty informed the believers that this world is a house of trial, and that He will test them in it, and He commanded them to be patient, and gave them good tidings, saying, **And give good tidings to the patient**, then He informed them that this is what He did with His prophets and chosen ones so that their souls would be at ease, and He said, **Poverty and hardship have touched them, and they have been shaken**, poverty is poverty, and hardship is illness, and they have been shaken by trials and the harm people cause them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And We will surely test you until We make evident those among you who strive [for the cause of God] and the steadfast**, He said: We will test you. Testing means trial. And he recited, "Alif, Lam, Meem. Do people think that they will be left to say, 'We believe' and they will not be tested?" He said: They will not be tested. **And We have certainly tested those**

before them...the verse.

The reciters differed regarding the statement, **And We will surely test you until We make evident those who strive among you and the patient and We will make evident your report**. The majority of the reciters of the regions read it with the letter *nun* as *nabulu* and *ya'lam* and *nablau* as a statement from God, the Majestic and Sublime, about Himself, except for Asim who read it with the letter *ya* and the letter *nun*. The first reading is the reading according to us due to the consensus of the authoritative reciters on it, even though the other reading has a correct interpretation.

Tafsir al-Qurtubi

The Almighty's saying: **And We will surely test you** means that We will worship you with the laws, even though We know the consequences of matters. It has been said: We will treat you as those who are tested, **until We know those among you who strive and are patient** upon it. Ibn Abbas said: **until We know** until we distinguish. Ali, may God be pleased with him, said: **until we bless** until we see. This has been mentioned in Al-Baqarah. The general reading is with the letter *nun* in *nablukum* and *ya'lam* and *nablu* and Abu Bakr read from Asim with the letter *ya* in them. Ruways narrated from Ya'qub that the *waw* in *nablu* is sukoon on the basis of what came before. The rest put the letter *waw* in response to His saying: **until We know**. This knowledge is the knowledge by which recompense occurs, because He only recompenses them for their deeds, not for His eternal knowledge of them. So its interpretation is: until We know those who strive with knowledge of testimony, because if they are ordered to work, what they did will be witnessed from them. So recompense with reward and punishment occurs based on knowledge of testimony. **And We will test your report** We will test it and reveal it. Ibrahim bin Al-Ash'ath said: When Al-Fudayl bin Ayyadh read this verse, he would cry and say: O God, do not test us, for if you test us, you will disgrace us and tear off our veils.

Tafsir Ibn Kathir

God the Almighty says: **Or do those in whose hearts is disease think that God will not bring to light their hidden hatred?** That is, do the hypocrites believe that God will not reveal their secrets to His believing servants, but rather will make their secrets clear and evident so that those with insight will understand them? God the Almighty revealed Surah Bara'ah in this regard, in which He explained their scandals and the actions they engage in that indicate their hypocrisy. That is why it was called Al-Fadihah. *Adhdanh* is the plural of *daghn*, which is the envy and hatred in the souls towards Islam, its people, and those who support it. And the Almighty said: **And if We willed, We could show them to you, and you would know them by their mark**. God Almighty says: And if We willed, O Muhammad, We could show you their persons, and you would know them clearly. However, God Almighty did not do that with all the hypocrites, as a cover from

And We will surely test you until We make evident those who strive among you [for the cause of God] and the patient, and We will make evident [what is] your news.

Himself for His creation, and to interpret matters in a sound manner and to return secrets to those who know them. **And you will surely know them by the tone of their speech**, meaning in what appears in their speech that indicates their intentions. The speaker understands which of the two parties he is from the meanings and implications of his speech. This is what is meant by the tone of speech, as the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, said: No one conceals a secret except that God reveals it on the pages of his face and the slips of his tongue.

In the hadith: **No one conceals a secret except that God clothes him in its garment, whether good or evil**. We have already mentioned what is used as evidence of a man's hypocrisy and discussed hypocrisy in action and belief at the beginning of Sharh al-Bukhari, so there is no need to repeat it here. The hadith specifies a group of hypocrites. Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Salamah, on the authority of 'Ayyadh ibn 'Ayyadh, on the authority of his father, on the authority of Abu Mas'ud 'Uqbah ibn 'Amr **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) delivered a sermon to us, in which he praised God and extolled Him, then said: **Among you are hypocrites, so whoever I have named, let him stand**. Then he said: **Stand up, so-and-so, stand up, so-and-so, stand up, so-and-so**, until he had named thirty-six men. Then he said: **Among you or among you are hypocrites, so fear God**. 'Umar **may God be pleased with him** passed by a masked man whom he knew and said: **What is the matter with you?** So he told him what the Messenger of God (peace and blessings of God be upon him) had said, and he said: **Away with you for the rest of the day**. And the Almighty's saying: **And We will surely test you** means We will test you with the commands and prohibitions **until We make evident those among you who strive [for the cause of God] and the patient, and We will make evident your report**. There is no doubt or suspicion in God's advance knowledge of what will happen. What is meant is until we know it will happen. For this reason Ibn Abbas **may God be pleased with him** said in such a case: **Except that We may know**, meaning that We may see.

Fath al-Qadir

31- **And We will surely test you until We make evident those among you who strive [for the cause of God] and the patient**. That is, We will treat you as one who is tested, by ordering you to fight until We make evident those who have complied with the command to fight and have been patient in their religion and the hardships of what they have been charged with. The majority of scholars read the three verbs with a *nun*, while Abu Bakr, on the authority of Asim, read them all with a *ta* under the letter *kh* in them. The meaning of **And We will test your report** is that We will reveal it and expose it as a test for you so that it may become clear to the people who have obeyed God's command, and who has disobeyed, and who has not. The majority of

scholars read **And We will test** with a *waw* in the accusative case, in apposition to the statement **until We make evident**. Warsh narrated on the authority of Ya'qub that it is sukoon as a break from what preceded it.

Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that he said: The Messenger of God (peace and blessings of God be upon him) said: "God created the creation, and when He finished with them, the womb stood in line with the Most Merciful. He said: 'No!' She said: 'This is the station of one who seeks refuge in You from being severing ties.' He said: 'Yes, would you be pleased that I should maintain ties with those who maintain ties with you and sever ties with those who sever ties with you?' She said: 'Yes.' He said: 'Then that is yours.' Then the Messenger of God (peace and blessings of God be upon him) said: 'Recite if you wish, "Then will you..." from the verse to the words, **Or are there locks upon their hearts?** There are many hadiths about maintaining ties of kinship. Ibn Jarir narrated on the authority of Ibn Abbas regarding His statement, **Indeed, those who turn back on their heels**, that he said: They are the hypocrites. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding His statement, **Or do those in whose hearts is disease think that God will not bring to light their hatred?** He said: Their deeds are their malice and the envy in their hearts. Then God, the Most High, guided the Prophet (peace and blessings of God be upon him) to the hypocrites, so he would call by the name of a hypocrite. Ibn Mardawayh and Ibn Asakir narrated on the authority of Abu Saeed Al-Khudri regarding his statement: **And you will surely recognize them by the tone of their speech**, he said: By their hatred of Ali bin Abi Talib.

Tafsir al-Baghawi

31. **And We will surely test you**, and We will treat you as a tester by ordering you to fight and struggle, **until We make evident those among you who strive [for the cause of God] and the patient**, meaning: the knowledge of existence. He means: until the one who strives and is patient in his religion is distinguished from others, **and We will make evident your report**, meaning We will reveal it and expose it through the stubbornness of one who refuses to fight and does not have patience in jihad.

Abu Bakr read on the authority of Asim: (**And We will test you until He knows**), and *yablu* with a *ya* in them, because of the Almighty's saying: [**And God knows your deeds**, and the others read with a *nun* in them, because the Almighty said] (**And if We willed, We could show you them**), and Ya'qub read: (**And We will test you**) with a silent *waw*, in response to his saying: **And We will test you**, and the others read with a *fatha* in response to his saying: **until We know**.

Tafsir al-Baidawi

31- **And We will surely test you** with the command to fight and all other difficult tasks. **Until We make evident those among you who strive [for the cause of God] and the patient** in its hardships. **And We will test your report** with what is revealed about your deeds, revealing their goodness and badness, or their report about their faith and their loyalty to the believers in terms of their truthfulness and falsehood. Abu Bakr read the three verbs with a ya' to agree with what preceded them, and according to Ya'qub, **and We will test** with a sukoon on the waw, assuming that we test.

Surat Muhammad 47:32

Indeed, those who disbelieve and avert [people] from the way of God and oppose the Messenger after guidance has become clear to them - never will they harm God at all, and He will render worthless their deeds.

Surat Muhammad 47:32

Indeed, those who disbelieve and avert [people] from the way of God and oppose the Messenger after guidance has become clear to them - never will they harm God at all, and He will render worthless their deeds.

Tafsir al-Jalalayn

32 - **Indeed, those who disbelieve and avert [people] from the way of God** the way of truth **and oppose the Messenger** oppose him **after guidance has become clear to them** which is the meaning of the way of God **will never harm God at all, and He will render their deeds worthless** He will invalidate them from charity and the like, so they will not see any reward for them in the Hereafter. It was revealed about those who were greedy among the companions of Badr or about Qurayza and Nadir.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, those who disbelieved and averted from the way of God** means, the Most High said: Indeed, those who denied the Oneness of God and averted people from the religion with which He sent His Messengers, **and opposed the Messenger after guidance had become clear to them** means: and they opposed His Messenger Muhammad, may God bless him and grant him peace, so they fought him and harmed him after they knew that he was a prophet sent and a messenger sent, and they knew the clear path by knowing him, and that he is a Messenger of God.

His statement, **They will not harm God at all**, is because God will accomplish His purpose and support His Messenger and make him prevail over those who oppose and oppose Him. **And He will render their deeds worthless**, meaning: He will make the deeds they did in this world go away, so they will not benefit them in this world or the Hereafter, and He will nullify them from what harms them.

Tafsir al-Qurtubi

God Almighty says: "Indeed, those who disbelieve and avert [people] from the way of God and oppose the Messenger after guidance has become clear to them - never will they harm God at all, and He will render their deeds worthless."

It refers to the hypocrites or the Jews. Ibn Abbas said: They are the ones who were fed on the day of Badr. Its

counterpart is, **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God** (al-Anfal 8:36). He is a prophet with proofs and signs: **They will not harm God at all** with their disbelief **and He will render their deeds worthless** meaning the reward for what they did.

Tafsir Ibn Kathir

God Almighty tells us about the one who disbelieved, turned away from the path of God, opposed the Messenger and opposed him, and turned away from the faith after guidance had become clear to him, that he will not harm God at all, but rather he will harm himself and lose himself on the Day of Resurrection, and God will render his deeds worthless and not reward him for his previous deeds that he followed by his apostasy with even the weight of a gnat's worth of good, but rather He will render them worthless and obliterate them completely, just as good deeds eliminate bad deeds. Imam Ahmad bin Nasr Al-Marwazi said in the Book of Prayer: Abu Qudamah told us, Waki' told us, Abu Ja'far Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to think that no sin would harm with **There is no god but God**, just as no action would benefit with polytheism. Then, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds. Then it was narrated on the authority of Abdullah bin Al-Mubarak, who told me, Bakir bin Maruf, on the authority of Muqatil bin Hayyan, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: We, the companions of the Messenger of God, may God bless him and grant him peace, used to think that nothing good would be accepted until **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. We said: What is this that invalidates our deeds? So we said: The major sins that require it and the indecencies until the Almighty's saying was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. So when this was revealed, we stopped saying about that, so we feared for those who committed major sins and indecencies and hoped for those who did not commit them.

Then God, the Blessed and Exalted, commanded His believing servants to obey Him and His Messenger, which is their happiness in this world and the hereafter. He forbade them from apostasy, which nullifies their deeds. That is why He, the Most High, said: **And do not nullify your deeds**, that is, by apostasy. That is why He said after that: **Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them**, as He, the Most High, said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**, the verse. Then He, the Most

High, said to His believing servants: **So do not weaken**, that is, do not become weak in the face of the enemies, "and call for peace," that is, truce and peacemaking, and stopping fighting between you and the disbelievers when you are strong and numerous. That is why He said: "So do not weaken and call for peace while you are superior" meaning when you are superior to your enemy. However, if the infidels are strong and numerous in relation to all the Muslims, and the Imam sees that a truce or treaty is in their best interest, then he may do so, as the Messenger of God (peace and blessings of God be upon him) did when the infidels of Quraysh prevented him from entering Mecca and called him to peace, and he put an end to the war between them for ten years, so he (peace and blessings of God be upon him) agreed to that. And His statement, may He be glorified and exalted: **And God is with you** contains great glad tidings of victory and triumph over the enemies. **And He will never deprive you of your deeds** meaning He will not make them null and void or take them away from you, but He will give you the reward for them and will not reduce them in the slightest. And God knows best.

Fath al-Qadir

His statement: 32- **Indeed, those who disbelieved and averted [people] from the way of God** refers to the hypocrites, and it was said that they are the People of the Book, and it was said that they are the polytheists who were coveted on the Day of Badr. The meaning of averting people from the way of God is that they prevented people from Islam and following the Messenger, may God bless him and grant him peace. *And* the meaning of **opposed the Messenger** is that they opposed him and opposed him **after guidance had become clear to them** meaning that they knew that he, may God bless him and grant him peace, was a prophet from God through what they witnessed of clear miracles and conclusive proofs. **They will never harm God at all** by abandoning faith and persisting in disbelief. They have only harmed themselves. **And He will render their deeds worthless** meaning He will nullify them. What is meant by these deeds is what is portrayed as good deeds such as feeding the poor, maintaining family ties, and all the other good deeds they used to do, even if they were invalid from the beginning because disbelief is an obstacle. It was said that what is meant by deeds are the plots they set up to invalidate the religion of God and the calamities they sought to harm the Messenger of God, may God bless him and grant him peace.

Tafsir al-Baghawi

32. **Indeed, those who disbelieve and avert [people] from the way of God and oppose the Messenger after guidance has become clear to them - never will they harm God at all**, they only harm themselves, **and He will render their deeds worthless**, so they will not see any reward for them in the Hereafter. Ibn Abbas, may God be pleased with him, said: They are the ones who were fed on the Day of Badr. Similar to this is the statement of God, the Almighty: **Indeed, those who disbelieve spend their wealth to avert [people] from the**

way of God (al-Anfal 8:36).

Tafsir al-Baidawi

32- **Indeed, those who disbelieved and averted [people] from the way of God and opposed the Messenger after guidance had become clear to them** are the Qurayzah and the Nadir, or those who were fed on the day of Badr. **Never will they harm God at all** by their disbelief and averting [people], or they will never harm the Messenger of God, may God bless him and grant him peace, by opposing him. The complement was omitted to magnify it and to make opposing him terrible. **And He will render worthless their deeds** the reward for their good deeds thereby, or the plots they set up to oppose him, so they will not achieve their goals through them, and they will only produce death and expulsion from their homelands.

Surat Muhammad 47:33

O you who have believed, obey God and obey the Messenger and do not invalidate your deeds.

Surat Muhammad 47:33

O you who have believed, obey God and obey the Messenger and do not invalidate your deeds.

Tafsir al-Jalalayn

33 - **O you who have believed, obey God and obey the Messenger and do not invalidate your deeds** by sins, for example.

Tafsir al-Suyuti

Ibn Abi Hatim and Muhammad bin Nasr al-Marwazi narrated in the Book of Prayer on the authority of Abu al-Aaliyah, who said: The companions of the Messenger of God, may God bless him and grant him peace, believed that no sin would harm anyone who says **There is no god but God**, just as no action would benefit anyone who does not practice polytheism. Then the verse **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds.

Tafsir al-Tabari

God Almighty says: **O you who have believed** in God and His Messenger, **obey God and obey the Messenger** in their commands and prohibitions, **and do not invalidate your deeds**. He says: Do not invalidate the reward for your deeds by disobeying them and disbelieving in your Lord, because disbelief in God nullifies previous righteous deeds.

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: **O you who have believed, obey God and obey the Messenger and do not invalidate your deeds...** the verse. Whoever among you is able to prevent a good deed from being invalidated by a bad deed, then let him do so. There is no power except with God, for good abrogates evil, and evil abrogates good, and the essence of deeds is their endings.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **O you who have believed, obey God and obey the Messenger**. When He explained the state of the disbelievers, He commanded the believers to adhere to obedience in His commands and to obedience in the Messenger's Sunnah. **And do not invalidate your deeds**, meaning your good deeds, with sins. Al-Hasan said this. Al-Zuhri said: with major sins. Ibn Jurayj: with showing off and seeking fame. Muqatil and Al-Thamali said: with showing off. It is addressed to whoever was with the Prophet, may God bless him and grant him peace,

through his Islam. They are all similar, and the statement of Al-Hasan includes them. It indicates that major sins nullify acts of obedience and sins take one out of faith.

Second: Our scholars and others have used this verse as evidence that ending a voluntary act, whether it be prayer or fasting, after having begun it is not permissible because it nullifies the deed, and God has forbidden it. Those who permitted it, namely Imam al-Shafi'i and others, said that what is meant by it is nullifying the reward for an obligatory deed, so he forbade a man from nullifying its reward. As for what was voluntary, no, because it is not obligatory upon him. If they claim that the wording is general, then it is permissible to make a general specific, and the reason for making it specific is that voluntary is voluntary, and voluntary requires choice.

On the authority of Abu Al-Aaliyah: They used to think that no sin would harm one who is a Muslim, until this verse was revealed. They feared that major sins would invalidate their deeds. Muqatil said: God Almighty says: If you disobey the Messenger, then you have invalidated your deeds.

Tafsir Ibn Kathir

God Almighty tells us about the one who disbelieved, turned away from the path of God, opposed the Messenger and opposed him, and turned away from the faith after guidance had become clear to him, that he will not harm God at all, but rather he will harm himself and lose himself on the Day of Resurrection, and God will render his deeds worthless and not reward him for his previous deeds that he followed by his apostasy with even the weight of a gnat's worth of good, but rather He will render them worthless and obliterate them completely, just as good deeds eliminate bad deeds. Imam Ahmad bin Nasr Al-Marwazi said in the Book of Prayer: Abu Qudamah told us, Waki' told us, Abu Ja'far Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to think that no sin would harm with **There is no god but God**, just as no action would benefit with polytheism. Then, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds. Then it was narrated on the authority of Abdullah bin Al-Mubarak, who told me, Bakir bin Maruf, on the authority of Muqatil bin Hayyan, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: We, the companions of the Messenger of God, may God bless him and grant him peace, used to think that nothing good would be accepted until **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. We said: What is this that invalidates our deeds? So we said: The major sins that require it and the indecencies until the Almighty's saying was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. So when this was

revealed, we stopped saying about that, so we feared for those who committed major sins and indecencies and hoped for those who did not commit them.

Then God, the Blessed and Exalted, commanded His believing servants to obey Him and His Messenger, which is their happiness in this world and the hereafter. He forbade them from apostasy, which nullifies their deeds. That is why He, the Most High, said: **And do not nullify your deeds**, that is, by apostasy. That is why He said after that: **Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them**, as He, the Most High, said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**, the verse. Then He, the Most High, said to His believing servants: **So do not weaken**, that is, do not become weak in the face of the enemies, "and call for peace," that is, truce and peacemaking, and stopping fighting between you and the disbelievers when you are strong and numerous. That is why He said: "So do not weaken and call for peace while you are superior" meaning when you are superior to your enemy. However, if the infidels are strong and numerous in relation to all the Muslims, and the Imam sees that a truce or treaty is in their best interest, then he may do so, as the Messenger of God (peace and blessings of God be upon him) did when the infidels of Quraysh prevented him from entering Mecca and called him to peace, and he put an end to the war between them for ten years, so he (peace and blessings of God be upon him) agreed to that. And His statement, may He be glorified and exalted: **And God is with you** contains great glad tidings of victory and triumph over the enemies. **And He will never deprive you of your deeds** meaning He will not make them null and void or take them away from you, but He will give you the reward for them and will not reduce them in the slightest. And God knows best.

Fath al-Qadir

Then God, the Almighty, commanded His believing servants to obey Him and His Messenger, saying: 33- **O you who have believed, obey God and obey the Messenger** in what you have been commanded to do of the laws mentioned in the Book of God and the Sunnah of His Messenger. Then He forbade them from invalidating their deeds as the disbelievers invalidated their deeds by persisting in disbelief, saying: **And do not invalidate your deeds**. Al-Hasan said: That is, do not invalidate your good deeds by committing sins. Al-Zuhri said: By major sins. Al-Kalbi and Ibn Jurayj said: By showing off and seeking fame. Muqatil said: By showing off. What appears to be the prohibition of every cause that leads to the invalidation of deeds, whatever it may be, without specifying a particular type.

Tafsir al-Baghawi

33. **O you who have believed, obey God and obey the Messenger and do not invalidate your deeds**. Ata' said: **With doubt and hypocrisy**. Al-Kalbi said: **With showing off and seeking fame**. Al-Hasan said: **With sins and**

major sins.

Abu Al-Aaliyah said: The companions of the Messenger of God, may God bless him and grant him peace, believed that no sin can harm one if one is sincere, just as no action can benefit one if one is polytheistic. So this verse was revealed, and they feared that major sins would nullify their deeds after it.

Muqatil said: Do not attribute favors to the Messenger of God, may God bless him and grant him peace, lest you invalidate your deeds. It was revealed about Banu Asad, and we will mention it in Surat Al-Hujurat, God willing.

Tafsir al-Baidawi

33- **O you who have believed, obey God and obey the Messenger and do not invalidate your deeds** with what these people invalidated, such as disbelief, hypocrisy, arrogance, showing off, showing off, harming others, and the like. There is no evidence in it that acts of obedience are invalidated by major sins.

Surat Muhammad 47:34

Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them.

Surat Muhammad 47:34

Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them.

Tafsir al-Jalalayn

34 - **Indeed, those who disbelieved and averted from the way of God** His path, which is guidance **and then died while they were disbelievers - never will God forgive them** was revealed about the companions of the well.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, those who disbelieved and averted [people] from the way of God and then died while they were disbelievers**, God Almighty says: Indeed, those who denied the Oneness of God and averted from that whoever wanted to believe in God and His Messenger, and tempted them away from that, and stood between them and what they wanted of that, then died while they were disbelievers: He says: Then they died while they were in that state of their disbelief, **God will not forgive them**, He says: God will not pardon what he did of that, but He will punish him for it and disgrace him for it in front of all witnesses.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them.**

By God, considering death as a disbeliever necessitates eternal damnation to Hell. This has already been discussed in Surat Al-Baqarah. It has also been said that what is meant by the verse are the people of the well, and its ruling is general.

Tafsir Ibn Kathir

God Almighty tells us about the one who disbelieved, turned away from the path of God, opposed the Messenger and opposed him, and turned away from the faith after guidance had become clear to him, that he will not harm God at all, but rather he will harm himself and lose himself on the Day of Resurrection, and God will render his deeds worthless and not reward him for his previous deeds that he followed by his apostasy with even the weight of a gnat's worth of good, but rather He will render them worthless and obliterate them completely, just as good deeds eliminate bad deeds. Imam Ahmad bin Nasr

Al-Marwazi said in the Book of Prayer: Abu Qudamah told us, Waki' told us, Abu Ja'far Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to think that no sin would harm with **There is no god but God**, just as no action would benefit with polytheism. Then, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds. Then it was narrated on the authority of Abdullah bin Al-Mubarak, who told me, Bakir bin Maruf, on the authority of Muqatil bin Hayyan, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: We, the companions of the Messenger of God, may God bless him and grant him peace, used to think that nothing good would be accepted until **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. We said: What is this that invalidates our deeds? So we said: The major sins that require it and the indecencies until the Almighty's saying was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. So when this was revealed, we stopped saying about that, so we feared for those who committed major sins and indecencies and hoped for those who did not commit them.

Then God, the Blessed and Exalted, commanded His believing servants to obey Him and His Messenger, which is their happiness in this world and the hereafter. He forbade them from apostasy, which nullifies their deeds. That is why He, the Most High, said: **And do not nullify your deeds**, that is, by apostasy. That is why He said after that: **Indeed, those who disbelieve and avert [people] from the way of God and then die while they are disbelievers - never will God forgive them**, as He, the Most High, said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**, the verse. Then He, the Most High, said to His believing servants: **So do not weaken**, that is, do not become weak in the face of the enemies, "and call for peace," that is, truce and peacemaking, and stopping fighting between you and the disbelievers when you are strong and numerous. That is why He said: "So do not weaken and call for peace while you are superior" meaning when you are superior to your enemy. However, if the infidels are strong and numerous in relation to all the Muslims, and the Imam sees that a truce or treaty is in their best interest, then he may do so, as the Messenger of God (peace and blessings of God be upon him) did when the infidels of Quraysh prevented him from entering Mecca and called him to peace, and he put an end to the war between them for ten years, so he (peace and blessings of God be upon him) agreed to that. And His statement, may He be glorified and exalted: **And God is with you** contains great glad tidings of victory and triumph over the enemies. **And He will never deprive you of your deeds** meaning He will not make them null and void or take them away from you, but He will give you the reward for them and will not reduce them in the slightest. And God knows best.

Fath al-Qadir

Then the Almighty made it clear that He will not forgive those who persist in disbelief and avert people from the path of God, saying: 34- **Indeed, those who disbelieve and avert people from the way of God and then die while they are disbelievers - never will God forgive them.** The Almighty restricted the lack of forgiveness to death in disbelief, because the door of repentance and the path to forgiveness are not closed to those who are alive, and the apparent meaning of the verse is general, even if the reason is specific.

Tafsir al-Baghawi

34. **Indeed, those who disbelieved and averted [people] from the way of God and then died while they were disbelievers - never will God forgive them.** It was said: They are the people of the well. Its ruling is general.

Tafsir al-Baidawi

34- **Indeed, those who disbelieved and averted [people] from the way of God and then died while they were disbelievers - never will God forgive them.** This is general for everyone who died in disbelief, even though it was revealed about the Companions of the Well. Its implication indicates that the sins of someone who did not die in disbelief may be forgiven.

Surat Muhammad 47:35

So do not weaken and call for peace while you are superior. And God is with you, and He will never deprive you of [the reward of] your deeds.

Surat Muhammad 47:35

So do not weaken and call for peace while you are superior. And God is with you, and He will never deprive you of [the reward of] your deeds.

Tafsir al-Jalalayn

35 - **So do not weaken** weaken (and call for peace) with the opening or closing of the seen, meaning peace with the infidels when you meet them **while you are the superior** the waw and lam of the verb were deleted from it, the victorious, the conquerors **and God is with you** with aid and victory **and He will never let you** diminish **your deeds** meaning their reward.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O believers in God, do not be weak in your jihad against the polytheists and do not be cowardly in fighting them.

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: **So do not weaken**. He said: Do not become weak.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **So do not weaken**, do not become weak.

His statement, "And you call for peace, while you are the superior ones," means: Do not be weak against them and call them to peace and reconciliation, while you are the ones who have power over them and are superior to them. **And God is with you**, means: God will grant you victory over them.

The people of interpretation said something similar to what we have said about this, except that they differed regarding the meaning of His statement, **And you are the highest**. Some of them said: It means: And you are closer to God than they are. And some of them said something similar to what we have said about it.

He mentioned who said that, and he said that the meaning of his saying, **And you are the highest**, is that you are more deserving of God than they are.

Ahmad bin Al-Muqaddam told me: Al-Mu'tamir told us: I heard my father narrating, on the authority of Qatada, regarding His statement, "So do not weaken and call for peace," he said: That is, do not be the first of the two groups to be defeated.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: "So do not weaken and call for peace." He said: Do not be the first of the two groups to rush to the other and call for truce, while you are

more deserving of God than they are, and God is with you.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muhammad, on the authority of Qatada: "So do not weaken and call for peace." He said: Do not be the first of the two groups to fall to the other. **And you are the superior**. He said: He says: And you are more deserving of God than they are.

The one who said that mentioned the meaning of his saying, **And you are the highest**, that you are the victorious ones who are more powerful than them.

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 you are the highest**, he said: The victorious ones are like the day of Uhud, the circle will be upon them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the verse, "So do not weaken and call for peace while you are superior," that this has been abrogated. He said, "It was abrogated by fighting and jihad. He said, 'Do not be weak and call them to peace while you are superior.'" He said, "This was when there were treaties and truces between him and the polytheists, before the fighting began. He said, 'Do not weaken and become weak, so that he thinks that you are calling him to peace while you are above him and more powerful than him. "And you are superior" means you are more powerful than them.' Then fighting came after this and abrogated all of this. He commanded him to fight them and be harsh with them. It has been said that what he meant by his saying, **And you are superior** is that you are the victors in the end, even if they defeat you at times and subjugate you in some wars."

His saying, **Do not weaken** is a jussive mood with a prohibition. As for his saying, **and call for** there are two aspects: One of them is the jussive mood in conjunction with **be weak**, so the meaning of the statement is: Do not weaken and do not call for peace. The other is the accusative mood with a declension.

His statement, **And He will not deprive you of your deeds**, means: He will not wrong you in the wages of your deeds, detracting from their reward, from their saying: **I killed a man** if you killed someone for him and took his money by force.

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, regarding his statement, **And He will not deprive you of your deeds**, meaning: He will not wrong you in the rewards of your deeds.

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 not deprive you of your deeds**, he said: He will not diminish you.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And He will not deprive you of your deeds** means He will not wrong you because of your deeds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, similarly.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And He will not deprive you of your deeds**, that is, He will not wrong you with your deeds.

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 He will not deprive you of your deeds**, that He said: Your deeds will not wrong you.

Tafsir al-Qurtubi

There are three issues:

The first is the Almighty's saying: **So do not weaken**, meaning become weak in fighting. Weakness means weakness, and a person has weakened and others have weakened him. It is transitive and intransitive. He said:

I am not weak from poverty

And also, it was weakened **with a kasra** and wahan, meaning weakness. It was also read **fa ma wahanu** with a damma and a kasra on the ha', and this was mentioned in Al Imran.

Second: The Almighty's saying: "And you call to peace" meaning reconciliation **while you are superior** meaning and you know God better than them. It was said: The meaning is and you are the victors because you are believers even if they outwardly defeat you in some circumstances. Qatada said: Do not be the first of the two groups to supplicate to the other.

Third: The scholars differed regarding its ruling. It was said that it abrogates the statement of God the Almighty: "And if they incline to peace, then incline to it" (al-Anfal 8:61), because God the Almighty has the tendency to incline to peace if the Muslims do not need peace. It was said that it was abrogated by the statement of God the Almighty: "And if they incline to peace, then incline to it" (al-Anfal 8:61). It was said that it is decisive, and the two verses were revealed at two different times. It was said that His statement: "And if they incline to peace, then incline to it" is specific in one opinion to their individuals and the other is general. It is not permissible to make peace with the infidels except in case of necessity, and that is if we are unable to resist them due to the weakness of the Muslims. This meaning has already been fully explained. **And God is with you** means with victory and assistance, like **And indeed, God is with the doers of good** (al-Ankabut 29:69). **And He will not deprive you of your deeds** means He will not diminish you,

according to Ibn Abbas and others. And from this is the one who has been killed and his blood was not recovered. You say from him, **And his wound will be wound**. And Witr, from his saying, peace be upon him: **Whoever misses the Asr prayer, it is as if he has lost his family and his wealth**, meaning he has taken them, and likewise Witr is his right, meaning he has diminished it. And the Most High said: **And He will not deprive you of your deeds**, meaning He will not diminish you in your deeds, as you say: I entered the house, and you mean in the house. Al-Jawhari said: Al-Farra': **And He will not deprive you** is derived from witr, which means singular, so the meaning was, and He will not single you out without reward.

Tafsir Ibn Kathir

God Almighty tells us about the one who disbelieved, turned away from the path of God, opposed the Messenger and opposed him, and turned away from the faith after guidance had become clear to him, that he will not harm God at all, but rather he will harm himself and lose himself on the Day of Resurrection, and God will render his deeds worthless and not reward him for his previous deeds that he followed by his apostasy with even the weight of a gnat's worth of good, but rather He will render them worthless and obliterate them completely, just as good deeds eliminate bad deeds. Imam Ahmad bin Nasr Al-Marwazi said in the Book of Prayer: Abu Qudamah told us, Waki' told us, Abu Ja'far Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to think that no sin would harm with **There is no god but God**, just as no action would benefit with polytheism. Then, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds. Then it was narrated on the authority of Abdullah bin Al-Mubarak, who told me, Bakir bin Maruf, on the authority of Muqatil bin Hayyan, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: We, the companions of the Messenger of God, may God bless him and grant him peace, used to think that nothing good would be accepted until **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. We said: What is this that invalidates our deeds? So we said: The major sins that require it and the indecencies until the Almighty's saying was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. So when this was revealed, we stopped saying about that, so we feared for those who committed major sins and indecencies and hoped for those who did not commit them.

Then God, the Blessed and Exalted, commanded His believing servants to obey Him and His Messenger, which is their happiness in this world and the hereafter. He forbade them from apostasy, which nullifies their deeds. That is why He, the Most High, said: **And do not nullify your deeds**, that is, by apostasy. That is why He said after that: **Indeed, those who disbelieve and avert [people] from the way of God and then die while they**

Surat Muhammad 47:35

So do not weaken and call for peace while you are superior. And God is with you, and He will never deprive you of [the reward of] your deeds.

are disbelievers - never will God forgive them, as He, the Most High, said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**, the verse. Then He, the Most High, said to His believing servants: **So do not weaken**, that is, do not become weak in the face of the enemies, "and call for peace," that is, truce and peacemaking, and stopping fighting between you and the disbelievers when you are strong and numerous. That is why He said: "So do not weaken and call for peace while you are superior" meaning when you are superior to your enemy. However, if the infidels are strong and numerous in relation to all the Muslims, and the Imam sees that a truce or treaty is in their best interest, then he may do so, as the Messenger of God (peace and blessings of God be upon him) did when the infidels of Quraysh prevented him from entering Mecca and called him to peace, and he put an end to the war between them for ten years, so he (peace and blessings of God be upon him) agreed to that. And His statement, may He be glorified and exalted: **And God is with you** contains great glad tidings of victory and triumph over the enemies. **And He will never deprive you of your deeds** meaning He will not make them null and void or take them away from you, but He will give you the reward for them and will not reduce them in the slightest. And God knows best.

Fath al-Qadir

Then the Almighty forbade the believers from weakness and feebleness, saying: 35- **So do not weaken** meaning, be too weak to fight, and weakness means weakness. "And call for peace" meaning, do not call the disbelievers to peace on your own initiative, because that only happens when you are weak. Al-Zajaj said: God forbade the Muslims from calling the disbelievers to peace and ordered them to fight them until they submit. Abu Abd al-Rahman al-Sulami read **wa tadda'u** with a shaddah on the dal from ada'da' al-qawm and tadda'u. Qatada said: The meaning of the verse is: Do not be the first of the two parties to supplicate to the other.

Scholars differed as to whether this verse is definitive or abrogated. Some said it is definitive and that it abrogates the statement: "But if they incline to peace, then incline to it." Others said it was abrogated by this verse. It is clear that there is no justification for the view of abrogation, as God, the Exalted, forbade the Muslims in this verse from calling for peace in the first place, but He did not forbid accepting peace if the polytheists incline towards it. Thus, the two verses are definitive and did not occur in the same place, to the point of requiring a claim of abrogation or specification. The phrase **and you are superior** is in the accusative case as a state, or it is a new sentence confirming the prohibition before it: that is, you are the victors by the sword and argument. Al-Kalbi said: "That is, in the end, your affair will be, even if they defeat you at times. Likewise, the phrase "And God is with you" is in the accusative case as a state: that is, with you in victory and assistance over them. **And He will not deprive you of your deeds** that is, He will not deprive you of

anything from the reward for your deeds. It is said that he diminished his right, and its origin is from the word *watartu* killing a relative of his or stealing his money. It is also said that someone is *ma'tur* deprived of his blood money if someone killed someone for him and his blood money was not punished. Al-Jawhari said: **That is, He will not diminish your deeds, just as you say, 'I entered the house', meaning 'in the house'.** Al-Farra' said: **It is derived from "watar entering** which means entering, and it was also said that it is derived from *watar spreading*, so the meaning is: a color that singles you out without reward."

Tafsir al-Baghawi

35. **So do not weaken**, do not become weak, "and call for peace", that is, do not call for peace initially. God forbade the Muslims from calling the infidels to peace, and ordered them to fight them until they submit, **and you will be the superior**, the victorious. Al-Kalbi said: The final decision is yours even if they defeat you at times, **and God is with you**, with aid and victory, **and He will never deprive you of your deeds**. He will not decrease your reward for your deeds. It is said: **Witra yatrahu wawtra wawtra**, if his right is decreased. Ibn Abbas, Qatada, Muqatil and Ad-Dahhak said: He will not wrong you for your righteous deeds, but rather He will give you their reward. Then He urged seeking the hereafter, saying:

Tafsir al-Baidawi

35- **Do not weaken** do not become weak "and call for peace" and do not call for reconciliation out of weakness and humiliation. It is permissible to put it in the accusative case by implying *in* and it was read **do not call** from *claim* meaning *call*, and Abu Bakr and Hamza read it with a kasra on the *seen*. **And you are the highest** the victorious. **And God is with you** your supporter. **And He will not let you go to waste from your deeds** and He will not let your deeds go to waste, from *watarat* a man if you kill someone close to him or a close friend, so you separated it from it from *watar*, likening it to suspending the reward of the deed and separating it from it.

Surat Muhammad 47:36

The life of this world is only play and amusement. But if you believe and fear God, He will give you your rewards and will not ask you for your wealth.

Tafsir al-Jalalayn

36 - **The life of this world** meaning the occupation in it (is only play and amusement. But if you believe and fear God) and that is from the matters of the Hereafter **He will give you your rewards and will not ask you for your wealth** all of it, but rather the obligatory zakat in it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, urging His believing servants to fight His enemies, to spend in His cause, and to sacrifice their lives in fighting the unbelievers: Fight, O believers, the enemies of God and your enemies among the unbelievers, and do not let the desire for life make you abandon fighting them, for the life of this world is only play and amusement, except for that which is for God, of work in His cause and seeking His pleasure. As for what is beyond that, it is only play and amusement, which vanishes and disappears, or a sin that remains for its doer, its shame and disgrace. **And if you believe and fear God, He will give you your rewards.** He says: And if you work in this world, which has nothing to do with it, it is play and amusement, so you believe in it and fear Him by performing its obligations and avoiding its sins, and it is what remains for you from it, it is not nullified by prolonged play and amusement. Then your Lord will give you your rewards for it, and He will compensate you from it with what is better for you than it on the day of your poverty and your need for your deeds. **And He will not ask you for your wealth.** He says: And your Lord will not ask you for your wealth, but He commands you to make Him One, and to cast off all rivals besides Him, and to single out divinity and obedience to Him. **If they ask you for it,** He says: The Most High is Praise: If your Lord asks you for your wealth, **He will be stingy with you,** He says: He will exhaust you with the request, and will insist on you demanding it from you, so He will swear, **Be miserly with it,** He says: Be miserly with it and withhold it from Him out of jealousy for it, but He knows This is from you and from your own narrowness, so they did not ask you about it.

And His statement, **And He will bring forth your grudges,** means: And if He, the Most High, were to ask you for your money, He would bring forth your grudges by asking you for that. He said: God knows that by asking you for money, grudges will come forth.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And if you are stingy, then be stingy.** He said: Ihfa' means that you take everything with your hand.

Tafsir al-Qurtubi

The Almighty's saying: **The life of this world is only play and amusement.** This was mentioned in Al-An'am. **And if you believe and fear God, He will give you your reward.** This is a condition and its answer. **And He does not ask you for your wealth.** That is, He does not command you to give all of it in zakat, but rather He commanded you to give some of it. This was said by Ibn 'Uyaynah and others. It was also said: **He does not ask you for your wealth** for Himself or because of a need for it. He only commands you to spend in His cause so that His reward may return to you. It was also said: **He does not ask you for your wealth** He only asks you for His wealth, because He is the owner of it and He is the One who bestows it. It was also said: Muhammad does not ask you for your wealth as a reward for conveying the message, similar to this: **Say, 'I do not ask you for it any reward.'** (al-Furqan 25:57).

Tafsir Ibn Kathir

God the Almighty says, belittling the matter of this world and belittling its importance: **The life of this world is only play and amusement.** That is, its essence is that, except for that which is for God the Almighty. For this reason, God the Almighty said: **And if you believe and fear God, He will give you your rewards and will not ask you for your wealth.** That is, He is independent of you and does not ask anything from you. Rather, He has enjoined upon you charity from your wealth as a consolation for your poor brothers, so that the benefit of that will return to you and its reward will return to you. Then the Almighty said: **If they ask you for it and you are miserly, you will be miserly.** That is, if they make you miserly, you will be miserly. **And bring forth your grudges.** Qatada said: God the Almighty knows that in giving away wealth, there is bringing forth grudges. Qatada spoke the truth, for wealth is beloved and is not spent except on what is more beloved to the person than it. And the Almighty said: "Here you are, you are called upon to spend in the cause of God. But among you is he who withholds" meaning he does not respond to that. **And whoever withholds is only withholding from himself** meaning he only reduces his own reward and the consequences of that will only come back to him. **And God is the Rich** meaning from everything other than Him and everything is always in need of Him. For this reason the Almighty said: **And you are the poor** meaning in and of themselves towards Him. So describing Him as Rich is a description that is inherent to Him, and describing creation as poor is a description that is inherent to them and they cannot be separated from it.

God the Almighty says: {And if you turn away} meaning from obeying Him and following His law, {He will replace you with another people; then they will not be the likes of you} meaning, they will be obedient to Him and His commands. Ibn Abi Hatim and Ibn Jarir said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Muslim ibn Khalid told me, 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,** who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: {And if you turn away, He will replace you with another

Surat Muhammad 47:36

The life of this world is only play and amusement. But if you believe and fear God, He will give you your rewards and will not ask you for your wealth.

people; then they will not be the likes of you.} They said: O Messenger of God, who are these people who, if we turn away, He will replace us with another people; then they will not be the likes of us? He said: He struck Salman al-Farsi **may God be pleased with him** on the shoulder of his hand and said: {This one and his people. Even if the religion were at the Pleiades, men from among the Persians would attain it.} Muslim ibn Khalid al-Zanj is the only one who narrated it, and more than one person narrated it from him. Some of the imams **may God have mercy on them** have spoken about it. And God knows best.

The last interpretation of Surat Al-Qital, praise and thanks be to God.

Fath al-Qadir

36- **The life of this world is only play and amusement.** That is, it is falsehood and delusion, there is no basis for any of it, no stability, and no transgression against it. **But if you believe and fear God, He will give you your rewards.** That is, if you believe in God and fear disbelief and sins, He will give you the reward for that in the Hereafter, and the reward is for obedience. **And He does not ask of you your wealth.** That is, He does not command you to give all of it in zakat and other forms of obedience, rather He commands you to give a small amount of it, which is zakat. It was said that the meaning is: He does not ask of you for your wealth, rather He asks of you His wealth because He owns it, and He is the One who bestows it upon you. It was also said that He does not ask of you your wealth as a reward for conveying the message, as in His statement: **I do not ask of you for it any reward.** The former is more appropriate.

It is not stable. **And if you believe and fear God, He will give you your rewards.** "And He will not ask you for your wealth." **All of your wealth.** Rather, He will limit it to a small portion, such as a quarter of a tenth or a tenth.

Tafsir al-Baghawi

36. **The life of this world is only play and amusement,** falsehood and delusion, **and if you believe and fear God,** immoralities, **He will give you your reward,** the recompense for your deeds in the Hereafter, **and He does not ask you,** your Lord, **your wealth,** to give the reward, but rather He commands you to believe and obey in order to reward you for it with Paradise. His statement: **I do not want from them any provision** (al-Dhariyat 51:57), and it was said: Muhammad does not ask you for your wealth, similar to: "Say: I do not ask you for it any reward" (al-Furqan 25:57).

It was said that the meaning of the verse is: God and His Messenger do not ask you for all of your wealth in charity. Rather, they ask you for a drop from the abundance, a quarter of a tenth, so be content with it. Ibn Uaynayah adopted this view, and the context of the verse indicates it:

Tafsir al-Baidawi

36- **The life of this world is only play and amusement.**

Surat Muhammad 47:37

If they ask you for it and you refuse, you will be stingy and he will bring out your grudges.

Tafsir al-Jalalayn

37 - **If they ask you for it, he will be stingy with you** he will exaggerate in asking for it **and you will be miserly and your stinginess will bring out** (your grudges) against the religion of Islam

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **If they ask you for it and you are stingy, you will be miserly and they will bring out your grudges.**

Tafsir al-Qurtubi

The Almighty said: **If they ask you about it, he will insist on you.** It is said: **He is insistent in asking**, "he is persistent, **and** he insists" have the same meaning. Al-Hafi is the one who asks thoroughly, and likewise, Ihfaa is the thoroughness in speech and dispute. From this comes the word "ahfa sharibih," meaning he is thorough in taking it. "Be miserly and your grudges will come out," meaning miserliness will bring out your grudges. Qatada said: God knows that asking for money brings out grudges. Ibn Abbas, Mujahid, Ibn Muhaisin, and Hamid read *wa-takharuj* with an open taa and a closed raa, *wa-takharuj* with a nominative case because it is the subject. Al-Walid narrated on the authority of Ya'qub Al-Hadrami *wa-nakhruj* with a noon, and Abu Mu'mar on the authority of Abd Al-Warith on the authority of Abu 'Amr *wa-ya-kharuj* with a nominative case in the jim as a break and a new beginning. The well-known view from him is *wa-ya-kharuj* like the rest of the reciters, in apposition to what came before.

Tafsir Ibn Kathir

God the Almighty says, belittling the matter of this world and belittling its importance: **The life of this world is only play and amusement.** That is, its essence is that, except for that which is for God the Almighty. For this reason, God the Almighty said: **And if you believe and fear God, He will give you your rewards and will not ask you for your wealth.** That is, He is independent of you and does not ask anything from you. Rather, He has enjoined upon you charity from your wealth as a consolation for your poor brothers, so that the benefit of that will return to you and its reward will return to you. Then the Almighty said: **If they ask you for it and you are miserly, you will be miserly.** That is, if they make you miserly, you will be miserly. **And bring forth your grudges.** Qatada said: God the Almighty knows

that in giving away wealth, there is bringing forth grudges. Qatada spoke the truth, for wealth is beloved and is not spent except on what is more beloved to the person than it. And the Almighty said: "Here you are, you are called upon to spend in the cause of God. But among you is he who withholds" meaning he does not respond to that. **And whoever withholds is only withholding from himself** meaning he only reduces his own reward and the consequences of that will only come back to him. **And God is the Rich** meaning from everything other than Him and everything is always in need of Him. For this reason the Almighty said: **And you are the poor** meaning in and of themselves towards Him. So describing Him as Rich is a description that is inherent to Him, and describing creation as poor is a description that is inherent to them and they cannot be separated from it.

God the Almighty says: {And if you turn away} meaning from obeying Him and following His law, {He will replace you with another people; then they will not be the likes of you} meaning, they will be obedient to Him and His commands. Ibn Abi Hatim and Ibn Jarir said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Muslim ibn Khalid told me, 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**, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: {And if you turn away, He will replace you with another people; then they will not be the likes of you.} They said: O Messenger of God, who are these people who, if we turn away, He will replace us with another people; then they will not be the likes of us? He said: He struck Salman al-Farsi **may God be pleased with him** on the shoulder of his hand and said: {This one and his people. Even if the religion were at the Pleiades, men from among the Persians would attain it.} Muslim ibn Khalid al-Zanji is the only one who narrated it, and more than one person narrated it from him. Some of the imams **may God have mercy on them** have spoken about it. And God knows best.

The last interpretation of Surat Al-Qital, praise and thanks be to God.

Fath al-Qadir

37- "If they ask you for it **meaning all of your wealth**, He will force you" The commentators said: He will exhaust you and insist upon you by asking you all of it. It is said that he is persistent in asking, and he is persistent and insistent, meaning they all have the same meaning. Al-Muhaffa is the one who asks thoroughly, and Ihfaa is the thoroughness in speech, and from this comes the word Ihfaa al-Shaar **exterminating the drinker**: meaning he will eradicate it. The answer to the condition is His statement: "Be miserly" meaning if He orders you to give away all of your wealth, you will be miserly with it and refuse to comply. "And He will bring forth your grudges" is in apposition to the answer to the condition. For this reason, the majority read "He will bring forth" in the jussive mood. It was narrated from Abu Amr that he read it in the nominative case as a resumption. It was narrated from him that he read with the fatha on the yaa and the damma on the raa and raised your

Surat Muhammad 47:37

If they ask you for it and you refuse, you will be stingy and he will bring out your grudges.

grudges. It was narrated from Yaqub al-Hadrami that he read with the nun. Ibn Abbas, Mujahid, Ibn Muhaisin and Hamid read it with the fatha over the raa and the damma on the raa. According to the reading of the majority, the subject is a pronoun that refers to God, the Most High, or to the miserliness indicated by "Tabkhalu". Grudges: hatreds, meaning that they appear at that time. Qatada said: God knows that asking for money brings out grudges.

Tafsir al-Baghawi

37. **If they ask you about it, he will force you**, meaning he will exhaust you and insist on asking you all of them. It is said: **So-and-so exhausted so-and-so** if he exhausted him and insisted on asking him all of them.

"Be stingy" with it, so do not give it to her.

And He brings forth your grudges, your hatred and enmity. Qatada said: God knows that the issue of money brings forth grudges.

Tafsir al-Baidawi

37- "If they ask you for it, He will force you" He will exhaust you by asking for everything, concealing and insisting, exaggerating and achieving the goal. It is said: He shaved his mustache when he pulled it out. "Be stingy" so do not give. "And He will bring forth your grudges" He will bring forth your grudges against the Messenger of God, may God bless him and grant him peace. The pronoun in "bring forth **is for God Almighty, and this is supported by the reading with the letter nun or bukh**" because it is the cause of the grudges. It was read "and he will bring forth **with the letter ta and the letter ya and raising** your grudges".

Surat Muhammad 47:38

Here you are, you are called upon to spend in the cause of God. But among you is he who is stingy. And he who is stingy is only stingy to himself. And God is the Free of need, while you are the poor. And if you turn away, He will replace you with other people; Then they will not be the likes of you.

Tafsir al-Jalalayn

38 - **Here you are** O **those who are called to spend in the cause of God** what He has joined upon you (but among you is he who is stingy. And he who is stingy is only stingy from himself) it is said that he is stingy with him and from himself **and God is the Free of need** of your spending **and you are the needy** towards Him **and if you turn away** from obeying Him **He will replace you with other people** that is, He will make them in your place **then they will not be the likes of you** in turning away from obeying Him, but rather obedient to God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says to the believers, **Here you are** O people, **these are you who are called to spend in the cause of God** meaning: You are called to spend in the struggle against God and in support of His religion. **But among you is he who is stingy** in spending in it. And the preposition *ha* was inserted in two places because when the Arabs wanted to make something close, they put the possessive between *ha* and *dha*, so they said: **Here you are standing**, because making something close is an answer to a sentence. So they might repeat *ha* with *dha*, or they might suffice with the first, and the second has been deleted. They do not put *you* before *ha* because *ha* is an answer, so it does not make something close to the word.

Some Basra grammarians said: The warning was placed in two places for emphasis.

And His statement, **And whoever is stingy is only stingy to himself**, God Almighty says: And whoever is stingy with spending in the way of God is only stingy because of his own stinginess, because if his soul were generous, it would not be stingy with spending in the way of God, but rather it would be generous with it. **And God is the Rich, and you are the poor**, God Almighty says: God has no need, O people, of your wealth or your expenses, because He is rich and does not need His creation, and creation is poor towards Him, and you are from His creation, so you are the poor towards Him. And He only urged you to spend in His way so that He might gain for you thereby a great reward from Him.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, "Here you are, you are called upon to spend in the cause of God. But among you is he who is stingy. And whoever is stingy is only stingy with himself. And God is the Free of need, while you are the poor." He said: God, the Most High, has no need of you, and you are more in need of Him.

And the Most High said: **And if you turn away, He will replace you with another people** meaning: If you turn away, O people, from this religion that Muhammad (peace and blessings of God be upon him) brought to you, and turn back from it, **He will replace you with another people** meaning: He will destroy you and then bring another people in your place who will believe in him and act according to his laws. **Then they will not be the likes of you** meaning: Then they will not be miserly with what they have been commanded to spend in the way of God, nor will they waste anything of the limits of their religion, but rather they will do all of that as they are commanded.

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 you turn away, He will replace you with another people**. He says: If you turn away from My Book and My obedience, I will replace you with other people. And God, our Lord, is able to do that, to destroy them and bring after them someone better than them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And if you turn away, He will replace you with another people**. He said: If you turn away from obeying God.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And if you turn away, He will replace you with another people....**

He mentioned that what he meant by his saying, **He will replace you with another people** is the Persians from the Persians.

Who said that?

Ibn Buzay' al-Baghdadi Abu Sa'id narrated to us: Ishaq ibn Mansur narrated to us, on the authority of Muslim ibn Khalid, on the authority of al-'Ala' ibn 'Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, who said: "When the verse, 'And if you turn away, He will replace you with another people; Then they will not be the likes of you,' was revealed, Salman was beside the Messenger of God, may God bless him and grant him peace. They said: 'O Messenger of God, who are these people who, if we turn away, will replace us?' The Prophet, may God bless him and grant him peace, patted Salman on the shoulder and said: 'Who is this man and his people? By the One in Whose Hand is my soul, if the religion were to hang from the Pleiades, men from Persia would attain it.'"

Yunus told me: Ibn Wahb told us: Muslim ibn Khalid told me, on the authority of Al-'Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of my

Surat Muhammad 47:38

Here you are, you are called upon to spend in the cause of God. But among you is he who is stingy. And he who is stingy is only stingy to himself. And God is the Free of need, while you are the poor. And if you turn away, He will replace you with other people; Then they will not be the likes of you.

father, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, recited this verse: **And if you turn away, He will replace you with another people; Then they will not be the likes of you.** They said: O Messenger of God, may God bless him and grant him peace, who are these people who, if we turn away, will replace us; then they will not be the likes of us? He struck Salman on the thigh and said: This one and his people. Even if the religion were at the Pleiades, men from among the Persians would attain it.

Ahmad ibn al-Hasan al-Tirmidhi narrated: Abdullah ibn al-Walid al-Adani narrated: Muslim ibn Khalid narrated on the authority of al-Ala' on the authority of his father on the authority of Abu Hurayrah, who said: "This verse was revealed while Salman al-Persi was beside the Messenger of God (peace and blessings of God be upon him) scratching his knee: 'And if you turn away, He will replace you with other people; Then they will not be the likes of you.' They said: 'O Messenger of God, who are those who, if we turn away, will be in our place; Then they will not be the likes of us?' He said: Then he struck Salman's thigh and said: 'This one and his people.'"

Mujahid said about this:

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: He will replace you with another people whomever He wills.

Others said: They are the people of Yemen.

Who said that?

Muhammad bin Auf Al-Ta'i told me: Abu Al-Mughirah told us: Sufyan bin Amr told us: Rashid bin Saad, Abd Al-Rahman bin Jubair, and Shureih bin Ubaid told us regarding His statement, **And if you turn away, He will replace you with another people; Then they will not be the likes of you**, he said: The people of Yemen.

Tafsir al-Qurtubi

The Almighty says: **Here you are, you are being called upon** meaning, here you are, O believers, being called upon **to spend in the cause of God** meaning in jihad and the path of goodness. **But among you is he who is stingy, and whoever is stingy is only stingy from himself** meaning, from himself, meaning, he prevents himself from the reward and recompense. **And God is the Rich** meaning, He has no need of your wealth, **and you are the needy** of it. **And if you turn away, He will replace you with another people** meaning, more obedient to God than you. At-Tirmidhi narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **And if you turn away, He will replace you with another people; Then they will not be the likes of**

you. They said: Who will replace us? He said: The Messenger of God, may God bless him and grant him peace, struck Salman on the shoulder and then said: (This one and his people. He said: A strange hadith in its chain of transmission is questionable. Abdullah bin Ja'far bin Nujayh, the father of Ali bin al-Madini, also narrated this hadith on the authority of al-'Ala' bin 'Abd al-Rahman on the authority of his father, on the authority of Abu Hurayrah, who said: Some of the companions of the Messenger of God, may God bless him and grant him peace, said: O Messenger of God, who are these people about whom God mentioned that if we turn away, they will be replaced and they will not be like us? He said: Salman was beside the Messenger of God, may God bless him and grant him peace thigh and said: This one and his companions By the One in Whose Hand is my soul, if faith were suspended from the Pleiades, men from Persia would attain it. Al-Hasan said: They are the non-Arabs. 'Ikrimah said: They are the Persians and the Romans. Al-Muhasibi said: There is no one after the Arabs from all the non-Arab races who have better religion and scholars than them except the Persians. It was said: They are the Yemenis, and they are the Ansar. Shuraih bin Ubayd said this. Ibn 'Abbas said the same: They are the angels. It was narrated from him that they are the angels. It was narrated from him that they are the Tabi'un. Mujahid said: They are whomever He will. From all other people, **Then they will not be like you.** Al-Tabari said: That is, in being stingy with spending in the way of God. It was narrated on the authority of Abu Musa Al-Ash'ari that when this verse was revealed, the Messenger of God, may God bless him and grant him peace, was pleased with it and said: It is more beloved to me than the world, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, belittling the matter of this world and belittling its importance: **The life of this world is only play and amusement.** That is, its essence is that, except for that which is for God the Almighty. For this reason, God the Almighty said: **And if you believe and fear God, He will give you your rewards and will not ask you for your wealth.** That is, He is independent of you and does not ask anything from you. Rather, He has enjoined upon you charity from your wealth as a consolation for your poor brothers, so that the benefit of that will return to you and its reward will return to you. Then the Almighty said: **If they ask you for it and you are miserly, you will be miserly.** That is, if they make you miserly, you will be miserly. **And forth bring your grudges.** Qatada said: God the Almighty knows that in giving away wealth, there is bringing forth grudges. Qatada spoke the truth, for wealth is beloved and is not spent except on what is more beloved to the person than it. And the Almighty said: "Here you are, you are called upon to spend in the cause of God. But among you is he who withholds" meaning he does not respond to that. **And whoever withholds is only**

withholding from himself meaning he only reduces his own reward and the consequences of that will only come back to him. **And God is the Rich** meaning from everything other than Him and everything is always in need of Him. For this reason the Almighty said: **And you are the poor** meaning in and of themselves towards Him. So describing Him as Rich is a description that is inherent to Him, and describing creation as poor is a description that is inherent to them and they cannot be separated from it.

God the Almighty says: {And if you turn away} meaning from obeying Him and following His law, {He will replace you with another people; then they will not be the likes of you} meaning, they will be obedient to Him and His commands. Ibn Abi Hatim and Ibn Jarir said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Muslim ibn Khalid told me, 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), who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: {And If you turn away, He will replace you with other people; then they will not be the likes of you.} They said: O Messenger of God, who are these people who, if we turn away, He will replace us with another people; then they will not be the likes of us? He said: He struck Salman al-Persi **may God be pleased with him** on the shoulder of his hand and said: {This one and his people. Even if the religion were at the Pleiades, men from among the Persians would attain it.} Muslim ibn Khalid al-Zanj is the only one who narrated it, and more than one person narrated it from him. Some of the imams **may God have mercy on them** have spoken about it. And God knows best.

The last interpretation of Surat Al-Qital, praise and thanks be to God.

Fath al-Qadir

38- **Here you are, being called upon to spend in the cause of God** meaning, here you are, O believers, being called upon to spend in jihad and in the path of goodness. **But among you is he who is stingy** with what is asked of him and called upon to spend in the cause of God. If there are those among you who are stingy with a little money, how would you not be stingy with a lot, which is all money? Then the Almighty made clear that the harm of stinginess returns to the self, saying: **And whoever is stingy is only stingy with himself** meaning he prevents himself from reward and recompense through his stinginess, and stinginess is transitive with *ala* sometimes and *ban* other times. It was said that its origin is transitive with 'ala and not with 'an unless it includes the meaning of withholding. **And God is the Rich** the Absolute, the One free from need for your money. **And you are the poor** to God and to what is with Him of goodness and mercy. The phrase **And if you turn away, He will replace you with another people** is conjoined with the previous conditional, which is **and if you believe**. The meaning is: If you turn away from faith and piety, He will replace you with another people who will be more obedient to God than you. **Then they will not be the likes of you** in turning away from faith and piety. 'Ikrimah said: They are the Persians and the Romans. Al-Hasan said:

They are the Persians. Shuraih ibn 'Ubaid said: They are the people of Yemen. It was also said: They are the Ansar, the angels, and the followers. Mujahid said: They are whomever God wills from among the rest of the people. Ibn Jarir said: The meaning is: **Then they will not be the likes of you** in stinginess in spending in the way of God.

Abd ibn Humayd, Muhammad ibn Nasr in his book on prayer, and Ibn Abi Hatim narrated on the authority of Abu al-Aliyah who said: The companions of the Messenger of God (peace and blessings of God be upon him) used to think that no sin could harm one who proclaims **La ilaha illa God** just as no deed could benefit one who professes polytheism until the verse, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. They feared that sin would invalidate the deeds. The wording of Abd ibn Humayd is: They feared that major sins would render their deeds worthless. Ibn Nasr, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Ibn Umar who said: We, the companions of the Prophet (peace and blessings of God be upon him), used to think that no good deed would be accepted until the verse, **Obey God and obey the Messenger and do not invalidate your deeds** was revealed. When this verse was revealed, we said: What is this that invalidates our deeds? So we said: The major sins that commit sins and the indecencies. So if we saw someone committing any of these, we would say he is doomed, until this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. When this verse was revealed, we stopped speaking about it. When we saw someone committing any of these, we feared for him, but if he did not commit any of them, we hoped for him. Ibn Jarir narrated from Ibn Abbas regarding his statement: **He will leave you**, he said: When the verse: **And if you turn away, He will replace you with another people** was revealed, they said: Who are these? And Salman was beside the Prophet (peace and blessings of God be upon him)? He said: They are the Persians, this one and his people. In its chain of transmission is Muslim ibn Khalid al-Zanj, and he is the only one who transmitted it, and there is a well-known criticism of him. He 'will replace you with another people.' They said: 'O Messenger of God, who are these people who, if we turn away, will replace us and will not be the likes of us?' The Messenger of God, may God bless him and grant him peace, struck Salman on the shoulder and said: 'This one and his people.' By the One in Whose Hand is my soul, if faith were suspended from the Pleiades, men from Persia would attain it.'" Muslim ibn Khalid al-Zanj also is in its chain of transmission. Ibn Mardawayh narrated something similar from the hadith of Jabir.

Tafsir al-Baghawi

38. **Here you are, being called upon to spend in the cause of God**, meaning to give what God has enjoined upon you. **But among you is he who is niggardly**, with what has been joined upon him of zakat. "And whoever is niggardly is niggardly only from himself. And God is Free of need," with regard to your charity and

Surat Muhammad 47:38

Here you are, you are called upon to spend in the cause of God. But among you is he who is stingy. And he who is stingy is only stingy to himself. And God is the Free of need, while you are the poor. And if you turn away, He will replace you with other people; Then they will not be the likes of you.

obedience, **and you are the needy**, with regard to Him and to what good He has. **And if you turn away, He will replace you with other people; Then they will not be the likes of you**, but rather they will be better than you and more obedient to God than you.

Al-Kalbi said: They are Kind and Naha. Al-Hasan said: They are the Persians. Ikrimah said: They are the Persians and the Romans.

Abu Bakr Ahmad ibn Abi Nasr al-Kufanī informed us, Abu Muhammad Abd al-Rahman ibn Umar informed us, Ishaq al-Najībī al-Misrī, known as Ibn al-Nahhās, informed us, Abu al-Tayyib al-Hasan ibn Muhammad al-Riyāsh informed us, Yunus ibn Abd al-A'la informed us, Ibn Wahb informed us, Muslim ibn Khalid informed us, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, "That the Messenger of God, may God bless him and grant him peace, recited this verse: 'And if you turn away, He will replace you with another people; Then they will not be the likes of you.' They said: 'O Messenger of God, who are these people who, if we turn away, will be in your place; Then they will not be the likes of us?' He struck the thigh of Salman al-Persi and said: 'This one and his people.' Even if the religion were at the Pleiades, men from among the Persians would attain it."

Tafsir al-Baidawi

38- **Here you are** meaning you, O those being addressed, are those described. His statement, **You are called to spend in the cause of God** is a new chapter confirming that, or a connection to *these* as meaning those who, and it includes spending on military conquest, zakat, and other things. **Among you are those who are miserly** people who are miserly, and this is like the evidence for the previous verse. **And whoever is miserly is only miserly to himself** because the benefit of spending and the harm of miserliness return to him, and miserliness is transitive with *an* and *ala* because it includes the meaning of withholding and transiting, as it is withholding from one who is entitled to it. **And God is the Rich, and you are the poor** so whatever He commands you is due to your need for it, so if you comply, it is for you, but if you turn away, it is against you. **And if you turn away** is in apposition to **if you believe**. **He will replace you with another people** He will replace you with another people. **Then they will not be like you** in turning away and renunciation of faith, and they are the Persians because "he was asked about it, peace and blessings be upon him, and Salman was beside him, so he struck his thigh and said: This one and his people." Or the Ansar, or Yemen, or the angels. On the authority of the Prophet, peace and blessings be upon him, **Whoever recites Surat Muhammad, it is a right upon God to give him to drink from the rivers of Paradise.**

Surat al-Fath 48:1

Indeed, We have granted you a clear conquest.

Tafsir al-Jalalayn

1 - **Indeed, We have granted you** We have decreed the conquest of Mecca and other places in the future by force through your jihad **a clear conquest** clear and apparent

Tafsir al-Suyuti

Al-Hakim and others narrated on the authority of Al-Miswar bin Makhramah and Marwan bin Al-Hakam that they said: Surat Al-Fath was revealed between Mecca and Medina regarding Al-Hudaybiyyah from beginning to end.

Tafsir al-Tabari

It means by the Almighty's saying to His Prophet Muhammad, may God bless him and grant him peace: **Indeed, We have granted you a clear conquest**, meaning: Indeed, We have decreed for you, O Muhammad, a judgment for whoever hears it or hears it, over those of the disbelievers of your people who oppose you and are hostile to you, and We have decreed for you victory and triumph over them, so that you may thank your Lord and praise Him for His blessing in His decreeing for you over them and His granting you what He granted you, and that you may glorify Him and seek His forgiveness, so that your Lord may forgive you for your deeds, whatever sin you committed before He granted you what He granted you, and whatever sins you committed after He granted you what He granted you. That is what you thanked Him for and sought His forgiveness.

We have chosen this statement in interpreting this verse because of the evidence of the statement of God, the Exalted, the Majestic, {When there comes the help of God and the conquest, 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}, as God, the Exalted, commanded him to exalt with praise of his Lord when God's help and the conquest of Mecca came to him, and to ask His forgiveness, and informed him that He is the Acceptor of repentance for whoever does that. In that is a clear statement that the statement of God, the Exalted, the Majestic, {So that God may forgive you what is past of your sin and what is to come} is only information from God, the Exalted, to His Prophet, peace and blessings be upon him, about His reward for his thanks to Him, for the blessing that He bestowed upon him by revealing to him what He conquered, because God, the Exalted, rewards His servants for their deeds and nothing else.

And after that, in the authenticity of the report about him, may God bless him and grant him peace, "that he would stand until his feet swelled, so it was said to him: O Messenger of God, do you do this while your past and future sins have been forgiven? He said: Should I

not be a grateful servant?" This is clear evidence that what we have said is the correct statement, and that God, the Blessed and Exalted, only promised His Prophet Muhammad, may God bless him and grant him peace, forgiveness for his past sins, the opening that He opened for him, and the coming ones, based on his gratitude to Him, for the blessings that He bestowed upon him. Likewise, the Prophet (peace and blessings of God be upon him) would say: **I seek forgiveness from God and repent to Him for every hundred times**. If the statement in this regard was that God the Most High informed His Prophet that He had forgiven him for his past and future sins in a manner other than the one we have mentioned, then His command to him to seek forgiveness after this verse, and the Prophet of God (peace and blessings of God be upon him) seeking forgiveness from his Lord for his sins after it, would not have had a rational meaning. For seeking forgiveness means: the servant asking his Lord, the Mighty and Sublime, to forgive his sins. So if there are no sins that can be forgiven, then his asking Him to forgive them would have no meaning, because it is impossible for him to say: O God, forgive me for a sin that I did not commit. Some of them interpreted this to mean: So that He may forgive you for your past sins before the message, and for those that came after until the time when He said: **Indeed, We have granted you a clear conquest * That God may forgive you what is past of your sin and what is to come**. As for the conquest that God Almighty promised His Prophet, may God bless him and grant him peace, this number in gratitude to him for it, it is what was mentioned in the truce that took place between the Messenger of God, may God bless him and grant him peace, and the polytheists of Quraysh at Al-Hudaybiyah.

It was mentioned that this Surah was revealed to the Messenger of God, may God bless him and grant him peace, upon his return from Al-Hudaybiyah after the truce that took place between him and his people.

And similar to what we said about the meaning of His statement, **Indeed, We have granted you a clear conquest**, the people of interpretation said.

Who said that?

Muhammad bin Abdul-A'la told us: Muhammad bin Thawr told us, on the authority of Mu'ammal, on the authority of Qatada, regarding his statement, **Indeed, We have granted you a clear conquest**. Conquest means judgment.

Mention the narration of the one who said that this Surah was revealed to the Messenger of God, may God bless him and grant him peace, at the time mentioned.

Humaid bin Masada told us: Bishr bin al-Mufaddal told us: Dawud told us on the authority of Amer: **Indeed, We have granted you a clear conquest**. He said: Al-Hudaybiyyah.

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 the statement of God, **Indeed, We have granted you a clear conquest**, he said: He slaughtered him at Al-Hudaibiyah and shaved

Surat al-Fath 48:1

Indeed, We have granted you a clear conquest.

his head.

Muhammad ibn Abdullah ibn Buzay' narrated: Abu Bahr narrated: Shu'bah narrated: Jami' ibn Shaddad narrated: 'Abdur-Rahman ibn Abi 'Ulamah said: I heard 'Abdullah ibn Mas'ud say: "When we returned from Al-Hudaybiyyah, we camped and slept, and we did not wake up until the sun had risen. We woke up and the Messenger of God (peace and blessings of God be upon him) was asleep. We said: 'Wake him up.' The Messenger of God (peace and blessings of God be upon him) woke up and said: 'Do as you used to do, for the same applies to one who sleeps or forgets.' We missed the she-camel of the Messenger of God (peace and blessings of God be upon him) and found its halter caught in a tree. I brought it to him and he mounted it. While we were traveling, the revelation came to him. When it came to him, he would be distressed, but when he recovered, he informed us that the following had been revealed to him: 'Indeed, We have granted you a clear conquest.'"

Ahmad ibn al-Muqaddam narrated to us: Al-Mu'tamir narrated to us: I heard my father narrating on the authority of Qatada on the authority of Anas ibn Malik who said: "When we returned from the Battle of Hdaybiyyah, we were prevented from performing our rituals. We were in a state of sadness and depression. Then God, the Almighty, revealed: 'Indeed, We have granted you a clear conquest, that God may forgive you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path,' or as God willed. Then the Prophet of God, may God bless him and grant him peace, said: 'A verse has been revealed to me that is more beloved to me than the entire world.'"

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed bin Abi Urooba, on the authority of Qatada, on the authority of Anas bin Malik, regarding the verse, **Indeed, We have granted you a clear conquest**, he said: It was revealed to the Prophet, may God bless him and grant him peace, on his return from Hdaybiyyah, and they had been prevented from performing their rituals. He had slaughtered the sacrificial animals at Hdaybiyyah, and his companions were feeling depressed and sad with him. He said, **A verse has been revealed to me that is dearer to me than the entire world**. So he recited, **Indeed, We have granted you a clear conquest, * That God may forgive you what is past of your sin and what is to come ... to His saying, exalted. His companions said, Congratulations, O Messenger of God! God has made clear to us what He will do with you, so what will He do with us? So God revealed this verse after it, That He may admit the believing men and believing women to gardens beneath which rivers flow, to abide therein eternally ... to His saying, And that is, in the sight of God, a great attainment.**

Ibn Al-Muthanna told me: Abu Dawud told us: Ibn Hammam told us: Qatada told us on the authority of Anas: This verse was revealed, and he mentioned something similar.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Anas, in a

similar manner, except that he said in his hadith: "A man from the people said: 'Congratulations to you, O Messenger of God.' He also said: 'So God explained what He would do to His Prophet, peace and blessings be upon him, and what He would do to them.'"

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: "The verse, 'That God may forgive you your sins, past and future,' was revealed to the Prophet, may God bless him and grant him peace, when he was returning from al-Hdaybiyyah. The Prophet, may God bless him and grant him peace, said, 'A verse has been revealed to me that is dearer to me than anything on the earth.' Then he recited it to them, and they said, 'Congratulations and good report, O Prophet of God. God, the Exalted, has explained to you what He did to you, so what will He do with us?' Then the verse, 'That He may admit the believing men and believing women to gardens beneath which rivers flow' was revealed to him... until His saying, 'a great attainment.'"

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Qatadah, on the authority of 'Ikrimah, who said: When this verse was revealed, **Indeed, We have granted you a clear conquest, that God may forgive you what is past of your sin and what is to come and complete His favor upon you and guide you to a straight path**, they said, **Congratulations and good report for you, O Messenger of God! So what is for us?** Then the verse was revealed, **That He may admit the believing men and believing women to gardens beneath which rivers flow, to abide therein eternally, and remove from them their misdeeds.** (al-Fath 48:5).

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us: I heard Qatada narrating on the authority of Anas regarding this verse: **Indeed, We have granted you a clear conquest.** He said: Al-Hdaybiyyah.

Ibn Al-Muthanna told us: Yahya bin Hammad told us: Aba Awana told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: We did not consider the conquest of Mecca to be anything but the day of Al-Hdaybiyyah.

Abu Kurayb narrated: Ya'la ibn 'Ubayd narrated to us, on the authority of 'Abd al-'Aziz ibn Siyah, on the authority of Habib ibn Abi Thabit, on the authority of Abu Wa'il, who said: "Sahl ibn Hunayf spoke on the day of Siffin and said: 'O people, accuse yourselves. You saw us on the day of Hdaybiyyah,' meaning the peace treaty that was between the Messenger of God, may God bless him and grant him peace, and the polytheists. If we had seen fighting, we would have fought. 'Umar came to the Messenger of God, may God bless him and grant him peace, and said: 'O Messenger of God, are we not on the right path and they on the wrong path? Aren't our dead in Paradise and their dead in Hell?' He said: 'Yes.' He said: 'Then why should we give up our religion and go back before God has judged between us and them?' He said: 'O Ibn al-Khattab, I am the Messenger of God, and He will never let me down.' He said: 'So he went back in anger, but he could not be patient until he went to Abu

Bakr and said: 'O Abu Bakr, are we not on the right path and they on the wrong path? Aren't our dead in Paradise and their dead in Hell?' He said: 'Yes.' He said: 'Then why should we give up our religion and go back before God has judged between us?' And among them? He said: O Ibn Al-Khattab, he is the Messenger of God, God will never let him down. He said: So Surat Al-Fath was revealed, so the Messenger of God, may God bless him and grant him peace, sent to Umar, and he read it to him, and he said: O Messenger of God, was he the conquest? He said: Yes.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: We did not count the conquest except as the day of Al-Hudaybiyyah.

Ibn Wakee' told us: My father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest. We consider the conquest to be the Pledge of Ridwan on the day of Al-Hudaybiyyah. We were with the Messenger of God, may God bless him and grant him peace, fifteen hundred. Al-Hudaybiyyah is a well.

Musa bin Sahl al-Ramli narrated to me, on the authority of Muhammad bin Isa, who said: Majma' bin Ya'qub al-Ansari narrated to us, who said: I heard my father narrating on the authority of his uncle Abd al-Rahman bin Yazid, on the authority of his uncle Majma' bin Jariyah al-Ansari, who was one of the reciters of the Qur'an. He said: "We were present at al-Hudaybiyyah with the Messenger of God (blessings and peace of God be upon him). When we were turned away from it, the people were urging the camels on. Some of the people said to one another: 'What is wrong with the people?' They said: 'It was revealed to the Messenger of God (blessings and peace of God be upon him): 'Indeed, We have granted you a clear conquest, so that God may forgive you.' A man said: 'Is it a conquest, O Messenger of God?' He said: 'Yes, by the One in Whose hand is my soul, it is a conquest.' Khaybar was divided among the people of al-Hudaybiyyah. No one entered it with them except those who had witnessed al-Hudaybiyyah. The army numbered 1,500, including 300 horsemen. The Messenger of God (blessings and peace of God be upon him) divided it into eighteen shares, giving the horsemen two shares and the foot soldiers one share."

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Al-Sha'bi, who said: "The verse, 'Indeed, We have granted you a clear conquest' was revealed at Al-Hudaybiyyah. In that battle, he achieved what he had not achieved in any other battle. He achieved the Pledge of Ridwan, and he was forgiven for what had happened in the past and in the future. The Romans defeated the Persians, the sacrificial animals reached their destination, and they were fed from the date palms of Khaybar. The believers rejoiced at the confirmation of the Prophet, may God bless him and grant him peace, and at the Romans' victory over the Persians."

And the Almighty's saying: **And He completes His favor upon you** by making you victorious over your enemy, raising your reputation in this world, and forgiving your sins in the Hereafter. **And guides you to a straight path** means: He directs you to a path of religion that is free of crookedness, that leads you straight to the pleasure of your Lord. **And God will grant you a mighty victory** means: He will grant you victory over all your enemies, and over those who oppose you, a victory that no one can overcome and no one can repel, because of the might with which God supports you and the victory with which He provides you.

Tafsir al-Qurtubi

Medinan by consensus, and it consists of twenty-nine verses, and it was revealed at night between Mecca and Medina regarding Al-Hudaybiyyah. Muhammad bin Ishaq narrated on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Al-Miswar bin Makhramah and Marwan bin Al-Hakam, who said: Surat Al-Fath was revealed between Mecca and Medina regarding Al-Hudaybiyyah from beginning to end. In the two Sahihs, on the authority of Zaid bin Aslam, on the authority of his father: "The Messenger of God, may God bless him and grant him peace, was traveling on one of his journeys, and Umar bin Al-Khattab was traveling with him at night. Umar asked him about something, but the Messenger of God, may God bless him and grant him peace, did not answer him. Then he asked him, but he did not answer him. Then he asked him, but he did not answer him. Umar bin Al-Khattab said: May Umar's mother be bereaved. I called upon the Messenger of God, may God bless him and grant him peace, three times, and he did not answer you. Umar said: So I moved my camel and went ahead of the people, and I was afraid that something had been revealed regarding the Qur'an. I had not waited long before I heard someone shouting at me, so I said: I was afraid that something had been revealed regarding the Qur'an, so I came." The Messenger of God (peace and blessings of God be upon him) said: "I greeted him and he said: 'A surah has been revealed to me tonight which is dearer to me than all that the sun rises upon. Get up and recite: "Indeed, We have granted you a clear conquest." This is the wording of al-Bukhari. At-Tirmidhi said: A good, rare and authentic hadith. In Sahih Muslim, on the authority of Qatadah, that Anas ibn Malik told them: When the verse: **Indeed, We have granted you a clear conquest, that God may forgive you what is past of your sin and what is to come and complete His favor upon you and guide you to a straight path** up to the words **a great victory** was revealed, he returned from al-Hudaybiyyah while they were in a state of grief and depression, and the sacrificial animals had been slaughtered at al-Hudaybiyyah. He said: A verse has been revealed to me which is dearer to me than the entire world.' 'Ata' said on the authority of Ibn 'Abbas: The Jews cursed the Prophet (peace and blessings of God be upon him) and the Muslims when the verse: **I do not know what will be done with me or with you** (al-Ahqaf 24:9) was revealed. They said: How can we follow a man who does not know what will be done

Surat al-Fath 48:1

Indeed, We have granted you a clear conquest.

with him? This was very difficult for the Prophet (peace and blessings of God be upon him), so God revealed: **Indeed, We have granted you a clear conquest, * That God may forgive you your sins, past and future.** Muqatil ibn Sulayman said something similar: When the verse **And I do not know what will be done with me or with you** was revealed, the polytheists and hypocrites rejoiced and said: How can we follow a man who does not know what will be done with him or his companions? Then, after he returned from al-Hudaybah, the verse was revealed: **Indeed, We have granted you a clear conquest, meaning, We have decreed a decree for you.** This verse abrogated that one, and the Prophet (peace and blessings of God be upon him) said: **A surah has been revealed to me that would not please me with red camels.** Al-Mas'udi said: **I have been informed that whoever recites Surat al-Fath on the first night of Ramadan in voluntary prayer, God will protect him that year.**

God Almighty says: **Indeed, We have granted you a clear conquest.**

There is disagreement about what this conquest is. In Bukhari, Muhammad bin Bashar told me, he said: Ghandar told us, he said: Shu'bah told us, he said: I heard Qatadah from Anas, **Indeed, We have granted you a clear conquest**, he said: Al-Hudaybiyah. Jabir said: We did not count the conquest of Mecca except on the day of Al-Hudaybiyah. Al-Bara' said: You count the conquest as the conquest of Mecca, and the conquest of Mecca was a conquest, and we count the conquest as the Pledge of Ridwan on the day of Al-Hudaybiyah. We used to count with the Prophet, may God bless him and grant him peace, fourteen hundred, and Al-Hudaybiyah is a well. Ad-Dahhak said: **Indeed, We have granted a clear conquest** without fighting, and the peace treaty was part of the conquest. Mujahid said: He slaughtered him at Al-Hudaybiyah and shaved his head. He said: The conquest of Al-Hudaybiyah was a great sign, its water was emptied into it and flowed with water until all who were with him drank. Musa bin Uqbah said: A man said when they were returning from Al-Hudaybiyah, "This is not a conquest. They prevented us from the House." The Prophet, may God bless him and grant him peace, said: "Rather, it is the greatest of conquests. The polytheists have agreed to repel you from their country with wine and ask you for the matter." And they desire safety from you, and they have seen from you what they disliked." Al-Sha'bi said: Regarding the words of God Almighty: **Indeed, We have granted you a clear conquest**, he said: It is the conquest of Hudaibiyyah. He achieved therein what he had not achieved in any other battle. God forgave him his past and future sins. The Pledge of Ridwan was given, and they were fed with the date palms of Khaybar. The sacrificial offerings reached the place, and the Romans were victorious over the Persians. The believers rejoiced at the victory of the People of the Book over the imprisoned. Al-Zuhri said: Hudaibiyyah was the greatest of the conquests, and that is because the Prophet, may God bless him and grant him peace, came to it with one thousand and four hundred. When the peace treaty was concluded, the people walked among themselves and learned and heard from God.

No one wanted Islam except that he was able to do so. Those two years had not passed except that the Muslims had come to Mecca with ten thousand. Mujahid and Al-Awfi said: It is the conquest of Khaybar, and the first is more, and Khaybar was only a promise and an enemy, as will be explained in the words of God Almighty: **Those who stayed behind will say when you set out** (al-Fath 48:15), and His saying: God has promised you many spoils which you will take, so He has hastened this for you. (al-Fath 48:20), and Mujammi' ibn Jariyah, who was one of the reciters of the Qur'an, said: We witnessed Al-Hudaybiyyah with the Prophet, may God bless him and grant him peace, and when we left it, we saw the people shaking their camels. Some of the people said to one another: What is the matter with the people? They said: God has revealed to the Prophet, may God bless him and grant him peace. He said: So we went out, hurrying, and we found the Prophet of God, may God bless him and grant him peace, at the foreleg of Al-Ghamim. When the people had gathered, the Prophet, may God bless him and grant him peace, recited: {Indeed, We have granted you, [O Muhammad], a clear conquest.} Umar ibn Al-Khattab said: Is this a conquest, O Messenger of God? He said: Yes, by the One in Whose Hand is my soul, it was a conquest. Khaybar was divided among the people of Hudaibiyyah. No one entered except those who witnessed Hudaibiyyah. It was said that the words of God Almighty: **a conquest** indicate that Mecca was conquered by force, because the word conquest does not apply in any way except to what was conquered by force. This is the true meaning of the word. It may be said: The city was conquered by peace, so peace is not understood except by linking it to conquest. Thus, the conquest in peace became a metaphor, and the reports indicate that it was conquered by force. This has been said before and will come.

Tafsir Ibn Kathir

Interpretation of Surat Al-Fath

It is a city

Imam Ahmad said: Waki' narrated to us, Shu'bah narrated to us, on the authority of Mu'awiyah ibn Qurrah, who said: I heard Abdullah ibn Mughaffal say: The Messenger of God, may God bless him and grant him peace, recited Surat al-Fath on his mount in the year of the conquest, and then he returned with it. Mu'awiyah said: Were it not that I hate for people to gather around us, I would have narrated his recitation. They both narrated it on the authority of Shu'bah.

In the name of God, the Most Gracious, the Most Merciful

This noble Surah was revealed when the Messenger of God, may God bless him and grant him peace, returned from Al-Hudaybiyah in Dhul-Qa'dah of the sixth year of the Hijrah, when the polytheists prevented him from reaching the Sacred Mosque to perform his Umrah there. They prevented him from doing so, then

they leaned toward reconciliation and a truce, and that he would return this year and then come the next year. He agreed to that, despite the reluctance of a group of the Companions, including Umar ibn al-Khattab, may God be pleased with him, as will be detailed in its place in the interpretation of this Surah, God willing. So when he slaughtered his sacrifice when he was prevented and returned, God, the Almighty, revealed this Surah from his command and their command, and made that peace treaty a conquest in consideration of the benefit in it and the outcome of the matter, as Ibn Mas'ud, may God be pleased with him, and others narrated that he said: You consider the conquest to be the conquest of Mecca, and we consider the conquest to be the Treaty of Al-Hudaybiyah. Al-A'mash said on the authority of Abu Sufyan, on the authority of Jabir, may God be pleased with him, who said: We did not consider the conquest to be anything but the day of Al-Hudaybah. Al-Bukhari said: Ubaydullah ibn Musa told us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Bara', may God be pleased with him. He said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest. We consider the conquest to be the Pledge of Ridwan on the day of Hudaybiyyah. We were with the Messenger of God (peace and blessings of God be upon him) fourteen hundred. Hudaybiyyah was a well, so we drained it and did not leave a drop in it. report of that reached the Messenger of God (peace and blessings of God be upon him), so he came to us and sat on its edge. Then he called for a vessel of water, performed ablution, rinsed his mouth and supplicated, then poured it into it. We left it not far away, then it sent forth whatever we and our mounts wished.

Imam Ahmad said: Abu Nuh told us, Malik bin Anas told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar bin Al-Khattab, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey. He said: I asked him about something three times, but he did not answer me. He said: I said to myself: May your mother lose you, O son of Al-Khattab, you insisted and repeated to the Messenger of God, may God bless him and grant him peace, three times, and he did not answer you? He said: So I mounted my mount and moved my camel forward, fearing that the revelation had been sent down concerning something. He said: Then I heard a caller call: O Umar! He said: So I went back, thinking that the revelation had been sent down concerning something. He said: The Prophet (peace and blessings of God be upon him) said: "Last night a surah was revealed to me that is dearer to me than the world and what is in it: 'Indeed, We have granted you a clear conquest, * That God may forgive you what is past of your sin and what is to come.'" Al-Bukhari, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of transmission on the authority of Malik **may God have mercy on him**. 'Ali ibn Al-Madini said: This is a good Madani chain of transmission that we did not find except with them. Imam Ahmad said: 'Abd Al-Razzaq told us, Muammar told us on the authority of Qatadah on the authority of Anas ibn Malik **may God be pleased with him**, who said: "So God may forgive you what is past of your sin and what is to come" was

revealed to the Prophet (peace and blessings of God be upon him) when he returned from Al-Hudaybiyyah." The Prophet (peace and blessings of God be upon him) said: **A verse has been revealed to me tonight that is dearer to me than anything on the earth**. Then the Prophet (peace and blessings of God be upon him) recited it to them and they said: "Congratulations and good report, O Prophet of God. God Almighty has made clear what He will do with you, so what will He do with us?" So the verse was revealed to him (peace and blessings of God be upon him): "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." [Al-Bukhari and Muslim]

Imam Ahmad said: Ishaq bin Isa told us, Majma' bin Ya'qub told us: I heard my father narrating on the authority of his uncle Abd al-Rahman bin Yazid al-Ansari, on the authority of his uncle Majma' bin Haritha al-Ansari **may God be pleased with him**, who was one of the reciters of the Quran. He said: We witnessed al-Hudaybiyyah and when we left, the people were scaring the camels away. The people said to one another: What is wrong with the people? They said: The Messenger of God (peace and blessings of God be upon him) was inspired to me, so we went out with the people, hurrying. Then, there was the Messenger of God (peace and blessings of God be upon him) on his mount near Kura' al-Ghamim. The people gathered around him, and he recited to them: **Indeed, We have granted you a clear conquest**. A man from the companions of the Messenger of God (peace and blessings of God be upon him) said: **Which Messenger of God or conquest is this?** The Messenger of God (peace and blessings of God be upon him) said: **Yes, by the One in Whose hand is the soul of Muhammad, it is a conquest**. So Khaybar was divided among the people of al-Hudaybiyyah. No one entered it with them except those who had witnessed al-Hudaybiyyah. The Messenger of God (peace and blessings of God be upon him) divided it into eighteen shares. The army was one thousand five hundred, including three hundred horsemen. The horseman was given two shares and the foot soldier one share. Abu Dawud narrated it in Jihad on the authority of Muhammad bin Isa on the authority of Majma' bin Ya'qub on his authority.

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Abu Bahr told us, Shu'bah told us, Jami' ibn Shaddad told us, on the authority of Abdur-Rahman ibn Abi 'Ullamah, who said: I heard Abdullah ibn Mas'ud **may God be pleased with him** say: When we returned from Al-Hudaybiyyah, we camped and slept, and we did not wake up until the sun had risen. We woke up and the Messenger of God (blessings and peace of God be upon him) was asleep. We said: Wake him up, and the Messenger of God (blessings and peace of God be upon him) woke up and said: **Do what you were doing, and this is what one does who sleeps or forgets**. We missed the she-camel of the Messenger of God (blessings and peace of God be upon him), so we looked for it and found its halter caught in a tree. I brought it to him and he mounted it, and while we were walking, the revelation came to him. He said: Whenever the revelation came to him, it

Surat al-Fath 48:1

Indeed, We have granted you a clear conquest.

would be difficult for him, and when it was over, he informed us that the verse, **Indeed, We have granted you a clear conquest**, had been revealed to him. Ahmad, Abu Dawud and An-Nasa'i narrated it through other chains of transmission on the authority of Jami' ibn Shaddad. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Ziyad ibn Alaqah, who said: I heard al-Mughirah ibn Shu'bah say: The Prophet, may God bless him and grant him peace, used to pray until his feet swelled. It was said to him: Has God not forgiven you your past and future sins? He, may God bless him and grant him peace, said: **Should I not be a grateful servant?** They and the rest of the group narrated it, except for Abu Dawud, on the authority of Ziyad.

Imam Ahmad said: Harun ibn Maruf narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Ibn Qusayt, on the authority of Ibn Urwah ibn Az-Zubayr, on the authority of Aisha **may God be pleased with her**, who said: When the Messenger of God (peace and blessings be upon him) prayed, he would stand until his feet would swell. Aisha **may God be pleased with her** said to him: O Messenger of God (peace and blessings be upon him), do you do this when God has forgiven you your past and future sins? He (peace and blessings be upon him) said: O Aisha, should I not be a grateful servant? Muslim included it in his Sahih on the authority of Abdullah ibn Wahb. Ibn Abi Hatim said: Ali ibn Al-Husayn narrated to us, Abdullah ibn Awf Al-Kharraz - who was trustworthy in Makkah - Muhammad ibn Bishr narrated to us, Misa'ar narrated to us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God (peace and blessings be upon him) stood until his feet - or he said his legs - swelled. It was said to him: Has God not forgiven you your past and future sins? He said: **Should I not be a grateful servant?** This is strange from this perspective. His saying: **Indeed, We have granted you a clear conquest** means clear and apparent. What is meant by it is the Treaty of Hudaibiyyah, because of it, abundant goodness occurred, people believed and gathered together, the believer spoke to the disbeliever, and beneficial knowledge and faith spread.

And the Almighty's saying: **So that God may forgive you your past and future sins**. This is one of his special characteristics, may God bless him and grant him peace, which no one else shares with him. There is no authentic hadith about the reward for deeds for anyone other than him in which he is forgiven his past and future sins. This is a great honor for the Messenger of God, may God bless him and grant him peace. He, may God bless him and grant him peace, was in all his affairs obedient, righteous, and upright, which no human being other than him has attained, neither from the first nor from the last. He, may God bless him and grant him peace, is the most perfect of all human beings and their master in this world and the hereafter. And since he was the most obedient of God's creation to God and the most reverent of His commands and prohibitions, he said when the she-camel knelt before him: **He who held back the elephant held her back**. Then he, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, they will**

not ask Me for anything today by which they glorify the sacred things of God except that I will respond to it. So when he obeyed God in that and responded to the peace, God, the Almighty, said to him: **Indeed, We have granted you a clear victory * That God may forgive you your past and future sins and complete His favor**. Upon you" meaning in this world and the hereafter **and guides you to a straight path** meaning by what He legislates for you of the great law and the upright religion **and God will grant you a mighty victory** meaning because of your submission to the command of God the Almighty, God will raise you up and grant you victory over your enemies as it came in the authentic hadith "And God does not increase a servant's forgiveness except in honor. And no one humbles himself before God the Almighty except that God the Almighty will raise him up." And on the authority of Umar ibn al-Khattab, may God be pleased with him, that he said: I have not punished anyone who disobeyed God the Almighty in you with anything like obeying God the Blessed and Exalted in him.

Fath al-Qadir

It has twenty-nine verses, and it is Medinan.

Al-Qurtubi said: By consensus. Ibn Al-Durais, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Surat Al-Fath was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Al-Zubayr. Ibn Ishaq and Al-Hakim narrated - and Al-Bayhaqi authenticated it in Al-Dala'il - on the authority of Al-Miswar bin Makhrama and Marwan, who said: Surat Al-Fath was revealed between Makkah and Madinah regarding Al-Hudaibiyyah from beginning to end. This does not contradict the consensus that it was revealed in Madinah, because what is meant by a Madinan surah is the one revealed after the migration from Makkah. Al-Bukhari, Muslim, and others narrated on the authority of Abdullah bin Mughaffal, who said: The Messenger of God (peace and blessings of God be upon him) recited Surat Al-Fath on his mount in the year of the conquest, while he was traveling, and then he returned in it. In the two Sahih, on the authority of Zayd ibn Aslam, on the authority of his father, "The Messenger of God, may God bless him and grant him peace, was traveling on one of his journeys, and Umar ibn al-Khattab was traveling with him at night. Umar asked him about something, but the Messenger of God, may God bless him and grant him peace, did not answer him. Then he asked him, but he did not answer him. Then he asked him, but he did not answer him. Umar ibn al-Khattab said: 'Umar's mother has perished. I called upon the Messenger of God, may God bless him and grant him peace, three times, and each time he did not answer you.' Umar said: 'So I spurred my camel on, then I went ahead of the people, and I was afraid that something had been revealed about the Qur'an. I had not waited long before I heard someone shouting at me. I said: 'I was afraid that something had been revealed about the Qur'an. So I went to the Messenger of God, may God bless him and grant him peace, and greeted him. He said: 'A surah has been revealed to me, and it is more beloved

to me than anything upon which the sun rises.' Then he recited, 'Indeed, We have granted you a clear victory.'" In Sahih Muslim, on the authority of Qatadah, that Anas ibn Malik told them: When the verse, 'Indeed, We have granted you a clear victory,' was revealed, up to His saying, 'a great victory.' He was returning from al-Hudaybiyyah. They were filled with sadness and depression, and they had slaughtered the sacrificial animals at Al-Hudaybiyyah. He said: **A verse has been revealed to me that is dearer to me than the entire world.**

His saying: 1- **Indeed, We have granted you a clear conquest.** There is a difference of opinion regarding the specificity of this conquest. The majority say that it is the Treaty of Hudaibiyah, and a treaty may be called a conquest. Al-Farra' said: A conquest may also be a peace treaty. The meaning of conquest in language is: to open something that is closed. The treaty that was with the polytheists at Hudaibiyah was blocked and impossible until God granted it a victory. Al-Zuhri said: There was no conquest greater than the Treaty of Hudaibiyah. This was because the polytheists mingled with the Muslims and listened to their words, so Islam took root in their hearts. In three years, many people converted to Islam, and the majority of Muslims increased through them. Al-Sha'bi said: The Messenger of God (peace and blessings of God be upon him) achieved in Hudaibiyah what he had never achieved in any other battle. God forgave him his past and future sins. The Pledge of Ridwan was given, the palm trees of Khaybar were fed, the sacrificial animals reached their destination, and the Romans defeated the Persians. The believers rejoiced at the victory of the People of the Book over the Magians. Some people said: It was the Conquest of Mecca. Others said: It was the Conquest of Khaybar. The first is more likely, and is supported by what we mentioned before, that the Surah was revealed regarding Al-Hudaybiyyah. It was said that it refers to all the conquests that God opened for His Messenger, and it was said that it refers to the prophethood and the call to Islam, and it was said that it refers to the conquest of the Romans, and it was said that what is meant by conquest in this verse is judgment and judgment, as in His statement: **Judge between us and our people in truth**, so it is as if He said: **Indeed, We have decreed for you a clear judgment**, meaning apparent, clear, and obvious.

Tafsir al-Baghawi

Madinah, Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi informed us, Abu Ali Zahir ibn Ahmad al-Sarakhsi informed us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi informed us, Abu Mus'ab informed us, on the authority of Malik, on the authority of Zayd ibn Aslam, on the authority of his father, "That 'Umar ibn al-Khattab, may God be pleased with him, was traveling with the Messenger of God, may God bless him and grant him peace, on one of his journeys. 'Umar asked him about something and he did not answer him. Then he asked him and he did not answer him. Then he asked him and he did not answer him. 'Umar said: May your mother be bereaved of you,

'Umar, you have called upon the Messenger of God, may God bless him and grant him peace, three times, and each time he did not answer you. 'Umar said: So I moved my camel and went ahead of the people, and I was afraid that something would be revealed about the Qur'an. It was not long before I heard a voice calling out to me, so I came to the Messenger of God, may God bless him and grant him peace, and greeted him. He said: A surah has been revealed to me tonight, and it is more beloved to me than anything upon which the sun rises. Then he recited: 'Indeed, We have granted you a clear conquest * That God may forgive you what Come forward from your sin and do not delay it.

Ahmad ibn Abdullah al-Salihi told us, Abu Omar Bakr ibn Muhammad al-Muzni told us, Abu Bakr Muhammad ibn Abdullah, the grandson of al-Abbas ibn Hakza told us, al-Husayn ibn al-Fadl al-Bajali told us, Affan told us, Hammam told us, Qatada told us, Anas told us: "The verse, 'Indeed, We have granted you a clear conquest,' to the end of the verse, was revealed to the Prophet, may God bless him and grant him peace, when he was returning from al-Hudaybiyyah and his companions were overcome by sadness and depression. He said: A verse has been revealed to me that is dearer to me than the entire world. When the Prophet of God, may God bless him and grant him peace, recited it, a man from among the people said: Congratulations and well-seen! God has made clear to you what He will do with you, so what will He do with us? So God revealed the verse that came after it: 'That He may admit the believing men and believing women to gardens beneath which rivers flow,' until the end of the verse."

1. In the name of God, the Most Gracious, the Most Merciful, **Indeed, We have granted you a clear conquest.** They differed regarding this conquest: It was narrated on the authority of Abu Ja'far al-Razi, on the authority of Qatada, on the authority of Anas: that it was the conquest of Mecca. Mujahid said: the conquest of Khaybar.

Most of them agree that it is the Treaty of Hudaibiyah.

The meaning of conquest is to unlock what was closed. The peace treaty with the polytheists at Hudaibiyah was impossible until God, the Almighty, granted it. Shu'bah narrated from Qatadah from Anas: **Indeed, We have granted you a clear conquest**, meaning Hudaibiyah.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Bara', who said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest, and we consider the conquest to be the Pledge of Ridwan. On the day of Al-Hudaibiyah, we were with the Prophet, may God bless him and grant him peace, fourteen hundred men, and Al-Hudaibiyah was a well, so we drained it and did not leave a drop in it. report of that reached the Prophet, may God bless him and grant him peace, so he came to it and sat on its edge, then called for a vessel of water, performed ablution, rinsed his mouth and supplicated, then poured it into it, and

Surat al-Fath 48:1

Indeed, We have granted you a clear conquest.

we left it not far away. Then it sent forth whatever we and our passengers wished.

Al-Sha'bi said about his statement: **(Indeed, We have granted you a clear conquest)**, he said: The conquest of Al-Hudaybiyyah, his past and future sins were forgiven, they were fed from the palm trees of Khaybar, the sacrificial animals reached their destination, and the Romans were victorious over the Persians, so the believers rejoiced at the victory of the People of the Book over the Magians.

Al-Zuhri said: There was no greater conquest than the Treaty of Hudaybiyyah. This was because the polytheists mingled with the Muslims and listened to their words, so Islam took root in their hearts. In three years, many people converted to Islam, and the majority of Muslims increased because of them.

The Almighty said: **Indeed, We have granted you a clear conquest**, meaning, We have decreed for you a clear decree. Ad-Dahhak said: **Indeed, We have granted you a clear conquest without fighting**, and peace is part of the conquest.

Tafsir al-Baidawi

1- **Indeed, We have granted you a clear conquest.** A promise to conquer Mecca, and expressing it in the past tense indicates its realization or what happened to it in that year, such as the conquest of Khaybar and Fadak, or reporting the Treaty of Hudaybiyyah. It was called a conquest because it was after his victory over the polytheists until they asked for a peace treaty and it led to the conquest of Mecca. The Messenger of God, may God bless him and grant him peace, devoted himself to the rest of the Arabs, so he invaded them and conquered places and brought a great number of people into Islam. A great sign appeared to him in Hudaybiyyah, which is that **its water drained completely, so he rinsed his mouth and spat into it, and it flowed with water until all who were with him drank.** Or the conquest of the Romans, for they defeated the Persians in that year. You have known that it was a conquest for the Messenger, may God bless him and grant him peace, in Surat Al-Rum. It was said that conquest means decree, meaning We decreed for you that you would enter Mecca the next year.

Surat al-Fath 48:2

So that God may forgive you your sin, past and future, and complete His favor upon you and guide you to a straight path.

Tafsir al-Jalalayn

2 - **So that God may forgive you** for your jihad **what has passed of your sin and what will come after** so that your nation may desire jihad. It is interpreted as the infallibility of the prophets, peace and blessings be upon them, based on conclusive rational evidence from sins. The lam is for the final reason, so its object is caused, not the cause. **And His favor** upon you is completed by the aforementioned opening. His favor **upon you and guides you with it to a straight path** a way. **He makes you steadfast upon it, which is the religion of Islam.**

Tafsir al-Suyuti

And the two Sheikhs, Al-Tirmidhi and Al-Hakim narrated on the authority of Anas who said: It was revealed to the Prophet, may God bless him and grant him peace, so that God may forgive you your past and future sins. His return from Al-Hudaybiyah. The Prophet, may God bless him and grant him peace, said: A verse has been revealed to me that is more beloved to me than anything on the earth. Then he recited it to them and they said: Congratulations, O Messenger of God. God has made clear to you what He will do with you, so what will He do with us? It was revealed so that the believing men and women may enter until he reached a great victory.

Tafsir al-Tabari

God Almighty says: **That God may forgive you your sins, past and future, and complete His favor upon you, and guide you to a straight path.**

Tafsir al-Qurtubi

God Almighty says: **That God may forgive you your past and future sins and complete His favor upon you and guide you to a straight path.**

Ibn al-Anbari said: **A clear victory** is not complete, because his statement, **So that God may forgive you what has passed** is connected to the victory, as if he said: "Indeed, We have granted you a clear victory so that God may combine forgiveness for you with the victory, so that God may combine for you with it that which will please your eye in this world and the hereafter." Abu Hatim al-Sijistani said: It is the lam of the oath, and this is a mistake, because the lam of the oath is not broken or accusative, and if this was permissible, it would have been permissible: **So that Zayd may stand**, meaning **So that Zayd may stand**. Al-Zamakhshari said: If you say, how was the conquest of Mecca made a reason for forgiveness? I said: He did not make a reason for forgiveness, but rather for the combination of a number of four things,

which are: forgiveness, completion of the blessing, guidance to the straight path, and the glorious victory. It is as if he said: We facilitated for you the conquest of Mecca and granted you victory over your enemy so that you might gather for yourself the glory of both worlds and the honor of this world and the hereafter. It is permissible that the conquest of Mecca, in that it was a struggle against the enemy, was a reason for forgiveness and reward. In Al-Tirmidhi: On the authority of Anas, he said: **So that God may forgive you your past and future sins** was revealed to the Prophet, may God bless him and grant him peace, upon his return from Al-Hudaybiyyah. The Prophet, may God bless him and grant him peace, said: A verse has been revealed to me that is dearer to me than anything on the face of the earth. Then the Prophet, may God bless him and grant him peace, recited it to them, and they said: Congratulations and well-pleased, O Messenger of God. God has revealed to you what He will do with you, so what will He do with us? And the verse was revealed to him: **That He may admit the believing men and believing women to gardens beneath which rivers flow**, until he reached a great attainment. He said: A good and authentic hadith. In it, on the authority of Majma' ibn Jariyah, the people of interpretation differed about the meaning of **that God may forgive you what is past of your sin and what is to come** so it was said: **what is past of your sin** before the message, **and what is to come** after it, said Mujahid, and something similar was said by al-Tabari and Sufyan al-Thawri. al-Tabari said: It goes back to the words of God the Most High: **When there comes the help of God and the conquest** to His words: *repentant*, "that God may forgive you what is past of your sin" before the message, **and what is to come** until the time of the revelation of this verse. Sufyan al-Thawri said: **that God may forgive you what is past of your sin** what you did in the Jahiliyyah before revelation was sent to you **and what is to come** everything you did not do, and al-Wahidi said this. The discussion of the occurrence of minor sins upon the prophets has already passed in Surat al-Baqarah, so this is one saying: And it was said: **and what is past** before the conquest, **and what (It was delayed** after the conquest. It was said: **What preceded** before the revelation of this verse, **and what was delayed** after it. Ata' al-Khurasani said: **What preceded of your sin** meaning the sin of your parents Adam and Eve, **and what was delayed** of the sins of your nation, and it was said: of the sin of your father Abraham, **and what was delayed** of the sins of the prophets, and it was said: **And what preceded** of the sin of the Day of Badr, **and what was delayed** of the sin of the Day of Hunayn. That is because the sin that preceded on the Day of Badr was that he began to supplicate and say: O God, if you destroy this group, you will never be worshipped on earth again. And he began to repeat this statement at intervals, so God revealed to him: How do you know that if you destroy this group, I will never be worshipped again? So this was the previous sin. As for the sin and the delayed one, it was on the Day of Hunayn. When the people were defeated, he said to his uncle Abbas and his cousin Ibn Sufyan: Give me a handful of pebbles from the valley. So he gave it to them, and he took it in his hand and threw it in the faces of the polytheists and said: I saw the faces, Ha Mim, they will not be victorious. So the people were

Surat al-Fath 48:2

So that God may forgive you your sin, past and future, and complete His favor upon you and guide you to a straight path.

defeated, one and all, and no one remained but his eyes were filled with sand and gravel. Then he called out to his companions and they returned. He said to them upon their return: If I had not shot at them, they would not have been defeated. So God Almighty revealed: **And you did not throw when you threw, but it was God who threw** (al-Anfal 8:17). So this was the later sin. Abu Ali Al-Rudhbari said: He says, if you had an old or new sin, we would have forgiven you for it.

God Almighty says: **And He completes His favor upon you**. Ibn Abbas said: In Paradise. It was also said: With prophecy and wisdom. It was also said: With the conquest of Mecca, Taif, and Khaybar. It was also said: With the submission of those who were arrogant and the obedience of those who were tyrannical. **And guides you to a straight path**. That is, He keeps you on the right path until He takes you to Him.

Tafsir Ibn Kathir

This noble Surah was revealed when the Messenger of God, may God bless him and grant him peace, returned from Al-Hudaybiyah in Dhul-Qa'dah of the sixth year of the Hijrah, when the polytheists prevented him from reaching the Sacred Mosque to perform his Umrah there, and they prevented him from doing so. Then they leaned toward reconciliation and a truce, and that he would return this year and then come the next year. He agreed to that despite the reluctance of a group of the Companions, including Umar ibn al-Khattab, may God be pleased with him, as will be detailed in its place in the interpretation of this Surah, God willing. So when he slaughtered his sacrifice when he was prevented and returned, God, the Almighty, revealed this Surah from his command and their command, and made that peace treaty a conquest in consideration of the benefit in it and what the matter led to, as Ibn Mas'ud, may God be pleased with him, and others narrated that he said: You consider the conquest to be the conquest of Mecca, and we consider the conquest to be the Treaty of Al-Hudaybiyah. Al-A'mash said on the authority of Abu Sufyan, on the authority of Jabir, may God be pleased with him, who said: We did not consider the conquest to be anything but the day of Al-Hudaybah. Al-Bukhari said: Ubayd God ibn Musa told us On the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Bara', may God be pleased with him, who said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest. We consider the conquest to be the Pledge of Ridwan on the day of Al-Hudaybiyyah. We were with the Messenger of God, may God bless him and grant him peace, fourteen hundred. Al-Hudaybiyyah was a well, so we drained it and did not leave a drop in it. report of that reached the Messenger of God, may God bless him and grant him peace, so he came to us and sat on its edge, then called for a vessel of water, performed ablution, rinsed his mouth and supplicated, then poured it into it. We left it not far away, then it sent forth whatever we and our mounts wished.

Imam Ahmad said: Abu Nuh told us, Malik bin Anas told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar bin Al-Khattab, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey. He said: I asked him about something three times, but he did not answer me. He said: I said to myself: May your mother lose you, O son of Al-Khattab, you insisted and repeated to the Messenger of God, may God bless him and grant him peace, three times, and he did not answer you? He said: So I mounted my mount and moved my camel forward, fearing that the revelation had been sent down concerning something. He said: Then I heard a caller call: O Umar! He said: So I went back, thinking that the revelation had been sent down concerning something. He said: The Prophet (peace and blessings of God be upon him) said: "Last night a surah was revealed to me that is dearer to me than the world and what is in it: 'Indeed, We have granted you a clear conquest, * That God may forgive you what is past of your sin and what is to come.'" Al-Bukhari, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of transmission on the authority of Malik **may God have mercy on him**. 'Ali ibn Al-Madini said: This is a good Madani chain of transmission that we did not find except with them. Imam Ahmad said: 'Abd Al-Razzaq told us, Muammar told us on the authority of Qatadah on the authority of Anas ibn Malik **may God be pleased with him**, who said: "So God may forgive you what is past of your sin and what is to come" was revealed to the Prophet (peace and blessings of God be upon him) when he returned from Al-Hudaybiyyah." The Prophet (peace and blessings of God be upon him) said: **A verse has been revealed to me tonight that is dearer to me than anything on the earth**. Then the Prophet (peace and blessings of God be upon him) recited it to them and they said: "Congratulations and good report, O Prophet of God. God Almighty has made clear what He will do with you, so what will He do with us?" So the verse was revealed to him (peace and blessings of God be upon him): "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." [Al-Bukhari and Muslim]

Imam Ahmad said: Ishaq bin Isa told us, Majma' bin Ya'qub told us: I heard my father narrating on the authority of his uncle Abd al-Rahman bin Yazid al-Ansari, on the authority of his uncle Majma' bin Haritha al-Ansari **may God be pleased with him**, who was one of the reciters of the Quran. He said: We witnessed al-Hudaybiyyah and when we left, the people were scaring the camels away. The people said to one another: What is wrong with the people? They said: The Messenger of God (peace and blessings of God be upon him) was inspired to me, so we went out with the people, hurrying. Then, there was the Messenger of God (peace and blessings of God be upon him) on his mount near Kura' al-Ghamim. The people gathered around him, and he recited to them: **Indeed, We have granted you a clear conquest**. A man

from the companions of the Messenger of God (peace and blessings of God be upon him) said: **Which Messenger of God or conquest is this?** The Messenger of God (peace and blessings of God be upon him) said: **Yes, by the One in Whose hand is the soul of Muhammad, it is a conquest.** So Khaybar was divided among the people of al-Hudaybiyyah. No one entered it with them except those who had witnessed al-Hudaybiyyah. The Messenger of God (peace and blessings of God be upon him) divided it into eighteen shares. The army was one thousand five hundred, including three hundred horsemen. The horseman was given two shares and the foot soldier one share. Abu Dawud narrated it in Jihad on the authority of Muhammad bin Isa on the authority of Majma' bin Ya'qub on his authority.

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Abu Bahr told us, Shu'bah told us, Jami' ibn Shaddad told us, on the authority of Abdur-Rahman ibn Abi 'Uqamah, who said: I heard Abdullah ibn Mas'ud **may God be pleased with him** say: When we returned from Al-Hudaybiyyah, we camped and slept, and we did not wake up until the sun had risen. We woke up and the Messenger of God (blessings and peace of God be upon him) was asleep. We said: Wake him up, and the Messenger of God (blessings and peace of God be upon him) woke up and said: **Do what you were doing, and this is what one does who sleeps or forgets.** We missed the she-camel of the Messenger of God (blessings and peace of God be upon him), so we looked for it and found its halter caught in a tree. I brought it to him and he mounted it, and while we were walking, the revelation came to him. He said: Whenever the revelation came to him, it would be difficult for him, and when it was over, he informed us that the verse, **Indeed, We have granted you a clear conquest**, had been revealed to him. Ahmad, Abu Dawud and An-Nasa'i narrated it through other chains of transmission on the authority of Jami' ibn Shaddad. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Ziyad ibn Alaqaah, who said: I heard al-Mughirah ibn Shu'bah say: The Prophet, may God bless him and grant him peace, used to pray until his feet swelled. It was said to him: Has God not forgiven you your past and future sins? He, may God bless him and grant him peace, said: **Should I not be a grateful servant?** They and the rest of the group narrated it, except for Abu Dawud, on the authority of Ziyad.

Imam Ahmad said: Harun ibn Maruf narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Ibn Qusayt, on the authority of Ibn Urwah ibn Az-Zubayr, on the authority of Aisha **may God be pleased with her**, who said: When the Messenger of God (peace and blessings be upon him) prayed, he would stand until his feet would swell. Aisha **may God be pleased with her** said to him: O Messenger of God (peace and blessings be upon him), do you do this when God has forgiven you your past and future sins? He (peace and blessings be upon him) said: O Aisha, should I not be a grateful servant? Muslim included it in his Sahih on the authority of Abdullah ibn Wahb. Ibn Abi Hatim said: Ali ibn Al-Husayn narrated to us, Abdullah ibn Awf Al-Kharraz - who was trustworthy in Makkah - Muhammad ibn Bishr narrated to us, Misa'ar narrated to us, on the authority of Qatadah, on the

authority of Anas, who said: The Messenger of God (peace and blessings be upon him) stood until his feet - or he said his legs - swelled. It was said to him: Has God not forgiven you your past and future sins? He said: **Should I not be a grateful servant?** This is strange from this perspective. His saying: **Indeed, We have granted you a clear conquest** means clear and apparent. What is meant by it is the Treaty of Hudaibiyah, because of it, abundant goodness occurred, people believed and gathered together, the believer spoke to the disbeliever, and beneficial knowledge and faith spread.

And the Almighty's saying: **So that God may forgive you your past and future sins.** This is one of his special characteristics, may God bless him and grant him peace, which no one else shares with him. There is no authentic hadith about the reward for deeds for anyone other than him in which he is forgiven his past and future sins. This is a great honor for the Messenger of God, may God bless him and grant him peace. He, may God bless him and grant him peace, was in all his affairs obedient, righteous, and upright, which no human being other than him has attained, neither from the first nor from the last. He, may God bless him and grant him peace, is the most perfect of all human beings and their master in this world and the hereafter. And since he was the most obedient of God's creation to God and the most reverent of His commands and prohibitions, he said when the she-camel knelt before him: **He who held back the elephant held her back.** Then he, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, they will not ask Me for anything today by which they glorify the sacred things of God except that I will respond to it.** So when he obeyed God in that and responded to the peace, God, the Almighty, said to him: **Indeed, We have granted you a clear victory * That God may forgive you your past and future sins and complete His favor.** Upon you" meaning in this world and the hereafter and **guides you to a straight path** meaning by what He legislates for you of the great law and the upright religion and **God will grant you a mighty victory** meaning because of your submission to the command of God the Almighty, God will raise you up and grant you victory over your enemies as it came in the authentic hadith "And God does not increase a servant's forgiveness except in honor. And no one humbles himself before God the Almighty except that God the Almighty will raise him up." And on the authority of Umar ibn al-Khattab, may God be pleased with him, that he said: I have not punished anyone who disobeyed God the Almighty in you with anything like obeying God the Blessed and Exalted in him.

Fath al-Qadir

2- That God may forgive you your sins, past and future
The lam is connected to *fathaana opening*, not the cause. Ibn al-Anbari said: I asked Abu al-Abbas **meaning al-Mubarrad** about the lam in His statement, **That God may forgive you**, and he said: It is the lam of ki, meaning: **Indeed, We have granted you a clear conquest**, so that the completion of the blessing may be combined for you with forgiveness in the conquest. So when something new and real is combined with the forgiveness, the meaning of ki is good, and whoever

Surat al-Fath 48:2

So that God may forgive you your sin, past and future, and complete His favor upon you and guide you to a straight path.

says that the conquest is not the cause of forgiveness is wrong. The author of al-Kashshaf said: The lam was not the cause of forgiveness, but rather the combination of a number of four things, which are: forgiveness, completion of the blessing, guidance to the straight path, and the glorious victory. It is as if it was said: We facilitated for you the conquest of Mecca and granted you victory over your enemy, so that we may combine for you the glory of both abodes, and the blessings of this world and the hereafter. This is not a good statement, because the lam is included in forgiveness, so it is the cause of the conquest, so how can it be the cause? Al-Razi said in explaining the reason: What is meant by His statement, **So that God may forgive you**, is the definition of forgiveness, meaning: We have granted you victory so that you may know that you are forgiven and protected. Ibn Atiyyah said: What is meant is that God granted you victory in order to make the victory a sign of His forgiveness of you, so it is as if it is the lam of becoming. Abu Hatim said: It is the lam of an oath, which is a mistake, because the lam of an oath is not broken or placed in the accusative case.

There is a difference of opinion as to the meaning of the statement of God, **Whatever of your sins have come before and whatever is to come after them**. Some say that it refers to your sins that came before the message and those that came after it. This was said by Mujahid, Sufyan, Ath-Thawri, Ibn Jarir, Al-Wahidi and others. Ata' said: **Whatever of your sins have come before** means the sin of your parents Adam and Eve, and what are to come of the sins of your nation. This is very far from the meaning of the Quran. It was also said that it refers to the sins of your father Abraham, and the sins of the prophets who came after him. This is like the previous statement. It was also said that it refers to the sins that came before on the day of Badr and the sins that came after on the day of Hunayn. This is similar to the first two statements in being far-fetched. It was also said that if it had been an old or new sin, we would have deceived you. Another statement was made that this is baseless, but the first is more appropriate. What is meant by sin after the message is abandoning what is best, and it is called a sin in his right due to his great status even if it is not a sin in the right of anyone else. **And He completes His favor upon you** by making your religion prevail over all other religions. It was also said that it was Paradise, and it was also said that it was prophethood and wisdom, and it was also said that it was the conquest of Mecca, Taif, and Khaybar. The first is that the meaning is: So that the conquest may bring together for you the completion of the favor with forgiveness and guidance to the straight path, which is Islam. The meaning of **He guides you** is that He makes you steadfast on guidance until He takes you to Him.

Tafsir al-Baghawi

2. It was said: The lam in His statement: *(li-yaghfir)* is the lam of ki, meaning: Indeed, We have granted you a

clear conquest so that the complete blessing of the conquest may be combined for you with forgiveness.

Al-Husayn ibn al-Fadl said: It is attributed to His saying: **And ask forgiveness for your sin and for the believing men and believing women** (Muhammad 47:19) **That God may forgive you what is past of your sin and what is to come** and **That He may admit the believing men and believing women into gardens** (Surat Muhammad 47:19).

Muhammad bin Jarir said: It refers to His saying: **When there comes the help of God and the conquest, and you see the people entering into the religion of God in multitudes, then exalt [God] with praise of your Lord and seek His forgiveness** (al-Nasr 110:1-3) so that God may forgive you for your past sins in the pre-Islamic period before the message, and for those that came after until the time of the revelation of this surah.

It was said: **What is delayed** is what will happen, and this is in accordance with the method of those who permit minor sins for the prophets.

Sufyan al-Thawri said: **What came before** of what you did in the pre-Islamic period, **and what came after**: everything you did not do. Such a thing is mentioned in order to emphasize, just as it is said: He gave to one who saw him and to one who did not see him, and he struck one who met him and one who did not meet him.

Ata Al-Khurasani said: **Whatever of your sins has passed** means the sin of your parents Adam and Eve, through your blessing, **and whatever will come** means the sins of your nation, through your call.

And He completes His favor upon you, with prophecy and wisdom, **and guides you to a straight path**, meaning He makes you steadfast on it. The meaning is that He will combine for you, along with the conquest, the completion of His favor through forgiveness and guidance to the straight path, which is Islam. It was also said: **And He guides you**, meaning He guides through you.

Tafsir al-Baidawi

2- **That God may forgive you** is the reason for the victory, as it is caused by jihad against the infidels and striving to remove polytheism, elevate the religion, and perfect the deficient souls by force, so that this gradually becomes a choice, and the weak are freed from the hands of the oppressors. **Whatever of your sin, past and future** is all that you have neglected, for which you can be rebuked. **And complete His favor upon you** by elevating the religion and joining kingship to prophethood. **And guide you to a straight path** in conveying the message and performing the ceremonies of leadership.

Surat al-Fath 48:3

And God will support you with a mighty support.

Tafsir al-Jalalayn

3 - **And God will grant you victory** with it **a mighty victory** of glory and no humiliation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God will grant you a mighty victory**.

Tafsir al-Qurtubi

The Almighty says: **And God will grant you a mighty victory**, meaning a victorious and powerful victory that is not followed by humiliation.

Tafsir Ibn Kathir

This noble Surah was revealed when the Messenger of God, may God bless him and grant him peace, returned from Al-Hudaybiyah in Dhul-Qa'dah of the sixth year of the Hijrah, when the polytheists prevented him from reaching the Sacred Mosque to perform his Umrah there, and they prevented him from doing so. Then they leaned toward reconciliation and a truce, and that he would return this year and then come the next year. He agreed to that despite the reluctance of a group of the Companions, including Umar ibn al-Khattab, may God be pleased with him, as will be detailed in its place in the interpretation of this Surah, God willing. So when he slaughtered his sacrifice when he was prevented and returned, God, the Almighty, revealed this Surah from his command and their command, and made that peace treaty a conquest in consideration of the benefit in it and what the matter led to, as Ibn Mas'ud, may God be pleased with him, and others narrated that he said: You consider the conquest to be the conquest of Mecca, and we consider the conquest to be the Treaty of Al-Hudaybiyah. Al-A'mash said on the authority of Abu Sufyan, on the authority of Jabir, may God be pleased with him, who said: We did not consider the conquest to be anything but the day of Al-Hudaybah. Al-Bukhari said: Ubayd God ibn Musa told us On the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Bara', may God be pleased with him, who said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest. We consider the conquest to be the Pledge of Ridwan on the day of Al-Hudaybiyyah. We were with the Messenger of God, may God bless him and grant him peace, fourteen hundred. Al-Hudaybiyyah was a well, so we drained it and did not leave a drop in it. report of that reached the Messenger of God, may God bless

him and grant him peace, so he came to us and sat on its edge, then called for a vessel of water, performed ablution, rinsed his mouth and supplicated, then poured it into it. We left it not far away, then it sent forth whatever we and our mounts wished.

Imam Ahmad said: Abu Nuh told us, Malik bin Anas told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar bin Al-Khattab, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey. He said: I asked him about something three times, but he did not answer me. He said: I said to myself: May your mother lose you, O son of Al-Khattab, you insisted and repeated to the Messenger of God, may God bless him and grant him peace, three times, and he did not answer you? He said: So I mounted my mount and moved my camel forward, fearing that the revelation had been sent down concerning something. He said: Then I heard a caller call: O Umar! He said: So I went back, thinking that the revelation had been sent down concerning something. He said: The Prophet (peace and blessings of God be upon him) said: "Last night a surah was revealed to me that is dearer to me than the world and what is in it: 'Indeed, We have granted you a clear conquest, * That God may forgive you what is past of your sin and what is to come.'" Al-Bukhari, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of transmission on the authority of Malik **may God have mercy on him**. 'Ali ibn Al-Madini said: This is a good Madani chain of transmission that we did not find except with them. Imam Ahmad said: 'Abd Al-Razzaq told us, Muammar told us on the authority of Qatadah on the authority of Anas ibn Malik **may God be pleased with him**, who said: "So God may forgive you what is past of your sin and what is to come" was revealed to the Prophet (peace and blessings of God be upon him) when he returned from Al-Hudaybiyyah." The Prophet (peace and blessings of God be upon him) said: **A verse has been revealed to me tonight that is dearer to me than anything on the earth**. Then the Prophet (peace and blessings of God be upon him) recited it to them and they said: "Congratulations and good report, O Prophet of God. God Almighty has made clear what He will do with you, so what will He do with us?" So the verse was revealed to him (peace and blessings of God be upon him): "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." [Al-Bukhari and Muslim]

Imam Ahmad said: Ishaq bin Isa told us, Majma' bin Ya'qub told us: I heard my father narrating on the authority of his uncle Abd al-Rahman bin Yazid al-Ansari, on the authority of his uncle Majma' bin Haritha al-Ansari **may God be pleased with him**, who was one of the reciters of the Quran. He said: We witnessed al-Hudaybiyyah and when we left, the people were scaring the camels away. The people said to one another: What is wrong with the people? They said: The Messenger of God (peace and blessings of God be upon him) was inspired to me, so we went out with the people, hurrying. Then, there was the Messenger of God (peace and blessings of God be upon him) on his mount near Kura' al-Ghamim. The

people gathered around him, and he recited to them: **Indeed, We have granted you a clear conquest.** A man from the companions of the Messenger of God (peace and blessings of God be upon him) said: **Which Messenger of God or conquest is this?** The Messenger of God (peace and blessings of God be upon him) said: **Yes, by the One in Whose hand is the soul of Muhammad, it is a conquest.** So Khaybar was divided among the people of al-Hudaybiyyah. No one entered it with them except those who had witnessed al-Hudaybiyyah. The Messenger of God (peace and blessings of God be upon him) divided it into eighteen shares. The army was one thousand five hundred, including three hundred horsemen. The horseman was given two shares and the foot soldier one share. Abu Dawud narrated it in Jihad on the authority of Muhammad bin Isa on the authority of Majma' bin Ya'qub on his authority.

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Abu Bahr told us, Shu'bah told us, Jami' ibn Shaddad told us, on the authority of Abdur-Rahman ibn Abi 'Uqamah, who said: I heard Abdullah ibn Mas'ud **may God be pleased with him** say: When we returned from Al-Hudaybiyyah, we camped and slept, and we did not wake up until the sun had risen. We woke up and the Messenger of God (blessings and peace of God be upon him) was asleep. We said: Wake him up, and the Messenger of God (blessings and peace of God be upon him) woke up and said: **Do what you were doing, and this is what one does who sleeps or forgets.** We missed the she-camel of the Messenger of God (blessings and peace of God be upon him), so we looked for it and found its halter caught in a tree. I brought it to him and he mounted it, and while we were walking, the revelation came to him. He said: Whenever the revelation came to him, it would be difficult for him, and when it was over, he informed us that the verse, **Indeed, We have granted you a clear conquest,** had been revealed to him. Ahmad, Abu Dawud and An-Nasa'i narrated it through other chains of transmission on the authority of Jami' ibn Shaddad. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Ziyad ibn Alaqah, who said: I heard al-Mughirah ibn Shu'bah say: The Prophet, may God bless him and grant him peace, used to pray until his feet swelled. It was said to him: Has God not forgiven you your past and future sins? He, may God bless him and grant him peace, said: **Should I not be a grateful servant?** They and the rest of the group narrated it, except for Abu Dawud, on the authority of Ziyad.

Imam Ahmad said: Harun ibn Maruf narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Ibn Qusayt, on the authority of Ibn Urwah ibn Az-Zubayr, on the authority of Aisha **may God be pleased with her**, who said: When the Messenger of God (peace and blessings be upon him) prayed, he would stand until his feet would swell. Aisha **may God be pleased with her** said to him: O Messenger of God (peace and blessings be upon him), do you do this when God has forgiven you your past and future sins? He (peace and blessings be upon him) said: O Aisha, should I not be a grateful servant? Muslim included it in his Sahih on the authority of Abdullah ibn Wahb. Ibn

Abi Hatim said: Ali ibn Al-Husayn narrated to us, Abdullah ibn Awf Al-Kharraz - who was trustworthy in Makkah - Muhammad ibn Bishr narrated to us, Misa'ar narrated to us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God (peace and blessings be upon him) stood until his feet - or he said his legs - swelled. It was said to him: Has God not forgiven you your past and future sins? He said: **Should I not be a grateful servant?** This is strange from this perspective. His saying: **Indeed, We have granted you a clear conquest** means clear and apparent. What is meant by it is the Treaty of Hudaibiyyah, because of it, abundant goodness occurred, people believed and gathered together, the believer spoke to the disbeliever, and beneficial knowledge and faith spread.

And the Almighty's saying: **So that God may forgive you your past and future sins.** This is one of his special characteristics, may God bless him and grant him peace, which no one else shares with him. There is no authentic hadith about the reward for deeds for anyone other than him in which he is forgiven his past and future sins. This is a great honor for the Messenger of God, may God bless him and grant him peace. He, may God bless him and grant him peace, was in all his affairs obedient, righteous, and upright, which no human being other than him has attained, neither from the first nor from the last. He, may God bless him and grant him peace, is the most perfect of all human beings and their master in this world and the hereafter. And since he was the most obedient of God's creation to God and the most reverent of His commands and prohibitions, he said when the she-camel knelt before him: **He who held back the elephant held her back.** Then he, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, they will not ask Me for anything today by which they glorify the sacred things of God except that I will respond to it.** So when he obeyed God in that and responded to the peace, God, the Almighty, said to him: **Indeed, We have granted you a clear victory * That God may forgive you your past and future sins and complete His favor.** Upon you" meaning in this world and the hereafter **and guides you to a straight path** meaning by what He legislates for you of the great law and the upright religion **and God will grant you a mighty victory** meaning because of your submission to the command of God the Almighty, God will raise you up and grant you victory over your enemies as it came in the authentic hadith "And God does not increase a servant's forgiveness except in honor. And no one humbles himself before God the Almighty except that God the Almighty will raise him up." And on the authority of Umar ibn al-Khattab, may God be pleased with him, that he said: I have not punished anyone who disobeyed God the Almighty in you with anything like obeying God the Blessed and Exalted in him.

Fath al-Qadir

3- **And God will grant you a mighty victory** meaning a victorious and powerful victory that is not followed by humiliation.

Tafsir al-Baghawi

3. **And God will grant you a mighty victory.** Mostly. And it was said: **With honor.**

Tafsir al-Baidawi

3- **And God will grant you a mighty victory** a victory that brings honor and strength, or by which the victorious person will be honored, so his description is an exaggeration.

Surat al-Fath 48:4

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to God belong the soldiers of the heavens and the earth, and ever is God Knowing and Wise.

Surat al-Fath 48:4

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to God belong the soldiers of the heavens and the earth, and ever is God Knowing and Wise.

Tafsir al-Jalalayn

4 - **It is He who sent down tranquility** peace of mind **into the hearts of the believers that they may increase in faith along with their faith** in the laws of religion. Whenever He sent down one of them, they believed in it, including jihad. **And to God belong the soldiers of the heavens and the earth.** If He had wanted to support His religion with someone other than you, He would have done so. **And God is Knowing** of His creation *Wise* in His making, meaning He has always been characterized by that.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High means by His statement, **It is He who sent down tranquility into the hearts of the believers**, that God sent down tranquility and reassurance into the hearts of the believers in God and His Messenger, with faith and the truth with which God sent you, O Muhammad. The difference of opinion among the people of interpretation regarding the meaning of tranquility has already been mentioned before, and the correct view regarding this is based on evidence that makes it unnecessary to repeat it here.

So that they may increase in faith along with their faith. He says: So that they may increase in their belief in the new obligations that God has imposed on them, which were not binding on them before. **So that they may increase in faith along with their faith.** He says: So that they may increase in their belief in the obligations that were binding on them before that.

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

Who said that?

Ali narrated to me, he said: Abu Saleh narrated to us, he said: Muawiyah narrated to me, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **It is He who sent down tranquility into the hearts of the believers**, he said: Tranquility means mercy, **that they might increase in faith along with their [present] faith**, he said: Indeed, God, the Most High, sent to His Prophet Muhammad, may God bless him and grant him peace, the testimony that there is no god but God. When they believed in it, He increased them in Hajj, then He perfected their religion for them,

saying, **This day I have perfected for you your religion and completed My favor upon you** (5:3). Ibn Abbas said: So the most authentic, true, and perfect faith of the people of the earth and the people of the heavens is the testimony that there is no god but God.

And His statement, **And to God belong the soldiers of the heavens and the earth**, God Almighty says: And to God belong the soldiers of the heavens and the earth, supporters by which He takes revenge on whomever He wills of His enemies. **And God is All-Knowing, All-Wise**, God Almighty says: And God has always had knowledge of what was to come before it came into being, and of what He created, and He is Wise in His management.

Tafsir al-Qurtubi

God Almighty says: "It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to God belong the soldiers of the heavens and the earth. And ever is God Knowing and Wise."

As-Sakinah: Serenity and tranquility. Ibn Abbas said: Every serenity in the Qur'an is tranquility except that in Surat Al-Baqarah. The meaning of increasing faith was mentioned earlier in Surat Al-Imran. Ibn Abbas said: The Prophet, may God bless him and grant him peace, was sent with the testimony that there is no god but God. When they believed him in it, he increased their prayer. When they believed him, he increased their zakat. When they believed him, he increased their fasting. When they believed him, he increased their Hajj. Then he completed their religion for them. This is what He said: **That they may increase in faith along with their faith**, meaning belief in the laws of faith along with their belief in faith. Ar-Rabi' ibn Anas said: Fear along with their fear. Ad-Dahhak said: Certainty along with their certainty. **And to God belong the soldiers of the heavens and the earth**, Ibn Abbas said: He means the angels, jinn, devils, and mankind. **And God is Knowing** of the conditions of His creation, *Wise* in what He wills.

Tafsir Ibn Kathir

God the Almighty says: **It is He who sent down tranquility** meaning He made peace. Ibn Abbas, may God be pleased with him and him, said: Mercy. Qatada said: Dignity in the hearts of the believers, who are the Companions, may God be pleased with them, on the day of Hudaibiyyah who responded to God and His Messenger and submitted to the judgment of God and His Messenger. When their hearts were reassured by that and settled, He increased their faith along with their faith. Al-Bukhari and other imams used it as evidence of the difference in faith in the hearts. Then God the Almighty mentioned that if He had willed, We

would not have been victorious over the disbelievers, so He the Almighty said: **And to God belong the soldiers of the heavens and the earth** meaning if He had sent against them a single angel, He would have destroyed their greenery. However, God the Almighty has prescribed jihad and fighting for His believing servants, because of the profound wisdom, decisive proof, and overwhelming evidence in that. For this reason, He the Almighty said: **And God is Knowing and Wise.**

Then God the Almighty said: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** Anas may God be pleased with him had already said: **Congratulations, O Messenger of God! This is for you, but what is for us?** So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** That is, they will remain therein forever. **And He will remove from them their misdeeds.** That is, their sins and transgressions. He will not punish them for them, but will pardon, overlook, forgive, conceal, have mercy, and be grateful. **And that is in the sight of God a great attainment.** Like His saying, the Almighty: **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire].** God the Almighty says: **And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think ill of God.** That is, they accuse God the Almighty of His judgment and think that the Messenger, may God bless him and grant him peace, and his companions, may God be pleased with them, will be killed and gone completely. For this reason, God the Almighty says: **Upon them is a cycle of evil, and the wrath and the curse of God are upon them,** that is, He distanced them from His mercy, **and prepared for them Hell, and evil it is as a destination.** Then the Almighty says, confirming His ability to take revenge on the enemies, the enemies of Islam, and on the infidels and hypocrites, **And to God belong the soldiers of the heavens and the earth, and God is Exalted in Might and Wise.**

Fath al-Qadir

4- **It is He who has sent down tranquility into the hearts of the believers** meaning peace and reassurance through the victory He has made easy for them so that their souls will not be disturbed by what befalls them **that they may increase in faith along with their faith** meaning that because of that tranquility they may increase in faith, adding to the faith they already have. Al-Kalbi said: Whenever a verse is sent down from the heaven and they believe in it, their belief increases with their belief. Al-Rabi' ibn Anas said: Fear along with their fear. Ad-Dahhak said: Certainty along with their certainty **And to God belong the soldiers of the heavens and the earth** meaning the angels, mankind, jinn and devils. He manages their affairs as He wills, giving some of them power over others and surrounding some of them with others **And God is Ever-Knowing** of abundant knowledge, eloquent *Wise* in His actions and words.

Tafsir al-Baghawi

4. **It is He who sent down tranquility**, reassurance and dignity, **into the hearts of the believers**, so that their souls would not be disturbed by what befalls them. Ibn Abbas said: Every tranquility in the Qur'an is reassurance except for the one in Surat Al-Baqarah, **that they may increase in faith along with their [present] faith.**

Ibn Abbas said: God sent His Messenger with the testimony that there is no god but God. When they believed him, He increased their prayer, then zakat, then fasting, then pilgrimage, then jihad, until He perfected their religion for them. So whenever they were commanded to do something and believed in it, their belief increased upon their belief.

Ad-Dahhak said: Certainly with their certainty.

Al-Kalbi said: This is about the matter of Al-Hudaybiyyah when God confirmed the vision of His Messenger with truth.

To God belong the soldiers of the heavens and the earth. And ever is God Knowing and Wise.

Tafsir al-Baidawi

4- **It is He who sent down tranquility** stability and reassurance. **Into the hearts of the believers** until they were steadfast when souls are anxious and feet falter, **that they may increase in faith along with their faith** certainty along with their certainty in the firmness of the faith and the soul's reassurance in it, or He sent down tranquility into them according to what the Messenger, may God bless him and grant him peace, brought so that they may increase in faith in the laws along with their faith in God and the Last Day. **And to God belong the soldiers of the heavens and the earth** He manages their affairs, sometimes giving some power over others and at other times establishing peace between them, as His wisdom dictates. **And God is Knowing** of what is in people's best interests. *Wise* in what He decrees and manages.

Surat al-Fath 48:5

That He may admit the believing men and believing women into gardens beneath which rivers flow, to abide therein eternally, and remove from them their misdeeds. And that is, in the sight of God, a great attainment.

Surat al-Fath 48:5

That He may admit the believing men and believing women into gardens beneath which rivers flow, to abide therein eternally, and remove from them their misdeeds. And that is, in the sight of God, a great attainment.

Tafsir al-Jalalayn

5 - **to enter** related to something omitted, i.e. the matter of jihad (the believing men and believing women are gardens beneath which rivers flow, wherein they abide eternally, and their misdeeds will be removed from them. And that is, in the sight of God, a great attainment.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, We have granted you a clear conquest, so that you may be grateful to your Lord and praise Him for that, and He will forgive you your past and future sins. And let the believers in God praise their Lord and thank Him for His favor upon them, for the conquest He granted them and decreed between them and their enemies among the polytheists, by making them victorious over them. Thus, He will admit them to gardens beneath which rivers flow, wherein they will abide forever, and that He will expiate for them their evil deeds with the good deeds they do, as thanks from them to their Lord for what He decreed for them and bestowed upon them. **And that is with God a great attainment.** God Almighty says: And what God promised them of this promise, that is, their admission to gardens beneath which rivers flow, and His expiation of their evil deeds with the good deeds they do, is with God for them **a great attainment.** He says: A triumph on their part for what they had hoped for and strove for, and salvation from what they had been fearing of a great punishment from God. It was previously mentioned that this verse was revealed when the believers said to the Messenger of God, may God bless him and grant him peace, or he recited to them the words of God Almighty: **Indeed, We have granted you a clear conquest, that God may forgive you what preceded of your sin and what will follow.** This is for you, O Messenger of God, so what is for us? It is a clarification from God to them of what He will do with them.

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **That He may admit the believing men and believing women to gardens beneath which rivers flow...** to His statement, **and remove from them their misdeeds.** So God Almighty informed His Prophet, may God's prayers and peace

be upon him.

His saying, **That the believing men and women may enter** is based on the lam of his saying, **That God may forgive you what came before of your sin**, with the interpretation of repeating the statement, **Indeed, We have granted you a clear conquest * That God may forgive you**, Indeed, We have granted you that the believing men and women may enter gardens beneath which rivers flow. For this reason, the waw that is entered into the statement for the purpose of conjunction was not used, so He did not say, **And that the believing men and women may enter.**

Tafsir al-Qurtubi

God Almighty says: "That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally, and that He may remove from them their misdeeds. And that is, in the sight of God, a great attainment."

That is, He sent down tranquility so that their faith would increase, and that increase would be due to their entering Paradise. It was said that the lam in *li-dikhu* relates to what the lam relates to in His statement: **that God may forgive you. And that** that is, that promise of entering Mecca and forgiveness of sins, **was with God a great success** that is, salvation from every sorrow and attainment of every desired thing. It was said that when the Prophet, may God bless him and grant him peace, recited to his companions, **that God may forgive you what has passed of your sin and what will come after**, they said: Congratulations to you, O Messenger of God, so what is for us? Then it was revealed: **That He may admit the believing men and believing women into gardens.** And when he recited: **And complete His favor upon you**, they said: **Congratulations to you.** Then it was revealed: **And I have completed My favor upon you** (al-Ma'idah 5:3). Then when he recited: **And guide you to a straight path**, it was revealed regarding the Ummah: **And guide you to a straight path.** And when he said: **And God will support you with a mighty victory**, it was revealed: **And it has been incumbent upon Us to support the believers** (Al-Rum: 47). It is like the saying of the Most High: "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation." (al-Ahzab 33:56), then He said: **It is He who sends blessings upon you** (al-Ahzab 33:43). Al-Qushayri mentioned this.

Tafsir Ibn Kathir

God the Almighty says: **It is He who sent down tranquility** meaning He made peace. Ibn Abbas, may God be pleased with him and him, said: Mercy. Qatada said: Dignity in the hearts of the believers, who are the

Companions, may God be pleased with them, on the day of Hudaibiyah who responded to God and His Messenger and submitted to the judgment of God and His Messenger. When their hearts were reassured by that and settled, He increased their faith along with their faith. Al-Bukhari and other imams used it as evidence of the difference in faith in the hearts. Then God the Almighty mentioned that if He had willed, We would not have been victorious over the disbelievers, so He the Almighty said: **And to God belong the soldiers of the heavens and the earth** meaning if He had sent against them a single angel, He would have destroyed their greenery. However, God the Almighty has prescribed jihad and fighting for His believing servants, because of the profound wisdom, decisive proof, and overwhelming evidence in that. For this reason, He the Almighty said: **And God is Knowing and Wise.**

Then God the Almighty said: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** Anas may God be pleased with him had already said: **Congratulations, O Messenger of God! This is for you, but what is for us?** So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** That is, they will remain therein forever. **And He will remove from them their misdeeds.** That is, their sins and transgressions. He will not punish them for them, but will pardon, overlook, forgive, conceal, have mercy, and be grateful. **And that is in the sight of God a great attainment.** Like His saying, the Almighty: **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire].** God the Almighty says: **And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think ill of God.** That is, they accuse God the Almighty of His judgment and think that the Messenger, may God bless him and grant him peace, and his companions, may God be pleased with them, will be killed and gone completely. For this reason, God the Almighty says: **Upon them is a cycle of evil, and the wrath and the curse of God are upon them,** that is, He distanced them from His mercy, **and prepared for them Hell, and evil it is as a destination.** Then the Almighty says, confirming His ability to take revenge on the enemies, the enemies of Islam, and on the infidels and hypocrites, **And to God belong the soldiers of the heavens and the earth, and God is Exalted in Might and Wise.**

Fath al-Qadir

4- **That He may admit the believing men and believing women to gardens beneath which rivers flow.** This lam is related to an omitted word indicated by what precedes it, which is that He tests with those soldiers whomever He wills, so He accepts good from its people and evil from whomever He has decreed for it, so that he may enter and be punished. It was also said that it is related to His saying: **Indeed, We have opened,** as if He said: **Indeed, We have opened for you what We have opened so that he may enter and be punished.** It was also said that it is related to **He will give you victory,** meaning that God will give you victory with the believers so that he may enter and be

punished. It was also said that it is related to **They will increase,** meaning that they will increase so that he may enter and be punished. The first is more appropriate. **And He will cover up their misdeeds,** meaning that He will conceal them and not reveal them and will not punish them for them. He presented the introduction before the expiation, even though the command is the opposite, in order to hasten to explain what is the highest goal and the most sublime purpose. **And that is with God a great triumph,** meaning that it is a triumph of everything desired and salvation from every sorrow and bringing about every benefit and repelling every harm. His saying: **With God** is related to an omitted word as a state of triumph, because Originally an adjective, but when it was presented it became a state: that is, existing with God. The sentence is parenthetical between the reward of the believers and the reward of the hypocrites and polytheists.

Tafsir al-Baghawi

5. "That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally, and He may remove from them their misdeeds. And that is, in the sight of God, a great attainment." We have mentioned on the authority of Anas that the Companions said when **So that God may forgive you** was revealed: **Congratulations, what will He do to us?** Then the verse **That He may admit the believing men and believing women to gardens** was revealed.

Tafsir al-Baidawi

5- **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** The reason for what follows is based on what is indicated by the Most High's statement: **To God belong the soldiers of the heavens and the earth,** which is a meaning of management, meaning He managed what He managed of the dominance of the believers so that they may recognize God's blessing in it and be grateful for it, so He admits them to Paradise and punishes the disbelievers and hypocrites because of what angered them about that, or **We opened** or **He sent down** or all of what was mentioned, or **that they may increase.** It was said that it is a substitute for it, a substitute of inclusion. **And He will cover their misdeeds from them,** He will cover them and not show them. **And that** meaning the admission and the expiation, **is with God a great attainment,** because it is the ultimate attainment of benefit or the averting of harm, and at a state of attainment.

Surat al-Fath 48:6

And He will punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, who think evil of God. Upon them is a reversal of evil, and God has become angry with them and has cursed them and has prepared Hell for them, and evil it is as a destination.

Surat al-Fath 48:6

And He will punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, who think evil of God. Upon them is a reversal of evil, and God has become angry with them and has cursed them and has prepared Hell for them, and evil it is as a destination.

Tafsir al-Jalalayn

6 - **And He will punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think evil of God** with the opening of the seen and its closing in the three places. They thought that He would not support Muhammad, may God bless him and grant him peace, and the believers **upon them is a circle of evil** with humiliation and punishment **and the wrath of God is upon them and He has cursed them** He has distanced them **and has prepared for them Hell, and evil it is as a destination** a return.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet, may God bless him and grant him peace: "Indeed, We have granted you a clear conquest, that God may forgive you and admit the believing men and believing women to gardens beneath which rivers flow, and that He may punish the hypocritical men and hypocritical women, by God's granting to you, O Muhammad, what He has granted you of victory over the polytheists of Quraysh." So they will be saddened by that and their hopes will be disappointed, which they had hoped to see in the people of faith in you of weakness and various forms of turning away from you in this worldly life, and burning in the Fire and remaining in it forever in the Hereafter. **And the polytheistic men and polytheistic women**, He says: And He will likewise punish the polytheistic men and polytheistic women **who think of God** that He will not grant you victory and the people of faith in you over your enemies, and that He will not make His word prevail and make it supreme over the word of the disbelievers in Him.

This was the evil of their suspicions that God mentioned in this place. God Almighty says: **Upon the hypocrites, men and women, and the polytheists who suspected the circle of evil**, meaning the circle of torment would revolve around them.

The reciters differed in their recitation of this word. The majority of the reciters of Kufa read it as **Da'irat al-Su'** with a fat-ha on the seen. Some of the reciters of Basra read it as **Da'irat al-Su'** with a damma on the seen. Al-Farra' used to say: **The fat-ha is more**

widespread in the seen. He said: **The Arabs rarely say Da'irat al-Su'** with a damma on the seen. The fat-ha on the seen is more pleasing to me than the damma, because the Arabs say: **He is a bad man** with a fat-ha on the seen, but they do not say: **He is a bad man.**

And His statement, **And God's wrath was upon them**, means that God became angry with them and cursed them, meaning that He distanced them and removed them from His mercy. **And prepared Hell for them**, means that He prepared Hell for them, which they will burn in on the Day of Resurrection. **And evil is the destination**, means that Hell is evil as a home to which these hypocrites, men and women, and polytheists, men and women, will end up.

Tafsir al-Qurtubi

The Almighty said: **And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women** meaning by causing them to suffer because of the superiority of the Muslims' word, and by giving the Prophet, peace be upon him, power to kill, capture, and enslave them. **Those who think evil of God** means their thought that the Prophet, peace be upon him, would not return to Medina, nor any of his companions when he went out to Hudaibiyyah, and that the polytheists would eradicate them, as He said: **Rather, you thought that the Messenger and the believers would never return to their families** Al-Khalil and Sibawayh said: *Evil* here means corruption, **upon them is the circle of evil** in this world through killing, captivity, and capture, and in the Hereafter in Hell. Ibn Kathir and Abu Amr read **circle of evil** with the dammah, and the rest read it with the fathah. Al-Jawhari said: It distressed him, it distressed him with evil *al-Fath*, and mis'a'ah and masaya, the opposite of masaya, the opposite of his secret, and the noun is evil **with the dammah**, and it was read **upon them** The circle of evil means defeat and evil. Whoever opens it will be harmed. **And God became angry with them and cursed them and prepared Hell for them, and evil it is as a destination.**

Tafsir Ibn Kathir

God the Almighty says: **It is He who sent down tranquility** meaning He made peace. Ibn Abbas, may God be pleased with him and him, said: Mercy. Qatada said: Dignity in the hearts of the believers, who are the Companions, may God be pleased with them, on the day of Hudaibiyyah who responded to God and His Messenger and submitted to the judgment of God and His Messenger. When their hearts were reassured by that and settled, He increased their faith along with their faith. Al-Bukhari and other imams used it as evidence of the difference in faith in the hearts. Then God the Almighty mentioned that if He had willed, We would not have been victorious over the disbelievers,

so He the Almighty said: **And to God belong the soldiers of the heavens and the earth** meaning if He had sent against them a single angel, He would have destroyed their greenery. However, God the Almighty has prescribed jihad and fighting for His believing servants, because of the profound wisdom, decisive proof, and overwhelming evidence in that. For this reason, He the Almighty said: **And God is Knowing and Wise.**

Then God the Almighty said: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** Anas may God be pleased with him had already said: **Congratulations, O Messenger of God! This is for you, but what is for us?** So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally.** That is, they will remain therein forever. **And He will remove from them their misdeeds.** That is, their sins and transgressions. He will not punish them for them, but will pardon, overlook, forgive, conceal, have mercy, and be grateful. **And that is in the sight of God a great attainment.** Like His saying, the Almighty: **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire].** God the Almighty says: **And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think ill of God.** That is, they accuse God the Almighty of His judgment and think that the Messenger, may God bless him and grant him peace, and his companions, may God be pleased with them, will be killed and gone completely. For this reason, God the Almighty says: **Upon them is a cycle of evil, and the wrath and the curse of God are upon them,** that is, He distanced them from His mercy, and prepared for them Hell, and evil it is as a destination. Then the Almighty says, confirming His ability to take revenge on the enemies, the enemies of Islam, and on the infidels and hypocrites, **And to God belong the soldiers of the heavens and the earth, and God is Exalted in Might and Wise.**

Fath al-Qadir

Then when He finished what He promised His righteous servants, He mentioned what others deserve, saying: 6- **And He will punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women.** This is connected to *enters*. That is, He will punish them in this world with the worries and sorrows that they will experience because of what they will witness of the emergence of the word of Islam and the subjugation of those who oppose it, and with the subjugation, killing, and imprisonment that they will suffer. And in the Hereafter, He will punish them with the torment of Hell. Giving precedence to the hypocrites over the polytheists indicates that they will be more severely punished than them and more deserving of what God has promised them. Then He described the two groups, saying: **Those who think evil of God.** This is their belief that the Prophet (peace and blessings of God be upon him) will prevail and that the word of disbelief will prevail over the word of Islam.

Among what they thought was what God related about them in His saying: **Rather, you thought that the**

Messenger and the believers would never return to their families "upon them is a circle of evil" meaning that what they thought and waited for the believers will circle around them and surround them. The meaning is that the torment and destruction that they expect for the believers will befall them. Al-Khalil and Sibawayh said: Evil here means corruption. The majority read *evil* with a fatha on the seen. Ibn Kathir and Abu Amr read it with a damma. **And God has become angry with them and has cursed them and has prepared Hell for them, and evil it is as a destination** because God Almighty made it clear that the circle of evil will be upon them in this world and what they deserve in addition to that of wrath, curse, and torment in Hell.

Tafsir al-Baghawi

6. **And He will punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women,** the hypocrites in Medina and the polytheists in Mecca, **who think evil of God,** that He will not support Muhammad and the believers, **upon them is a cycle of evil,** of torment and destruction, **and God has become angry with them and has cursed them and has prepared Hell for them, and evil it is as a destination.**

Tafsir al-Baidawi

6- **And He punishes the hypocrites, men and women, and the polytheists, men and women** is in apposition to *enters* unless you make it a substitute, in which case it is in apposition to what it replaces. **Those who think evil of God** thinks evil, which is that He will not support His Messenger and the believers. **Upon them is a circle of evil** is a circle of what they think and lie in wait for the believers, it will not pass them by. Ibn Kathir and Abu Amr read **the circle of evil** with the damma, and they are two dialects, but the open one is more common in that what is intended to be condemned is added to it, and the closed one is used in the manner of evil, and both are originally a source. **And God has become angry with them and has cursed them and prepared Hell for them** is in apposition to what they deserved in the Hereafter with what they deserved in this world. The waw in the others and the position is the position of the fa, since the curse is a cause of the preparation, and the wrath is a cause of it, since all are independent in the threat without taking into account the relativity. **And an evil destination** is Hell.

Surat al-Fath 48:7

And to God belong the soldiers of the heavens and the earth, and ever is God Exalted in Might and Wise.

Surat al-Fath 48:7

And to God belong the soldiers of the heavens and the earth, and ever is God Exalted in Might and Wise.

Tafsir al-Jalalayn

7 - **And to God belong the soldiers of the heavens and the earth, and God is Exalted in Might** in His kingdom **and Wise** in His creation, meaning He has always been characterized by that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And to God belong the soldiers of the heavens and the earth**, God Almighty says: And to God belong the soldiers of the heavens and the earth as helpers against His enemies. If He commands them to destroy them, they destroy them, and they hasten to do so out of obedience to Him. **And God is Exalted in Might and Wise**, God Almighty says: And God has always been Exalted in Might, and no one can overcome Him, and no one can prevent Him from doing what He wants, due to the greatness of His authority and power. He is Wise in His management of His creation.

Tafsir al-Qurtubi

The Almighty's saying: "And to God belong the soldiers of the heavens and the earth. And God is Exalted in Might and Wise." This has all been mentioned before in more than one place, and praise be to God. It was said that when the Treaty of Hudaibiyyah took place, Ibn Abi Talib said: Does Muhammad think that if he makes peace with the people of Mecca or conquers it, he will not have any enemies? So where are the Persians and the Romans?! God the Almighty made it clear that the soldiers of the heavens and the earth are more numerous than the Persians and the Romans. It was said that this includes all of creation. Ibn Abbas said: **And to God belong the soldiers of the heavens** are the angels, and the soldiers of the earth are the believers. He repeated it because what came before came after mentioning the polytheists of Quraysh, and this comes after mentioning the hypocrites and all the other polytheists. The intention in both places is to frighten and intimidate. If He wanted to destroy the hypocrites and polytheists, that would not be beyond His power, but He delays them until an appointed term.

Tafsir Ibn Kathir

God the Almighty says: **It is He who sent down tranquility** meaning He made peace. Ibn Abbas, may God be pleased with him and him, said: Mercy. Qatada said: Dignity in the hearts of the believers, who are the Companions, may God be pleased with them, on the day of Hudaibiyyah who responded to God and His Messenger and submitted to the judgment of God and His Messenger. When their hearts were reassured by that and settled, He increased their faith along with their faith. Al-Bukhari and other imams used it as evidence of the difference in faith in the hearts. Then God the Almighty mentioned that if He had willed, We would not have been victorious over the disbelievers, so He the Almighty said: **And to God belong the soldiers of the heavens and the earth** meaning if He had sent against them a single angel, He would have destroyed their greenery. However, God the Almighty has prescribed jihad and fighting for His believing servants, because of the profound wisdom, decisive proof, and overwhelming evidence in that. For this reason, He the Almighty said: **And God is Knowing and Wise**.

Then God the Almighty said: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally**. Anas may God be pleased with him had already said: **Congratulations, O Messenger of God! This is for you, but what is for us?** So God the Almighty revealed: **That He may admit the believing men and believing women to gardens beneath which rivers flow, wherein they abide eternally**. That is, they will remain therein forever. **And He will remove from them their misdeeds**. That is, their sins and transgressions. He will not punish them for them, but will pardon, overlook, forgive, conceal, have mercy, and be grateful. **And that is in the sight of God a great attainment**. Like His saying, the Almighty: **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]**. God the Almighty says: **And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think ill of God**. That is, they accuse God the Almighty of His judgment and think that the Messenger, may God bless him and grant him peace, and his companions, may God be pleased with them, will be killed and gone completely. For this reason, God the Almighty says: **Upon them is a cycle of evil, and the wrath and the curse of God are upon them**, that is, He distanced them from His mercy, and prepared for them Hell, and evil it is as a destination. Then the Almighty says, confirming His ability to take revenge on the enemies, the enemies of Islam, and on the infidels and hypocrites, **And to God belong the soldiers of the heavens and the earth, and God is Exalted in Might and Wise**.

Fath al-Qadir

7- **And to God belong the soldiers of the heavens and the earth** of angels, humans, jinn, and devils **and God is Knowing and Wise**. This verse was repeated for the purpose of emphasis. It was said that what is meant by

the soldiers here are the soldiers of torment, as is indicated by the expression of glory here instead of knowledge there.

Ibn Abi Shaybah, Ahmad, Abu Dawud, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Majma' ibn Haritha al-Ansari who said: "We witnessed al-Hudaybiyyah. When we turned back and reached Kura' al-Ghamim, the people were urging their camels on. The people said to one another: 'What is wrong with the people?' They said: 'Revelation has been sent down to the Messenger of God (peace and blessings of God be upon him), so we went out with the people urging their camels on. Then we saw the Messenger of God (peace and blessings of God be upon him) on his mount at Kura' al-Ghamim. The people gathered around him and he recited to them: 'Indeed, We have granted you a clear conquest.' A man said: 'Yes, Messenger of God, or is it a conquest?' He said: 'Yes, by the One in Whose hand is the soul of Muhammad, it is a conquest.' Khaybar was divided among the people of al-Hudaybiyyah. No one entered it with them except those who had witnessed al-Hudaybiyyah. The Messenger of God (peace and blessings of God be upon him) divided it into eighteen shares. The army numbered one thousand five hundred, including three hundred horsemen. He gave the horsemen two shares and the infantry one share." Ibn Abi Shaybah, Ahmad, Al-Bukhari in his History, Abu Dawud, Al-Nasa'i, Ibn Jarir, Al-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Mas'ud who said: We came from Al-Hudaybiyyah with the Messenger of God (blessings and peace of God be upon him). While we were walking, the revelation came to him. Whenever it came to him, he would be overwhelmed with emotion, but he was relieved and filled with as much joy as God willed. Then He informed us that the following had been revealed to him: **Indeed, We have granted you a clear conquest.** Al-Bukhari and others narrated on the authority of Anas regarding His statement: **Indeed, We have granted you a clear conquest**, he said: Al-Hudaybiyyah. Al-Bukhari and others narrated on the authority of Al-Baraa' who said: You consider the conquest to be the conquest of Mecca, but the conquest of Mecca was a conquest, and we consider the conquest to be the Pledge of Ridwan on the day of Al-Hudaybiyyah. Ibn Mardawayh narrated on the authority of Aisha that she said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, We have granted you a clear conquest.** He said: The conquest of Mecca. Al-Bukhari, Muslim and others narrated on the authority of Al-Mughirah ibn Shu'bah that he said: "The Prophet (peace and blessings of God be upon him) used to pray until his feet swelled. Then it was said: Has God not forgiven you your past and future sins? He said: Should I not then be a grateful servant?" There are hadiths on this topic. Ibn Jarir, Ibn al-Mundhir, Al-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, regarding His statement: **It is He who has sent down tranquility into the hearts of the believers**, that he said: Tranquility means mercy. Concerning His statement: **that they may increase in faith along with their present faith**, he said: God sent His Prophet (peace and blessings of God be upon him)

with the testimony that there is no god but God. When the believers believed in it, He increased them in prayer. When they rejected it, He increased them in fasting. When they believed in it, He increased them in zakat. When they believed in it, He increased them in Hajj. When they believed in it, He increased them in jihad. Then He perfected their religion for them, saying: **This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion.** Ibn Abbas said: **The strongest, most truthful, and most complete faith of the inhabitants of the heavens and the earth is the testimony that there is no god but God.** Ibn Mardawayh narrated on the authority of Ibn Mas'ud: **That they may increase in faith along with their faith.** He said: **Belief along with their belief.** Al-Bukhari, Muslim, and others narrated on the authority of Anas that he said: When the verse, **So that God may forgive you your sins, past and future**, was revealed to the Prophet (peace and blessings of God be upon him), he returned from Al-Hudaybiyyah. He said: **A verse has been revealed to me that is dearer to me than anything on the earth.** Then he recited it to them. They said: **Congratulations and good report, O Messenger of God! God has made clear to you what He will do with you, so what will He do with us?** Then the verse, **So that He may admit the believing men and believing women to gardens beneath which rivers flow**, was revealed to him until he reached a great attainment.

Tafsir al-Baghawi

7. To God belong the soldiers of the heavens and the earth, and ever is God Exalted in Might and Wise.

Tafsir al-Baidawi

7- "To God belong the soldiers of the heavens and the earth. And ever is God Exalted in Might and Wise."

Surat al-Fath 48:8

Indeed, We have sent you as a witness and a bringer of good tidings and a warner.

Surat al-Fath 48:8

Indeed, We have sent you as a witness and a bringer of good tidings and a warner.

Tafsir al-Jalalayn

8 - **Indeed, We have sent you as a witness** over your nation on the Day of Resurrection **and a bringer of good tidings** to them in this world **and a warner** warning and frightening those who do evil with the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Indeed, We have sent you, O Muhammad, as a witness over your nation regarding what they responded to in what you called them to, in what I sent you to them of the message, and as a bearer of good tidings" to them of Paradise if they responded to what you called them to of the upright religion, and as a warner to them of the punishment of God if they turn away from what you brought them from your Lord.

Tafsir al-Qurtubi

The Almighty says: **Indeed, We have sent you as a witness**. Qatada said: Over your nation to convey the message. It was also said: A witness over them regarding their deeds of obedience or disobedience. It was also said: Explaining to them what We sent you with. It was also said: A witness over them on the Day of Resurrection. So he is a witness to their actions today, and a witness over them on the Day of Resurrection. This meaning has already been mentioned in An-Nisa', on the authority of Sa'id ibn Jubayr: Explaining. **And a bearer of good tidings** for those who obey him of Paradise, **and a warner** of the Fire for those who disobey. Qatada and others said this. The derivation of good tidings and their meanings has already been mentioned in Al-Baqarah. **Witness, bearer of good tidings, and warner** are in the accusative case. Sibawayh said: I passed by a man with a falcon hunting with it tomorrow. So the meaning is: We have sent you as a witness over them on the Day of Resurrection. Based on this, you say: I saw Umar standing tomorrow.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: **Indeed, We have sent you as a witness** meaning over creation **and a bringer of good tidings** meaning to the believers **and a warner**

meaning to the disbelievers. Its explanation has been presented previously in Surat Al-Ahzab. **That you may believe in God and His Messenger and support him** Ibn Abbas, may God be pleased with him, and others said: **To glorify and honor him** from *tawqir* which is respect, veneration, and reverence **and to exalt Him** meaning to exalt God **morning and evening** meaning at the beginning and end of the day. Then the Almighty said to His Messenger, may God bless him and grant him peace, to honor, glorify, and glorify him: **Indeed, those who pledge allegiance to you, they are only pledging allegiance to God**, as He, the Most High, says: **Whoever obeys the Messenger has obeyed God**. "The hand of God is over their hands," meaning He is present with them, hearing their words, seeing their place, and knowing their inner and outer aspects. He, the Most High, is the one who is pledged allegiance to through the Messenger of God, may God bless him and grant him peace, as He, the Most High, says: "Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise binding upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is what is the great attainment."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Fadl bin Yahya Al-Anbari told us, Ali bin Bakkar told us, on the authority of Muhammad bin Amr, 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: **Whoever draws his sword in the way of God has pledged allegiance to God**. My father told us, Yahya bin Al-Mughirah told us, Jarir told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed 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, said about al-Hijr 15: "By God, God Almighty will raise it up on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will bear witness against whoever touches it with truth. So whoever touches it has pledged allegiance to God Almighty." Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The Hand of God is over their hands." That is why God Almighty said here: **But whoever breaks his pledge, he only breaks it to the detriment of himself**. That is, the consequences of that will only come back to the breaker, and God is independent of him. **And whoever fulfills what he has pledged to God - He will give him a great reward**. Great" meaning a great reward. This pledge is the Pledge of Ridwan, and it took place under a samr tree in Al-Hudaibiyah. The Companions, may God be pleased with them, who pledged allegiance to the Messenger of God, may God bless him and grant him peace, on that day were said to be one thousand three hundred, and it was said four hundred, and it was said five hundred, and the middle is more correct.

Mentioning the hadiths mentioned in this regard

Al-Bukhari said: Qutaybah narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Jabir **may God be pleased with him**, who said: On the day of Hudaibiyyah we were one thousand four hundred. Muslim narrated it on the authority of Sufyan ibn Uyaynah with this chain of transmission, and they both also included it on the authority of Al-A'mash, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Abu Jabir **may God be pleased with him**, who said: On that day we were one thousand four hundred. He placed his hand in the water and the water started gushing out from between his fingers until they were all satisfied. This is an abbreviation from another context when he mentioned the story of their thirst on the day of Hudaibiyyah, and that the Messenger of God (blessings and peace of God be upon him) gave them an arrow from his quiver and they put it in the well of Hudaibiyyah, and it gushes forth with water until it sufficed them. It was said to Jabir **may God be pleased with him**: How many were you on that day? He said: We were one thousand four hundred. If we had been one hundred thousand, it would have been enough for us. In a narration in the two Sahihs on the authority of Jabir **may God be pleased with him** they say they were fifteen hundred.

Al-Bukhari narrated from the hadith of Qatada: I said to Saeed bin Al-Musayyab: How many were those who witnessed the Pledge of Ridwan? He said: Fifteen hundred. I said: Jabir ibn Abdullah, may God be pleased with them both, said they were fourteen hundred. He, may God have mercy on him, said: They are mistaken. He told me that they were fifteen hundred. Al-Bayhaqi said: This narration indicates that in the past he used to say fifteen hundred, then he mentioned the mistake and said fourteen hundred. Al-Awfi narrated from Ibn Abbas, may God be pleased with them both, that they were one thousand five hundred and twenty-five. The well-known narration that was narrated by more than one person from him is fourteen hundred. This is what Al-Bayhaqi narrated from Al-Hakim from Al-Asamm from Al-Abbas Al-Duri from Yahya ibn Ma'in from Shababah ibn Suwar from Shu'bah from Qatadah from Sa'id ibn Al-Musayyab from his father who said: We were with the Messenger of God, may God bless him and grant him peace, under the tree one thousand four hundred. This is also what is in the narration of Salamah ibn Al-Akwa', Mu'qil ibn Yasar, and Al-Bara' ibn Azib, may God be pleased with them. More than one of the authors of the campaigns and biographies say this. The two authors of the Sahih narrated from the hadith of Shu'bah from Amr ibn Murrah who said: I heard Abdullah ibn Abi Awfa, may God be pleased with him, say: The companions of the tree were one thousand four hundred. Aslam was at that time the eighth of the emigrants. Muhammad ibn Ishaq narrated in his Seerah on the authority of Az-Zuhri on the authority of Urwah ibn Az-Zubayr on the authority of Al-Miswar ibn Makhrama and Marwan ibn Al-Hakam that they told him: The Messenger of God (peace and blessings of God be upon him) went out in the year of Al-Hudaibiyyah intending to visit the House, not intending to fight. He brought with him seventy sacrificial animals, and the people were seven hundred men, each sacrificial animal for ten people.

Jabir ibn Abdullah **may God be pleased with them both**, according to what I heard from him, said: We at Al-Hudaibiyyah were fourteen hundred. This is what Ibn Ishaq said, and it is considered one of his delusions, as what is preserved in the two Sahihs is that they were several hundred, as will come later, God willing.

Mention the reason for this great pledge

Muhammad bin Ishaq bin Yasar said in Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, called upon Umar bin Al-Khattab, may God be pleased with him, to send him to Mecca, to inform the nobles of Quraysh of what he had come to him with. He said: O Messenger of God, I fear for myself from Quraysh, and there is no one in Mecca from the Banu Adi bin Kaab to protect me. Quraysh knows of my enmity towards them and my harshness towards them, but I will direct you to a man who is more honored among them than I am, Uthman bin Affan, may God be pleased with him. We will send him to Abu Sufyan and the nobles of Quraysh to inform them that he did not come to fight, but rather he came to visit this House and to respect its sanctity. Uthman **may God be pleased with him** set out for Mecca. Abaan ibn Sa'id ibn al-'As met him when he entered Mecca, or before he did so. He carried him in his arms and gave him protection until he delivered the message of the Messenger of God (peace and blessings of God be upon him). Uthman **may God be pleased with him** set out until he reached Abu Sufyan and the leaders of Quraysh and conveyed to them what the Messenger of God (peace and blessings of God be upon him) had sent him with. When Uthman **may God be pleased with him** finished delivering the message of the Messenger of God (peace and blessings of God be upon him) to them, they said to him: **If you wish to circumambulate the House, then do so.** He said: "I would not do that until the Messenger of God (peace and blessings of God be upon him) circumambulates it." Quraysh detained him with them. report reached the Messenger of God (peace and blessings of God be upon him) and the Muslims that Uthman **may God be pleased with him** had been killed. Ibn Ishaq said: "Abdullah ibn Abi Bakr told me that when the Messenger of God (peace and blessings of God be upon him) heard that Uthman had been killed, he said: 'We will not leave until we fight the people.'"

The Messenger of God called the people to the pledge of allegiance, and it was the Pledge of Ridwan under the tree. The people were saying: The Messenger of God, may God bless him and grant him peace, pledged them to die. Jabir ibn Abdullah, may God be pleased with them both, was saying: The Messenger of God, may God bless him and grant him peace, did not pledge them to die, but he pledged us not to flee. So the people pledged allegiance, and none of the Muslims who were present remained behind except Al-Jadd ibn Qays, the brother of Banu Salamah. Jabir, may God be pleased with him, was saying: By God, it is as if I see him clinging to the armpit of his camel, leaning towards it to hide from the people. Then it came to the Messenger of God, may God bless him and grant him peace, that what happened with Uthman, may God be pleased with him, was false. Ibn Lahi'ah mentioned on the authority of Abu Al-Aswad on the

Indeed, We have sent you as a witness and a bringer of good tidings and a warner.

authority of Urwah ibn Al-Zubayr, may God be pleased with them both, something similar to this context, and he added to his context that the Quraysh sent, while Uthman, may God be pleased with him, was with them, Suhayl ibn Amr, Huwaytib ibn Abd Al-Uzza, and Mukraz ibn Hafs to the Messenger of God, may God bless him and grant him peace. While they were with them, a conversation took place between some of the Muslims and some of the polytheists, and they threw arrows and stones at each other, and the two groups shouted: Both of them pledged allegiance to the messengers they had with them. The herald of the Messenger of God (peace and blessings of God be upon him) called out: "Behold, the Holy Spirit has descended upon the Messenger of God (peace and blessings of God be upon him) and has commanded the pledge of allegiance, so go out in the name of God the Most High and pledge allegiance." The Muslims went to the Messenger of God (peace and blessings of God be upon him) while he was under the tree and pledged allegiance to him that they would never flee. This terrified the polytheists and they sent whoever was with them of the Muslims and called for truce and peace.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Ali bin Ahmad bin Abdun told us, Ahmad bin Ubaid Al-Saffar told us, Hisham told us, Al-Hasan bin Bishr told us, Al-Hakam bin Abdul-Malik told us, on the authority of Qatada, on the authority of Anas bin Malik, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, ordered the Pledge of Ridwan, Uthman bin Affan, may God be pleased with him, was the Messenger of God, may God bless him and grant him peace, to the people of Mecca. So the people pledged allegiance, and the Messenger of God, may God bless him and grant him peace, said: **O God, Uthman is in need of God Almighty and the need of His Messenger.** So he clapped one of his hands against the other, and the hand of the Messenger of God, may God bless him and grant him peace, was better for Uthman, may God be pleased with him, than their hands for themselves. Ibn Hisham said: "Someone I trust told me, on the authority of someone who told him with his chain of transmission, on the authority of Abu Malekah, on the authority of Ibn Umar **may God be pleased with them both**, who said: 'The Messenger of God (peace and blessings of God be upon him) pledged allegiance to Uthman **may God be pleased with him**, and he clapped one hand against the other.'" Abd al-Malik ibn Hisham al-Nahwi said: "Then Wakee' mentioned on the authority of Ismail ibn Abi Khalid, on the authority of al-Sha'bi, who said: 'The first to pledge allegiance to the Messenger of God (peace and blessings of God be upon him) in the Pledge of Ridwan was Abu Sinan al-Asadi.'" Abu Bakr Abdullah ibn al-Zubayr al-Humaidi said: "Sufyan told us, Ibn Abi Khalid told us, on the authority of al-Sha'bi, who said: 'When the Messenger of God (peace and blessings of God be upon him) called the people to the pledge of allegiance, the first one to go to him was Abu Sinan al-Asadi, and he said: 'Extend your hand so that I may pledge allegiance to you.' The Prophet (peace and blessings of God be upon him) said: 'On what are you pledging allegiance

to me?' Abu Sinan **may God be pleased with him** said: 'On what is in your heart.'" This is Abu Sinan Wahb al-Asadi **may God be pleased with him**.

Al-Bukhari said: Shuja' ibn al-Walid told us that he heard al-Nadr ibn Muhammad say: Sakhr told us on the authority of Nafi' **may God be pleased with him** who said: People say that Ibn Umar **may God be pleased with them both** embraced Islam before Umar, but that is not the case. Rather, on the day of al-Hudaybiyah, Umar **may God be pleased with him** sent Abdullah to a horse of his that was with a man from the Ansar, to bring it to him to fight on while the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, and Umar **may God be pleased with him** did not know about that. Abdullah **may God be pleased with him** pledged allegiance to him, then he went to the horse and brought it to Umar **may God be pleased with him**, while Umar **may God be pleased with him** was seeking permission to fight. He informed him that the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, so he set off and went with him until he pledged allegiance to the Messenger of God (blessings and peace of God be upon him). This is what people say: that Ibn Umar embraced Islam before Umar **may God be pleased with them both**. Then Al-Bukhari said, and Hisham bin Ammar said: Al-Walid bin Muslim told us, Umar bin Muhammad Al-Amri told us, Nafi' told me, on the authority of Ibn Umar, may God be pleased with them both, who said: The people were with the Messenger of God, may God bless him and grant him peace, and they had dispersed in the shade of the trees. Then they surrounded the Prophet, may God bless him and grant him peace. He said, meaning Umar, may God be pleased with him: O servant of God, see what is the matter with the people who have surrounded the Messenger of God, may God bless him and grant him peace. He found them pledging allegiance, so he pledged allegiance. Then he returned to Umar, may God be pleased with him, and he went out and pledged allegiance. Al-Bayhaqi has attributed it to Abu Amr Al-Adeeb, on the authority of Abu Bakr Al-Isma'ili, on the authority of Al-Hasan bin Sufyan, on the authority of Duhaime. Al-Walid bin Muslim told me, and he mentioned it. Al-Layth said, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: We were 1,400 on the day of Al-Hudaybiyyah, and we pledged allegiance to him. Umar, may God be pleased with him, took him by the hand under the tree, which was a tamarisk tree, and said: We pledge allegiance to him on the condition that we do not flee, and we did not pledge allegiance to him to die. Narrated by Muslim, on the authority of Qutaybah, on his authority.

Muslim narrated on the authority of Yahya ibn Yahya, on the authority of Yazid ibn Zurair, on the authority of Khalid, on the authority of Al-Hakam ibn Abdullah Al-A'raj, on the authority of Ma'qil ibn Yasar **may God be pleased with him**, who said: "I saw myself on the Day of the Tree while the Prophet (peace and blessings of God be upon him) was giving the people their pledge of allegiance, and I was raising one of its branches above his head, and we were fourteen

hundred." He said: **We did not give him the pledge of allegiance to die, but we gave him the pledge not to flee.** Al-Bukhari said: Al-Makki ibn Ibrahim told us, on the authority of Yazid ibn Abi Ubaid, on the authority of Salamah ibn Al-Akwa' **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree." Yazid said: "I said: 'O Abu Maslama, on what were you giving your pledge of allegiance that day?' He said: 'On death.'" Al-Bukhari also said: Abu Asim told us! Yazid ibn Abi Ubaid told us, on the authority of Salamah **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) on the Day of Al-Hudaybiyyah, then I stepped aside, and the Prophet (peace and blessings of God be upon him) said: 'O Salamah, will you not give the pledge of allegiance?' I said: **I have already given the pledge.** The Prophet (peace and blessings of God be upon him) said: **Come forward and give the pledge of allegiance.** So I approached him and pledged allegiance to him. I said: What did you pledge allegiance to him for, O Salamah? He said: For death. Muslim narrated it from another chain of transmission on the authority of Yazid ibn Abi Ubaid, and Al-Bukhari narrated it likewise on the authority of Ibad ibn Tamim that they pledged allegiance to him for death.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Fadl ibn Ibrahim informed us, Ahmad ibn Salamah informed us, Ishaq ibn Ibrahim informed us, Abu Amir al-Aqdi informed us, Abdul-Malik ibn Amr informed us, Akrima ibn Ammar al-Yamami informed us, on the authority of Iyas ibn Salamah, on the authority of his father Salamah ibn al-Akwa', may God be pleased with him, who said: We arrived at al-Hudaybiyah with the Messenger of God, may God bless him and grant him peace, and we were fourteen hundred, and there were fifty sheep on them that could not satisfy their thirst. The Messenger of God, may God bless him and grant him peace, sat on a well, meaning the basin, and either supplicated or spat into it, and it spurted, so we drank and were watered. He said: Then the Messenger of God (peace and blessings of God be upon him) called for the pledge of allegiance at the base of the tree, and I was the first of the people to pledge allegiance to him. Then he pledged allegiance and pledged allegiance until he was in the middle of the people, and the Messenger of God (peace and blessings of God be upon him) said: **Pledge allegiance to me, O Salamah.** I said: O Messenger of God, I pledged allegiance to you among the first of the people. He (peace and blessings of God be upon him) said: **And also.** He said: The Messenger of God (peace and blessings of God be upon him) saw me unarmed and gave me a shield or a shield, then he pledged allegiance until he was at the end of the people. He (peace and blessings of God be upon him) said: **Will you not pledge allegiance, O Salamah?** I said: O Messenger of God, I pledged allegiance to you among the first and middle of the people. He (peace and blessings of God be upon him) said: **And also.** So I pledged allegiance to him a third time, and the Messenger of God (peace and blessings of God be upon him) said: **O Salamah, where is your shield or your shield that I gave you?** I said: O Messenger of God, 'Amir met me unarmed and I gave it to him. The

Messenger of God (peace and blessings of God be upon him) laughed and then said: **You are like the one who said the first, 'O God, make me a beloved one who is more beloved to me than myself.'**

He said: Then the polytheists of Makkah sent us messages about peace until some of us walked among the others and we reconciled. He said: I was a servant of Talha ibn Ubaydullah **may God be pleased with him**, I used to water his horse, groom it and eat from his food, and I left my family and wealth, emigrating to God and His Messenger. When we and the people of Makkah made peace and some of us mingled with each other, I went to a tree and cut its thorns, then I lay down at its base in its shade. Four polytheists of Makkah came to me and started attacking the Messenger of God (peace and blessings of God be upon him). I hated them and moved to another tree, so they hung up their weapons and lay down. While they were like that, a caller called from the bottom of the valley: O emigrants, Ibn Zanim has been killed! So I drew my sword and attacked those four while they were asleep. I took their weapons and put them in a bunch in my hand and said: By the One Who honored the face of Muhammad (peace and blessings of God be upon him), none of you will raise his head except that I will strike the one in which his eyes are! He said: Then I brought them to the Messenger of God, may God bless him and grant him peace. He said: My uncle Amir brought a man from the Ublat tribe called Makraz, one of the polytheists, leading him until we stopped with them before the Messenger of God, may God bless him and grant him peace, with seventy polytheists. The Messenger of God, may God bless him and grant him peace, looked at them and said: **Leave them alone, for they will be the ones who started the immorality and then turned back.** So the Messenger of God, may God bless him and grant him peace, forgave them, and God, the Almighty, revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them** (al-An'am 4:17). Muslim narrated it in this way on the authority of Ishaq ibn Ibrahim ibn Rahawayh with a chain of transmission similar to it or close to it.

It was proven in the two Sahihs from the hadith of Abu 'Awanah, on the authority of Tariq, on the authority of Sa'id ibn al-Musayyab, who said: My father was among those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under the tree. He said: We set out the next year on pilgrimage and its location was hidden from us. If it has become clear to you, then you know best. Abu Bakr al-Humaidi said: Sufyan told us, Abu al-Zubayr told us, Jabir, may God be pleased with him, told us, he said: When the Messenger of God, may God bless him and grant him peace, called the people to the pledge of allegiance, we found a man from among us called al-Jadd ibn Qays hiding under the armpit of his camel. Narrated by Muslim from the hadith of Ibn Jurayj, on the authority of Ibn al-Zubayr with it. Al-Hamidi also said: Sufyan told us on the authority of Amr that he heard Jabir, may God be pleased with him, say: We were on the day of Al-Hudaybiyyah, fourteen hundred, and the Messenger of God, may God bless him and grant him peace, said to us: **You are the best people on earth today.** Jabir, may God be pleased with

Indeed, We have sent you as a witness and a bringer of good tidings and a warner.

him, said: **If I had been more discerning, I would have shown you the location of the tree.** Sufyan said that they differed about its location. They both included it from the hadith of Sufyan. Imam Ahmad said: Yunus told us, Al-Layth told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **No one who pledged allegiance under the tree will enter Hell.**

Ibn Abi Hatim said: Muhammad ibn Harun al-Fallas al-Mukhrami narrated to us, Saeed ibn Amr al-Ash'athi narrated to us, Muhammad ibn Thabit al-Abdi narrated to us, on the authority of Khidash ibn Ayyash, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever pledges allegiance under the tree will all enter Paradise except the owner of the red camel.** He said: "So we set out to hasten to him, and there was a man who had lost his camel, so we said: Come and pledge allegiance. He said: My camel being lost is dearer to me than my pledging allegiance." Abdullah ibn Ahmad said: Ubaydullah ibn Muadh narrated to us, on the authority of my father, on the authority of Qurrah, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Whoever ascends the pass, Thaniyat al-Marar, will have his sins forgiven as were committed against the Children of Israel.** The first to ascend the cavalry of Banu Khazraj, then the people rushed to him after that, and the Prophet, may God bless him and grant him peace, said: **All of you will be forgiven except the owner of the red camel.** We said: Come, so that the Messenger of God, may God bless him and grant him peace, may ask forgiveness for you. He said: By God, finding what I lost would be more beloved to me than for your companion to seek forgiveness for me. Then he was a man searching for something lost. Narrated by Muslim on the authority of Ubayd God.

Ibn Jurayj said: Abu al-Zubayr told me that he heard Jabir **may God be pleased with him** say: Umm Mubashir told me that she heard the Messenger of God (peace and blessings of God be upon him) say in the presence of Hafsa **may God be pleased with her: None of the people of the tree who pledged allegiance under it will enter Hell, God willing.** She said: **Yes, O Messenger of God.** So he rebuked her. Hafsa **may God be pleased with her** said: **There is not one of you but will pass over it.** So the Prophet (peace and blessings of God be upon him) said: "God Almighty has said: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'" Narrated by Muslim. It also includes a narration on the authority of Qutaybah on the authority of al-Layth on the authority of Abu al-Zubayr on the authority of Jabir **may God be pleased with him** who said: A slave of Hatib ibn Abi Balta'ah came complaining about Hatib and said: **O Messenger of God, Hatib will surely enter Hell.** The Messenger of God (peace and blessings of God be upon him) said: **You have lied; he will not enter it, for he witnessed Badr and al-Hudaybiyyah.** For this reason, God Almighty said in praise of them: "Indeed,

those who pledge allegiance to you are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath, he only breaks it to the detriment of himself. And whoever fulfills what he has pledged to God..." Then He will give him a great reward," as God Almighty said in another verse: "God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."

Fath al-Qadir

His saying: 8- **Indeed, We have sent you as a witness** meaning over your nation by conveying the message to them **and a bringer of good tidings** of Paradise to the obedient **and a warner** to the disobedient.

Tafsir al-Baghawi

8. **Indeed, We have sent you as a witness and a bringer of good tidings and a warner.**

Tafsir al-Baidawi

8- **Indeed, We have sent you as a witness** over your nation. **And a bringer of good tidings and a warner** regarding obedience and disobedience.

Surat al-Fath 48:9

That you may believe in God and His Messenger, and support him and honor him, and glorify Him morning and evening.

Tafsir al-Jalalayn

9 - **That you may believe in God and His Messenger** with the letter Ya and the letter Ta in it and in the three after it **and support him** and aid him. It was read with two Zays with the upper one **and revere him** and magnify him and their pronouns refer to God or His Messenger **and glorify Him** meaning God **morning and evening** in the morning and evening.

Tafsir al-Suyuti

Tafsir al-Tabari

Then the reading differed in his statement, **That you may believe in God and His Messenger and honor him and respect him and glorify Him**. The majority of the readers of the regions, except for Abu Ja'far al-Madani and Abu 'Amr ibn al-'Ala', read all of it with a ta', li-ya-yi ...

The correct thing to say about this is: They are two well-known readings with correct meanings, so whichever one the reader recites, he is correct.

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 regarding his statement, **Indeed, We have sent you as a witness and a bringer of good tidings and a warner**, meaning: a witness to his nation that he has conveyed the message to them and a bringer of good tidings of Paradise for those who obey God, and a warner of the Fire.

And his saying, **And you honor him and respect him**, the people of interpretation differed in its interpretation. Some of them said: You honor him and respect him.

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: **And they honor him** means: reverence and they respect him means: glorify.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid informed us. He said: I heard Al-Dahhak say regarding His statement, **And they honor him and respect him**, all of this is glorification and reverence.

Others said: The meaning of his saying **and they honor him** is **and they support him**, and the meaning is **and they respect him and they magnify him**.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qada: **And they support him** means they support him and respect him. God commanded that he be made black and glorified.

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 support him**, he said: They support him and honor him, meaning they glorify him.

Abu Hurairah Al-Dab'i told me: Harami told us, on the authority of Shu'bah, on the authority of Abu Bishr Ja'far bin Abi Wahshiyyah, on the authority of Ikrimah, and they punish him. He said: They fight with him with the sword.

Yaqoub bin Ibrahim told me: Hisham told me on the authority of Abu Bishr on the authority of Ikrimah, similarly.

Ahmad bin Al-Walid told me: Uthman bin Omar told us, on the authority of Saeed, on the authority of Abu Bishr, on the authority of Ikrimah, something similar.

Ibn Bashar told us: Yahya and Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Ikrimah, similarly.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd told us regarding His statement, **And they honor him and respect him**, he said: Obedience is to God.

These sayings are similar in meaning, although their wording differs. The meaning of ta'zir in this context is strengthening through support and assistance, and this can only be achieved through obedience, reverence, and veneration.

We have explained the meaning of this with evidence previously, so there is no need to repeat it in this place.

As for reverence: it is glorification, veneration and magnification.

His statement, **And glorify Him in the morning and the evening**, means: And pray to Him, meaning to God in the mornings and evenings. The *ha* in His statement, **And glorify Him**, refers to the mention of God alone, not the Messenger. It has been mentioned that this is in some readings: And glorify God in the morning and the evening. 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, **And they glorify Him in the morning and the evening**, in some of the recitations, **And they glorify God in the morning and the evening**.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, regarding some of the letters: **And they glorify God morning and evening**. I was told on the authority of al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard al-Dahhak say regarding His statement: **And they glorify Him morning and evening**,

Surat al-Fath 48:9

That you may believe in God and His Messenger, and support him and honor him, and glorify Him morning and evening.

meaning: They glorify God. He returned to himself.

Tafsir al-Qurtubi

The Almighty's saying: **That you may believe in God and His Messenger.** Ibn Kathir, Ibn Muhaisin, and Abu Umar read *liyyi'minu* with a ya', and likewise **ya'ziruhu wa yuqruhu wa yusbihihu** all with a ya' as a predicate, and Abu Ubaid chose it because of the mention of the believers before and after it. As for before it, it is His saying *liyadakhlu* and as for after it, it is His saying: **Indeed, those who pledge allegiance to you,** the rest with a ta' as a direct address, and Abu Hatim chose it: **And you honor him,** meaning you glorify him and magnify him, as Al-Hasan and Al-Kalbi said. Ta'zir is glorification and respect, and Qatada said: You support him and prevent him, and from this comes ta'zir in the hadd, because it is a deterrent, Al-Qatami said:

Why don't you come to me early without being foolish and reproaching me? The one who is loved is not helped by reproach.

Ibn Abbas and Ikrimah said: You fight with him with the sword. Some linguists said: You obey him and **respect him** meaning you rule him. As-Suddi said: It was said: You glorify him. Reverence is also glorification and respect, and the *ha* in both of them refers to the Prophet, may God bless him and grant him peace. Here, there is a complete pause. Then you begin **and glorify Him**, meaning you glorify God **morning and evening**, meaning in the evening. It was said: All the pronouns refer to God Almighty, so based on this, the interpretation of **you honor and respect Him** is that you affirm for Him the validity of His Lordship and deny that He has a son or partner. Al-Qushayri chose this statement, and the first is the statement of Ad-Dahhak. Based on this, some of the speech refers to God Almighty, which is **and you glorify Him**, without disagreement, and some of it refers to His Messenger, may God bless him and grant him peace, which is **and you honor and respect Him**, meaning you call upon him by the message and prophethood, not by name and nickname. In **you glorify Him**, there are two aspects: One of them is glorifying Him by declaring Him, glory be to Him, free from all Ugly, and the second is the act of prayer in which there is glorification **in the morning and in the evening**, meaning in the morning and evening, and the statement has been made in it and the poet said:

By my life, you are the house whose people are most honored, and I sit in its shade in the evenings.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: **Indeed, We have sent you as a witness** meaning over creation **and a bringer of good tidings** meaning to the believers **and a warner**

meaning to the disbelievers. Its explanation has been presented previously in Surat Al-Ahzab. **That you may believe in God and His Messenger and support him** Ibn Abbas, may God be pleased with him, and others said: **To glorify and honor him** from *tawqir* which is respect, veneration, and reverence **and to exalt Him** meaning to exalt God **morning and evening** meaning at the beginning and end of the day. Then the Almighty said to His Messenger, may God bless him and grant him peace, to honor, glorify, and glorify him: **Indeed, those who pledge allegiance to you, they are only pledging allegiance to God**, as He, the Most High, says: **Whoever obeys the Messenger has obeyed God.** "The hand of God is over their hands," meaning He is present with them, hearing their words, seeing their place, and knowing their inner and outer aspects. He, the Most High, is the one who is pledged allegiance to through the Messenger of God, may God bless him and grant him peace, as He, the Most High, says: "Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise binding upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is what is the great attainment."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Fadl bin Yahya Al-Anbari told us, Ali bin Bakkar told us, on the authority of Muhammad bin Amr, 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: **Whoever draws his sword in the way of God has pledged allegiance to God.** My father told us, Yahya bin Al-Mughirah told us, Jarir told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed 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, said about al-Hijr 15: "By God, God Almighty will raise it up on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will bear witness against whoever touches it with truth. So whoever touches it has pledged allegiance to God Almighty." Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The Hand of God is over their hands." That is why God Almighty said here: **But whoever breaks his pledge, he only breaks it to the detriment of himself.** That is, the consequences of that will only come back to the breaker, and God is independent of him. **And whoever fulfills what he has pledged to God - He will give him a great reward.** Great" meaning a great reward. This pledge is the Pledge of Ridwan, and it took place under a samr tree in Al-Hudaibiyah. The Companions, may God be pleased with them, who pledged allegiance to the Messenger of God, may God bless him and grant him peace, on that day were said to be one thousand three hundred, and it was said four hundred, and it was said five hundred, and the middle

is more correct.

Mentioning the hadiths mentioned in this regard

Al-Bukhari said: Qutaybah narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Jabir **may God be pleased with him**, who said: On the day of Hudaibiyyah we were one thousand four hundred. Muslim narrated it on the authority of Sufyan ibn Uyaynah with this chain of transmission, and they both also included it on the authority of Al-A'mash, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Abu Jabir **may God be pleased with him**, who said: On that day we were one thousand four hundred. He placed his hand in the water and the water started gushing out from between his fingers until they were all satisfied. This is an abbreviation from another context when he mentioned the story of their thirst on the day of Hudaibiyyah, and that the Messenger of God (blessings and peace of God be upon him) gave them an arrow from his quiver and they put it in the well of Hudaibiyyah, and it gushes forth with water until it sufficed them. It was said to Jabir **may God be pleased with him**: How many were you on that day? He said: We were one thousand four hundred. If we had been one hundred thousand, it would have been enough for us. In a narration in the two Sahihs on the authority of Jabir **may God be pleased with him** they say they were fifteen hundred.

Al-Bukhari narrated from the hadith of Qatada: I said to Saeed bin Al-Musayyab: How many were those who witnessed the Pledge of Ridwan? He said: Fifteen hundred. I said: Jabir ibn Abdullah, may God be pleased with them both, said they were fourteen hundred. He, may God have mercy on him, said: They are mistaken. He told me that they were fifteen hundred. Al-Bayhaqi said: This narration indicates that in the past he used to say fifteen hundred, then he mentioned the mistake and said fourteen hundred. Al-Awfi narrated from Ibn Abbas, may God be pleased with them both, that they were one thousand five hundred and twenty-five. The well-known narration that was narrated by more than one person from him is fourteen hundred. This is what Al-Bayhaqi narrated from Al-Hakim from Al-Asamm from Al-Abbas Al-Duri from Yahya ibn Ma'in from Shababah ibn Suwar from Shu'bah from Qatadah from Sa'id ibn Al-Musayyab from his father who said: We were with the Messenger of God, may God bless him and grant him peace, under the tree one thousand four hundred. This is also what is in the narration of Salamah ibn Al-Akwa', Mu'qil ibn Yasar, and Al-Bara' ibn Azib, may God be pleased with them. More than one of the authors of the campaigns and biographies say this. The two authors of the Sahih narrated from the hadith of Shu'bah from Amr ibn Murrah who said: I heard Abdullah ibn Abi Awfa, may God be pleased with him, say: The companions of the tree were one thousand four hundred. Aslam was at that time the eighth of the emigrants. Muhammad ibn Ishaq narrated in his Seerah on the authority of Az-Zuhri on the authority of Urwah ibn Az-Zubayr on the authority of Al-Miswar ibn Makhrama and Marwan ibn Al-Hakam that they told him: The Messenger of God (peace and blessings of God be upon him) went out in the year of Al-Hudaibiyyah intending to visit the House, not intending to fight. He brought with him seventy

sacrificial animals, and the people were seven hundred men, each sacrificial animal for ten people. Jabir ibn Abdullah **may God be pleased with them both**, according to what I heard from him, said: We at Al-Hudaibiyyah were fourteen hundred. This is what Ibn Ishaq said, and it is considered one of his delusions, as what is preserved in the two Sahihs is that they were several hundred, as will come later, God willing.

Mention the reason for this great pledge

Muhammad bin Ishaq bin Yasar said in Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, called upon Umar bin Al-Khattab, may God be pleased with him, to send him to Mecca, to inform the nobles of Quraysh of what he had come to him with. He said: O Messenger of God, I fear for myself from Quraysh, and there is no one in Mecca from the Banu Adi bin Kaab to protect me. Quraysh knows of my enmity towards them and my harshness towards them, but I will direct you to a man who is more honored among them than I am, Uthman bin Affan, may God be pleased with him. We will send him to Abu Sufyan and the nobles of Quraysh to inform them that he did not come to fight, but rather he came to visit this House and to respect its sanctity. Uthman **may God be pleased with him** set out for Mecca. Abaan ibn Sa'id ibn al-'As met him when he entered Mecca, or before he did so. He carried him in his arms and gave him protection until he delivered the message of the Messenger of God (peace and blessings of God be upon him). Uthman **may God be pleased with him** set out until he reached Abu Sufyan and the leaders of Quraysh and conveyed to them what the Messenger of God (peace and blessings of God be upon him) had sent him with. When Uthman **may God be pleased with him** finished delivering the message of the Messenger of God (peace and blessings of God be upon him) to them, they said to him: **If you wish to circumambulate the House, then do so.** He said: "I would not do that until the Messenger of God (peace and blessings of God be upon him) circumambulates it." Quraysh detained him with them. report reached the Messenger of God (peace and blessings of God be upon him) and the Muslims that Uthman **may God be pleased with him** had been killed. Ibn Ishaq said: "Abdullah ibn Abi Bakr told me that when the Messenger of God (peace and blessings of God be upon him) heard that Uthman had been killed, he said: 'We will not leave until we fight the people.'"

The Messenger of God called the people to the pledge of allegiance, and it was the Pledge of Ridwan under the tree. The people were saying: The Messenger of God, may God bless him and grant him peace, pledged them to die. Jabir ibn Abdullah, may God be pleased with them both, was saying: The Messenger of God, may God bless him and grant him peace, did not pledge them to die, but he pledged us not to flee. So the people pledged allegiance, and none of the Muslims who were present remained behind except Al-Jadd ibn Qays, the brother of Banu Salamah. Jabir, may God be pleased with him, was saying: By God, it is as if I see him clinging to the armpit of his camel, leaning towards it to hide from the people. Then it came to the Messenger of God, may God bless him and grant him peace, that what happened with Uthman,

That you may believe in God and His Messenger, and support him and honor him, and glorify Him morning and evening.

may God be pleased with him, was false. Ibn Lahi'ah mentioned on the authority of Abu Al-Aswad on the authority of Urwah ibn Al-Zubayr, may God be pleased with them both, something similar to this context, and he added to his context that the Quraysh sent, while Uthman, may God be pleased with him, was with them, Suhayl ibn Amr, Huwaytib ibn Abd Al-Uzza, and Mukraz ibn Hafs to the Messenger of God, may God bless him and grant him peace. While they were with them, a conversation took place between some of the Muslims and some of the polytheists, and they threw arrows and stones at each other, and the two groups shouted: Both of them pledged allegiance to the messengers they had with them. The herald of the Messenger of God (peace and blessings of God be upon him) called out: "Behold, the Holy Spirit has descended upon the Messenger of God (peace and blessings of God be upon him) and has commanded the pledge of allegiance, so go out in the name of God the Most High and pledge allegiance." The Muslims went to the Messenger of God (peace and blessings of God be upon him) while he was under the tree and pledged allegiance to him that they would never flee. This terrified the polytheists and they sent whoever was with them of the Muslims and called for truce and peace.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Ali bin Ahmad bin Abdun told us, Ahmad bin Ubaid Al-Saffar told us, Hisham told us, Al-Hasan bin Bishr told us, Al-Hakam bin Abdul-Malik told us, on the authority of Qatada, on the authority of Anas bin Malik, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, ordered the Pledge of Ridwan, Uthman bin Affan, may God be pleased with him, was the Messenger of God, may God bless him and grant him peace, to the people of Mecca. So the people pledged allegiance, and the Messenger of God, may God bless him and grant him peace, said: **O God, Uthman is in need of God Almighty and the need of His Messenger.** So he clapped one of his hands against the other, and the hand of the Messenger of God, may God bless him and grant him peace, was better for Uthman, may God be pleased with him, than their hands for themselves. Ibn Hisham said: "Someone I trust told me, on the authority of someone who told him with his chain of transmission, on the authority of Abu Malekah, on the authority of Ibn Umar **may God be pleased with them both**, who said: 'The Messenger of God (peace and blessings of God be upon him) pledged allegiance to Uthman **may God be pleased with him**, and he clapped one hand against the other.'" Abd al-Malik ibn Hisham al-Nahwi said: "Then Wakee' mentioned on the authority of Ismail ibn Abi Khalid, on the authority of al-Sha'bi, who said: 'The first to pledge allegiance to the Messenger of God (peace and blessings of God be upon him) in the Pledge of Ridwan was Abu Sinan al-Asadi.'" Abu Bakr Abdullah ibn al-Zubayr al-Humaidi said: "Sufyan told us, Ibn Abi Khalid told us, on the authority of al-Sha'bi, who said: 'When the Messenger of God (peace and blessings of God be upon him) called the people to the pledge of allegiance, the first one to go to him was Abu Sinan al-Asadi, and he said:

'Extend your hand so that I may pledge allegiance to you.' The Prophet (peace and blessings of God be upon him) said: 'On what are you pledging allegiance to me?' Abu Sinan **may God be pleased with him** said: 'On what is in your heart.'" This is Abu Sinan Wahb al-Asadi **may God be pleased with him**.

Al-Bukhari said: Shuja' ibn al-Walid told us that he heard al-Nadr ibn Muhammad say: Sakhr told us on the authority of Nafi' **may God be pleased with him** who said: People say that Ibn Umar **may God be pleased with them both** embraced Islam before Umar, but that is not the case. Rather, on the day of al-Hudaybiyah, Umar **may God be pleased with him** sent Abdullah to a horse of his that was with a man from the Ansar, to bring it to him to fight on while the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, and Umar **may God be pleased with him** did not know about that. Abdullah **may God be pleased with him** pledged allegiance to him, then he went to the horse and brought it to Umar **may God be pleased with him**, while Umar **may God be pleased with him** was seeking permission to fight. He informed him that the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, so he set off and went with him until he pledged allegiance to the Messenger of God (blessings and peace of God be upon him). This is what people say: that Ibn Umar embraced Islam before Umar **may God be pleased with them both**. Then Al-Bukhari said, and Hisham bin Ammar said: Al-Walid bin Muslim told us, Umar bin Muhammad Al-Amri told us, Nafi' told me, on the authority of Ibn Umar, may God be pleased with them both, who said: The people were with the Messenger of God, may God bless him and grant him peace, and they had dispersed in the shade of the trees. Then they surrounded the Prophet, may God bless him and grant him peace. He said, meaning Umar, may God be pleased with him: O servant of God, see what is the matter with the people who have surrounded the Messenger of God, may God bless him and grant him peace. He found them pledging allegiance, so he pledged allegiance. Then he returned to Umar, may God be pleased with him, and he went out and pledged allegiance. Al-Bayhaqi has attributed it to Abu Amr Al-Adeeb, on the authority of Abu Bakr Al-Isma'ili, on the authority of Al-Hasan bin Sufyan, on the authority of Duha'im. Al-Walid bin Muslim told me, and he mentioned it. Al-Layth said, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: We were 1,400 on the day of Al-Hudaybiyyah, and we pledged allegiance to him. Umar, may God be pleased with him, took him by the hand under the tree, which was a tamarisk tree, and said: We pledge allegiance to him on the condition that we do not flee, and we did not pledge allegiance to him to die. Narrated by Muslim, on the authority of Qutaybah, on his authority.

Muslim narrated on the authority of Yahya ibn Yahya, on the authority of Yazid ibn Zurai', on the authority of Khalid, on the authority of Al-Hakam ibn Abdullah Al-A'raj, on the authority of Ma'qil ibn Yasar **may God**

be pleased with him, who said: "I saw myself on the Day of the Tree while the Prophet (peace and blessings of God be upon him) was giving the people their pledge of allegiance, and I was raising one of its branches above his head, and we were fourteen hundred." He said: **We did not give him the pledge of allegiance to die, but we gave him the pledge not to flee.** Al-Bukhari said: Al-Makki ibn Ibrahim told us, on the authority of Yazid ibn Abi Ubaid, on the authority of Salamah ibn Al-Akwa' **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree." Yazid said: "I said: 'O Abu Maslama, on what were you giving your pledge of allegiance that day?' He said: 'On death.'" Al-Bukhari also said: Abu Asim told us! Yazid ibn Abi Ubaid told us, on the authority of Salamah **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) on the Day of Al-Hudaybiyyah, then I stepped aside, and the Prophet (peace and blessings of God be upon him) said: 'O Salamah, will you not give the pledge of allegiance?'" I said: **I have already given the pledge.** The Prophet (peace and blessings of God be upon him) said: **Come forward and give the pledge of allegiance.** So I approached him and pledged allegiance to him. I said: What did you pledge allegiance to him for, O Salamah? He said: For death. Muslim narrated it from another chain of transmission on the authority of Yazid ibn Abi Ubaid, and Al-Bukhari narrated it likewise on the authority of Ibad ibn Tamim that they pledged allegiance to him for death.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Fadl ibn Ibrahim informed us, Ahmad ibn Salamah informed us, Ishaq ibn Ibrahim informed us, Abu Amir al-Aqdi informed us, Abdul-Malik ibn Amr informed us, Akrima ibn Ammar al-Yamami informed us, on the authority of Iyas ibn Salamah, on the authority of his father Salamah ibn al-Akwa', **may God be pleased with him**, who said: We arrived at al-Hudaybiyah with the Messenger of God, **may God bless him and grant him peace**, and we were fourteen hundred, and there were fifty sheep on them that could not satisfy their thirst. The Messenger of God, **may God bless him and grant him peace**, sat on a well, meaning the basin, and either supplicated or spat into it, and it spurted, so we drank and were watered. He said: Then the Messenger of God (peace and blessings of God be upon him) called for the pledge of allegiance at the base of the tree, and I was the first of the people to pledge allegiance to him. Then he pledged allegiance and pledged allegiance until he was in the middle of the people, and the Messenger of God (peace and blessings of God be upon him) said: **Pledge allegiance to me, O Salamah.** I said: O Messenger of God, I pledged allegiance to you among the first of the people. He (peace and blessings of God be upon him) said: **And also.** He said: The Messenger of God (peace and blessings of God be upon him) saw me unarmed and gave me a shield or a shield, then he pledged allegiance until he was at the end of the people. He (peace and blessings of God be upon him) said: **Will you not pledge allegiance, O Salamah?** I said: O Messenger of God, I pledged allegiance to you among the first and middle of the people. He (peace and blessings of God be upon him) said: **And also.** So I

pledged allegiance to him a third time, and the Messenger of God (peace and blessings of God be upon him) said: **O Salamah, where is your shield or your shield that I gave you?** I said: O Messenger of God, 'Amir met me unarmed and I gave it to him. The Messenger of God (peace and blessings of God be upon him) laughed and then said: **You are like the one who said the first, 'O God, make me a beloved one who is more beloved to me than myself.'**

He said: Then the polytheists of Makkah sent us messages about peace until some of us walked among the others and we reconciled. He said: I was a servant of Talha ibn Ubaydullah **may God be pleased with him**, I used to water his horse, groom it and eat from his food, and I left my family and wealth, emigrating to God and His Messenger. When we and the people of Makkah made peace and some of us mingled with each other, I went to a tree and cut its thorns, then I lay down at its base in its shade. Four polytheists of Makkah came to me and started attacking the Messenger of God (peace and blessings of God be upon him). I hated them and moved to another tree, so they hung up their weapons and lay down. While they were like that, a caller called from the bottom of the valley: O emigrants, Ibn Zanim has been killed! So I drew my sword and attacked those four while they were asleep. I took their weapons and put them in a bunch in my hand and said: By the One Who honored the face of Muhammad (peace and blessings of God be upon him), none of you will raise his head except that I will strike the one in which his eyes are! He said: Then I brought them to the Messenger of God, **may God bless him and grant him peace.** He said: My uncle Amir brought a man from the Ublat tribe called Makraz, one of the polytheists, leading him until we stopped with them before the Messenger of God, **may God bless him and grant him peace**, with seventy polytheists. The Messenger of God, **may God bless him and grant him peace**, looked at them and said: **Leave them alone, for they will be the ones who started the immorality and then turned back.** So the Messenger of God, **may God bless him and grant him peace**, forgave them, and God, the Almighty, revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them** (al-An'am 4:17). Muslim narrated it in this way on the authority of Ishaq ibn Ibrahim ibn Rahawayh with a chain of transmission similar to it or close to it.

It was proven in the two Sahihs from the hadith of Abu 'Awanah, on the authority of Tariq, on the authority of Sa'id ibn al-Musayyab, who said: My father was among those who pledged allegiance to the Messenger of God, **may God bless him and grant him peace**, under the tree. He said: We set out the next year on pilgrimage and its location was hidden from us. If it has become clear to you, then you know best. Abu Bakr al-Humaidi said: Sufyan told us, Abu al-Zubayr told us, Jabir, **may God be pleased with him**, told us, he said: When the Messenger of God, **may God bless him and grant him peace**, called the people to the pledge of allegiance, we found a man from among us called al-Jadd ibn Qays hiding under the armpit of his camel. Narrated by Muslim from the hadith of Ibn Jurayj, on the authority of Ibn al-Zubayr with it. Al-Hamidi also said: Sufyan told us on the authority of

Surat al-Fath 48:9

That you may believe in God and His Messenger, and support him and honor him, and glorify Him morning and evening.

Amr that he heard Jabir, may God be pleased with him, say: We were on the day of Al-Hudaybiyyah, fourteen hundred, and the Messenger of God, may God bless him and grant him peace, said to us: **You are the best people on earth today.** Jabir, may God be pleased with him, said: **If I had been more discerning, I would have shown you the location of the tree.** Sufyan said that they differed about its location. They both included it from the hadith of Sufyan. Imam Ahmad said: Yunus told us, Al-Layth told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **No one who pledged allegiance under the tree will enter Hell.**

Ibn Abi Hatim said: Muhammad ibn Harun al-Fallas al-Mukhrami narrated to us, Saeed ibn Amr al-Ash'athi narrated to us, Muhammad ibn Thabit al-Abdi narrated to us, on the authority of Khidash ibn Ayyash, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever pledges allegiance under the tree will all enter Paradise except the owner of the red camel.** He said: "So we set out to hasten to him, and there was a man who had lost his camel, so we said: Come and pledge allegiance. He said: My camel being lost is dearer to me than my pledging allegiance." Abdullah ibn Ahmad said: Ubaydullah ibn Muadh narrated to us, on the authority of my father, on the authority of Qurrah, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Whoever ascends the pass, Thaniyat al-Marar, will have his sins forgiven as were committed against the Children of Israel.** The first to ascend the cavalry of Banu Khazraj, then the people rushed to him after that, and the Prophet, may God bless him and grant him peace, said: **All of you will be forgiven except the owner of the red camel.** We said: Come, so that the Messenger of God, may God bless him and grant him peace, may ask forgiveness for you. He said: By God, finding what I lost would be more beloved to me than for your companion to seek forgiveness for me. Then he was a man searching for something lost. Narrated by Muslim on the authority of Ubayd God.

Ibn Jurayj said: Abu al-Zubayr told me that he heard Jabir **may God be pleased with him** say: Umm Mubashir told me that she heard the Messenger of God (peace and blessings of God be upon him) say in the presence of Hafsa **may God be pleased with her:** **None of the people of the tree who pledged allegiance under it will enter Hell, God willing.** She said: **Yes, O Messenger of God.** So he rebuked her. Hafsa **may God be pleased with her** said: **There is not one of you but will pass over it.** So the Prophet (peace and blessings of God be upon him) said: "God Almighty has said: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'" Narrated by Muslim. It also includes a narration on the authority of Qutaybah on the authority of al-Layth on the authority of Abu al-Zubayr on the authority of Jabir

may God be pleased with him who said: A slave of Hatib ibn Abi Balta'ah came complaining about Hatib and said: **O Messenger of God, Hatib will surely enter Hell.** The Messenger of God (peace and blessings of God be upon him) said: **You have lied; he will not enter it, for he witnessed Badr and al-Hudaybiyyah.** For this reason, God Almighty said in praise of them: "Indeed, those who pledge allegiance to you are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath, he only breaks it to the detriment of himself. And whoever fulfills what he has pledged to God..." Then He will give him a great reward," as God Almighty said in another verse: "God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."

Fath al-Qadir

9- **That you may believe in God and His Messenger.** The majority of reciters read **that you may believe** with a superlative. Ibn Kathir and Abu Amr read it with a sublative. According to the first reading, the addressee is the Messenger of God (peace and blessings of God be upon him) and his Ummah. According to the second reading, the intended recipients of good tidings and the warners are the witnesses, bearers of good tidings, and warners. The accusatives of witness, bearers of good tidings, and warner are in the nominative case. **And you support him, honor him, and glorify him.** The disagreement among the reciters regarding these three and the verbs is like the disagreement regarding **that you may believe**, as mentioned previously. The meaning of **that you support him** is to glorify and magnify him. This was stated by Al-Hasan and Al-Kalbi. Honoring means to glorify and respect him. Qatada said: to support him and protect yourself from him. Ikrimah said: fight with him with the sword. The meaning of **that you honor him** is to venerate him. Al-Suddi said: **Tasbihihu You praise Him.** It was said that the two pronouns in the two verbs refer to the Prophet (peace and blessings of God be upon him). Here there is a complete pause, then he begins, **Tasbihihu and glorify Him:** meaning glorify God the Almighty **morning and evening** meaning in the morning and evening. It was also said that all the pronouns are in the three verbs, the Almighty, so the meaning of **Ta'zirhu you honor and respect Him:** you affirm His Oneness and deny Him partners. It was also said that you support His religion and strive alongside His Messenger. There are two aspects to glorifying Him: one of them is to sanctify Him, the Almighty, from all that is ugly, and the second is prayer.

Tafsir al-Baghawi

9. **That you may believe in God and His Messenger and support him**, that is, help him and aid him, **and honor him**, that is, magnify and glorify him. These metaphors refer back to the Prophet, may God bless him and grant him peace, and here he stopped, **and**

glorify Him, that is, glorify God, meaning pray to Him, **morning and evening**, in the morning and evening. Ibn Kathir and Abu Amr read: **(and that you may believe, and honor him, and honor him, and glorify Him)** with the letter *ya* in them, because of His saying: **(in the hearts of the believers)**, and the others read them with the letter *ta* in them.

Tafsir al-Baidawi

9- That you may believe in God and His Messenger

The address is to the Prophet, may God bless him and grant him peace, and the Ummah, or to them, as his address is given the same status as their address. **And honor Him** and strengthen Him by strengthening His religion and His Messenger. **And respect Him** and glorify Him. **And glorify Him** and praise Him or pray to Him **morning and evening** morning and evening or always. Ibn Kathir and Abu Amr read the four verbs with the letter Ya, and it was read Ta'azruhu with a sukoon on the 'ayn and Ta'azruhu with a fatha on the ta' and a damma or kasra on the zay and Ta'azruhu with two Zays and Tawqarruhu from awqarah meaning he honored him.

Surat al-Fath 48:10

Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath breaks it to the detriment of his own soul. And whoever fulfills what he has pledged to God - He will give him a great reward.

Surat al-Fath 48:10

Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath breaks it to the detriment of his own soul. And whoever fulfills what he has pledged to God - He will give him a great reward.

Tafsir al-Jalalayn

10 - **Indeed, those who pledge allegiance to you** the Pledge of Ridwan at Al-Hudaybiyyah **are only pledging allegiance to God** that is, whoever obeys the Messenger has obeyed God **the Hand of God is over their hands** with which they pledged allegiance to the Prophet, meaning that He, the Most High, is aware of their pledge and will reward them for it **so whoever breaks** breaks the pledge **only breaks it** returns with the consequences of his deficiency (to the detriment of himself. And whoever fulfills what he has pledged to God - He will give him) with the ya and the noon **a great reward**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Those of your companions who pledge allegiance to you** at Al-Hudaybiyah, on the condition that they will not flee when meeting the enemy, nor turn their backs to them, **are only pledging allegiance to God**. He says: They are only pledging their allegiance to you to God, because God has guaranteed them Paradise through their companionship with Him in that regard.

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

Who said that?

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, **Those who pledge allegiance to you**, he said: On the day of Al-Hudaybiyyah.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, "Indeed, those who pledge allegiance to you are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his pledge only breaks it to the detriment of his own soul." They are those who pledged allegiance on the day of Hdaybiyyah.

And in His saying, **The hand of God is above their hands**, there are two aspects of interpretation: One of

them: The hand of God is above their hands at the time of the pledge of allegiance, because they were pledging allegiance to God by their pledge of allegiance to His Prophet, may God bless him and grant him peace. And the other: The power of God is above their power in supporting His Messenger, may God bless him and grant him peace, because they only pledged allegiance to the Messenger of God, may God bless him and grant him peace, to support him against the enemy.

And His statement, **But whoever breaks his pledge, he only breaks it to the detriment of himself**, God Almighty says: So whoever breaks his pledge to you, O Muhammad, and breaks it and does not support you against your enemies, and goes against what his Lord promised, **he only breaks it to the detriment of himself**, meaning: He only breaks his pledge because by doing that he is excluded from those to whom God promised Paradise for fulfilling the pledge. So his breaking of the pledge did not harm anyone but himself, and he only broke it to himself. As for the Messenger of God, may God bless him and grant him peace, God Almighty supported him against his enemies, whether the one who broke the pledge among them broke it or fulfilled his pledge.

And His statement, **And whoever fulfills what he has pledged to God**, the verse, the Almighty says: And whoever fulfills what he has pledged to God of patience when meeting the enemy in the way of God, supporting His Prophet, may God bless him and grant him peace, against his enemies, **then He will give him a great reward**, meaning: God will give him a great reward, and that is that He will admit him into Paradise as a reward for his fulfillment of what he pledged to God, and his trust in His Messenger to be patient with him during times of hardship, with the confirmation of faith.

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

Mention who told you:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Then He will give him a great reward**, meaning Paradise.

Tafsir al-Qurtubi

The Almighty's statement: **Indeed, those who pledge allegiance to you** at Al-Hudaybiyyah, O Muhammad, **are only pledging allegiance to God**. He made it clear that their pledge to His Prophet, may God bless him and grant him peace, is only a pledge to God, as He, the Almighty, said: **Whoever obeys the Messenger has obeyed God** (An-Nisa': 80). This pledge is the Pledge of Ridwan, as will be explained in this surah, God willing. **The Hand of God is above their hands**. It was said: His hand in reward is above their hands in fulfillment, and His hand in favor of them with guidance

is above their hands in obedience. Al-Kalbi said: Its meaning is that God's favor upon them is above what they did in the pledge. Ibn Kaysan said: God's power and victory are above their power and victory. **But whoever breaks his pledge** after the pledge, **breaks only to the detriment of himself**, meaning that the harm of breaking his pledge will come back to him, because he has deprived himself of reward and incurred punishment. **And whoever fulfills what he has pledged to God**, it was said about the pledge, and it was said about his faith, **then He will give him a great reward**. Meaning in Paradise. Hafs and Al-Zuhri read **upon him** with a damma on the ha', and the rest read it with a genitive. Nafi', Ibn Kathir, and Ibn Amir read *fasna'tuhi* with a noon, and Al-Farra' and Abu Mu'adh chose it. The rest read it with a ya', and it is the choice of Abu Ubaid and Abu Hatim, because of the proximity of the name of God to it.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: **Indeed, We have sent you as a witness** meaning over creation **and a bringer of good tidings** meaning to the believers **and a warner** meaning to the disbelievers. Its explanation has been presented previously in Surat Al-Ahzab. **That you may believe in God and His Messenger and support him** Ibn Abbas, may God be pleased with him, and others said: **To glorify and honor him** from *tawqir* which is respect, veneration, and reverence **and to exalt Him** meaning to exalt God **morning and evening** meaning at the beginning and end of the day. Then the Almighty said to His Messenger, may God bless him and grant him peace, to honor, glorify, and glorify him: **Indeed, those who pledge allegiance to you, they are only pledging allegiance to God**, as He, the Most High, says: **Whoever obeys the Messenger has obeyed God**. "The hand of God is over their hands," meaning He is present with them, hearing their words, seeing their place, and knowing their inner and outer aspects. He, the Most High, is the one who is pledged allegiance to through the Messenger of God, may God bless him and grant him peace, as He, the Most High, says: "Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise binding upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is what is the great attainment."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Fadl bin Yahya Al-Anbari told us, Ali bin Bakkar told us, on the authority of Muhammad bin Amr, 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: **Whoever draws his sword in the way of God has pledged allegiance to God**. My father told us, Yahya bin Al-Mughirah told us, Jarir told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed 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, said about al-Hijr 15: "By God, God Almighty will raise it up on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will bear witness against whoever touches it with truth. So whoever touches it has pledged allegiance to God Almighty." Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The Hand of God is over their hands." That is why God Almighty said here: **But whoever breaks his pledge, he only breaks it to the detriment of himself**. That is, the consequences of that will only come back to the breaker, and God is independent of him. **And whoever fulfills what he has pledged to God - He will give him a great reward**. Great" meaning a great reward. This pledge is the Pledge of Ridwan, and it took place under a samr tree in Al-Hudaibiyah. The Companions, may God be pleased with them, who pledged allegiance to the Messenger of God, may God bless him and grant him peace, on that day were said to be one thousand three hundred, and it was said four hundred, and it was said five hundred, and the middle is more correct.

Mentioning the hadiths mentioned in this regard

Al-Bukhari said: Qutaybah narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Jabir **may God be pleased with him**, who said: On the day of Hudaibiyah we were one thousand four hundred. Muslim narrated it on the authority of Sufyan ibn Uyaynah with this chain of transmission, and they both also included it on the authority of Al-A'mash, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Abu Jabir **may God be pleased with him**, who said: On that day we were one thousand four hundred. He placed his hand in the water and the water started gushing out from between his fingers until they were all satisfied. This is an abbreviation from another context when he mentioned the story of their thirst on the day of Hudaibiyah, and that the Messenger of God (blessings and peace of God be upon him) gave them an arrow from his quiver and they put it in the well of Hudaibiyah, and it gushes forth with water until it sufficed them. It was said to Jabir **may God be pleased with him**: How many were you on that day? He said: We were one thousand four hundred. If we had been one hundred thousand, it would have been enough for us. In a narration in the two Sahihs on the authority of Jabir **may God be pleased with him** they say they were fifteen hundred.

Al-Bukhari narrated from the hadith of Qatada: I said to Saeed bin Al-Musayyab: How many were those who witnessed the Pledge of Ridwan? He said: Fifteen hundred. I said: Jabir ibn Abdullah, may God be pleased with them both, said they were fourteen hundred. He, may God have mercy on him, said: They are mistaken. He told me that they were fifteen hundred. Al-Bayhaqi said: This narration indicates that in the past he used to say fifteen hundred, then he mentioned the mistake and said fourteen hundred. Al-Awfi narrated from Ibn Abbas, may God be pleased with them both, that they were one thousand five hundred and twenty-five. The well-known narration that was narrated by more than one person from him is

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fourteen hundred. This is what Al-Bayhaqi narrated from Al-Hakim from Al-Asamm from Al-Abbas Al-Duri from Yahya ibn Ma'in from Shababah ibn Suwar from Shu'bah from Qatadah from Sa'id ibn Al-Musayyab from his father who said: We were with the Messenger of God, may God bless him and grant him peace, under the tree one thousand four hundred. This is also what is in the narration of Salamah ibn Al-Akwa', Mu'qil ibn Yasar, and Al-Bara' ibn Azib, may God be pleased with them. More than one of the authors of the campaigns and biographies say this. The two authors of the Sahih narrated from the hadith of Shu'bah from Amr ibn Murrah who said: I heard Abdullah ibn Abi Awfa, may God be pleased with him, say: The companions of the tree were one thousand four hundred. Aslam was at that time the eighth of the emigrants. Muhammad ibn Ishaq narrated in his Seerah on the authority of Az-Zuhri on the authority of Urwah ibn Az-Zubayr on the authority of Al-Miswar ibn Makhrama and Marwan ibn Al-Hakam that they told him: The Messenger of God (peace and blessings of God be upon him) went out in the year of Al-Hudaybiyah intending to visit the House, not intending to fight. He brought with him seventy sacrificial animals, and the people were seven hundred men, each sacrificial animal for ten people. Jabir ibn Abdullah **may God be pleased with them both**, according to what I heard from him, said: We at Al-Hudaybiyah were fourteen hundred. This is what Ibn Ishaq said, and it is considered one of his delusions, as what is preserved in the two Sahihis is that they were several hundred, as will come later, God willing.

Mention the reason for this great pledge

Muhammad bin Ishaq bin Yasar said in Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, called upon Umar bin Al-Khattab, may God be pleased with him, to send him to Mecca, to inform the nobles of Quraysh of what he had come to him with. He said: O Messenger of God, I fear for myself from Quraysh, and there is no one in Mecca from the Banu Adi bin Kaab to protect me. Quraysh knows of my enmity towards them and my harshness towards them, but I will direct you to a man who is more honored among them than I am, Uthman bin Affan, may God be pleased with him. We will send him to Abu Sufyan and the nobles of Quraysh to inform them that he did not come to fight, but rather he came to visit this House and to respect its sanctity. Uthman **may God be pleased with him** set out for Mecca. Abaan ibn Sa'id ibn al-'As met him when he entered Mecca, or before he did so. He carried him in his arms and gave him protection until he delivered the message of the Messenger of God (peace and blessings of God be upon him). Uthman **may God be pleased with him** set out until he reached Abu Sufyan and the leaders of Quraysh and conveyed to them what the Messenger of God (peace and blessings of God be upon him) had sent him with. When Uthman **may God be pleased with him** finished delivering the message of the Messenger of God (peace and

blessings of God be upon him) to them, they said to him: **If you wish to circumambulate the House, then do so.** He said: "I would not do that until the Messenger of God (peace and blessings of God be upon him) circumambulates it." Quraysh detained him with them. report reached the Messenger of God (peace and blessings of God be upon him) and the Muslims that Uthman **may God be pleased with him** had been killed. Ibn Ishaq said: "Abdullah ibn Abi Bakr told me that when the Messenger of God (peace and blessings of God be upon him) heard that Uthman had been killed, he said: 'We will not leave until we fight the people.'"

The Messenger of God called the people to the pledge of allegiance, and it was the Pledge of Ridwan under the tree. The people were saying: The Messenger of God, may God bless him and grant him peace, pledged them to die. Jabir ibn Abdullah, may God be pleased with them both, was saying: The Messenger of God, may God bless him and grant him peace, did not pledge them to die, but he pledged us not to flee. So the people pledged allegiance, and none of the Muslims who were present remained behind except Al-Jadd ibn Qays, the brother of Banu Salamah. Jabir, may God be pleased with him, was saying: By God, it is as if I see him clinging to the armpit of his camel, leaning towards it to hide from the people. Then it came to the Messenger of God, may God bless him and grant him peace, that what happened with Uthman, may God be pleased with him, was false. Ibn Lahi'ah mentioned on the authority of Abu Al-Aswad on the authority of Urwah ibn Al-Zubayr, may God be pleased with them both, something similar to this context, and he added to his context that the Quraysh sent, while Uthman, may God be pleased with him, was with them, Suhayl ibn Amr, Huwaytib ibn Abd Al-Uzza, and Mukraz ibn Hafs to the Messenger of God, may God bless him and grant him peace. While they were with them, a conversation took place between some of the Muslims and some of the polytheists, and they threw arrows and stones at each other, and the two groups shouted: Both of them pledged allegiance to the messengers they had with them. The herald of the Messenger of God (peace and blessings of God be upon him) called out: "Behold, the Holy Spirit has descended upon the Messenger of God (peace and blessings of God be upon him) and has commanded the pledge of allegiance, so go out in the name of God the Most High and pledge allegiance." The Muslims went to the Messenger of God (peace and blessings of God be upon him) while he was under the tree and pledged allegiance to him that they would never flee. This terrified the polytheists and they sent whoever was with them of the Muslims and called for truce and peace.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Ali bin Ahmad bin Abdun told us, Ahmad bin Ubaid Al-Saffar told us, Hisham told us, Al-Hasan bin Bishr told us, Al-Hakam bin Abdul-Malik told us, on the authority of Qatada, on the authority of Anas bin Malik, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, ordered the

Pledge of Ridwan, Uthman bin Affan, may God be pleased with him, was the Messenger of God, may God bless him and grant him peace, to the people of Mecca. So the people pledged allegiance, and the Messenger of God, may God bless him and grant him peace, said: **O God, Uthman is in need of God Almighty and the need of His Messenger.** So he clapped one of his hands against the other, and the hand of the Messenger of God, may God bless him and grant him peace, was better for Uthman, may God be pleased with him, than their hands for themselves. Ibn Hisham said: "Someone I trust told me, on the authority of someone who told him with his chain of transmission, on the authority of Abu Malekah, on the authority of Ibn Umar **may God be pleased with them both**, who said: 'The Messenger of God (peace and blessings of God be upon him) pledged allegiance to Uthman **may God be pleased with him**, and he clapped one hand against the other.'" Abd al-Malik ibn Hisham al-Nahwi said: "Then Wakee' mentioned on the authority of Ismail ibn Abi Khalid, on the authority of al-Sha'bi, who said: 'The first to pledge allegiance to the Messenger of God (peace and blessings of God be upon him) in the Pledge of Ridwan was Abu Sinan al-Asadi.'" Abu Bakr Abdullah ibn al-Zubayr al-Humaidi said: "Sufyan told us, Ibn Abi Khalid told us, on the authority of al-Sha'bi, who said: 'When the Messenger of God (peace and blessings of God be upon him) called the people to the pledge of allegiance, the first one to go to him was Abu Sinan al-Asadi, and he said: 'Extend your hand so that I may pledge allegiance to you.' The Prophet (peace and blessings of God be upon him) said: 'On what are you pledging allegiance to me?' Abu Sinan **may God be pleased with him** said: 'On what is in your heart.'" This is Abu Sinan Wahb al-Asadi **may God be pleased with him**.

Al-Bukhari said: Shuja' ibn al-Walid told us that he heard al-Nadr ibn Muhammad say: Sakhr told us on the authority of Nafi' **may God be pleased with him** who said: People say that Ibn Umar **may God be pleased with them both** embraced Islam before Umar, but that is not the case. Rather, on the day of al-Hudaybiyah, Umar **may God be pleased with him** sent Abdullah to a horse of his that was with a man from the Ansar, to bring it to him to fight on while the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, and Umar **may God be pleased with him** did not know about that. Abdullah **may God be pleased with him** pledged allegiance to him, then he went to the horse and brought it to Umar **may God be pleased with him**, while Umar **may God be pleased with him** was seeking permission to fight. He informed him that the Messenger of God (blessings and peace of God be upon him) was pledging allegiance under the tree, so he set off and went with him until he pledged allegiance to the Messenger of God (blessings and peace of God be upon him). This is what people say: that Ibn Umar embraced Islam before Umar **may God be pleased with them both**. Then Al-Bukhari said, and Hisham bin Ammar said: Al-Walid bin Muslim told us, Umar bin Muhammad Al-Amri told us, Nafi' told me, on the authority of Ibn Umar, may God be pleased with them both, who said: The people were with the Messenger of God, may God bless him and grant him peace, and they had dispersed in the shade of the

trees. Then they surrounded the Prophet, may God bless him and grant him peace. He said, meaning Umar, may God be pleased with him: O servant of God, see what is the matter with the people who have surrounded the Messenger of God, may God bless him and grant him peace. He found them pledging allegiance, so he pledged allegiance. Then he returned to Umar, may God be pleased with him, and he went out and pledged allegiance. Al-Bayhaqi has attributed it to Abu Amr Al-Adeeb, on the authority of Abu Bakr Al-Isma'ili, on the authority of Al-Hasan bin Sufyan, on the authority of Duha'im. Al-Walid bin Muslim told me, and he mentioned it. Al-Layth said, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: We were 1,400 on the day of Al-Hudaybiyah, and we pledged allegiance to him. Umar, may God be pleased with him, took him by the hand under the tree, which was a tamarisk tree, and said: We pledge allegiance to him on the condition that we do not flee, and we did not pledge allegiance to him to die. Narrated by Muslim, on the authority of Qutaybah, on his authority.

Muslim narrated on the authority of Yahya ibn Yahya, on the authority of Yazid ibn Zurai', on the authority of Khalid, on the authority of Al-Hakam ibn Abdullah Al-A'raj, on the authority of Ma'qil ibn Yasar **may God be pleased with him**, who said: "I saw myself on the Day of the Tree while the Prophet (peace and blessings of God be upon him) was giving the people their pledge of allegiance, and I was raising one of its branches above his head, and we were fourteen hundred." He said: **We did not give him the pledge of allegiance to die, but we gave him the pledge not to flee.** Al-Bukhari said: Al-Makki ibn Ibrahim told us, on the authority of Yazid ibn Abi Ubaid, on the authority of Salamah ibn Al-Akwa' **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree." Yazid said: "I said: 'O Abu Maslama, on what were you giving your pledge of allegiance that day?' He said: 'On death.'" Al-Bukhari also said: Abu Asim told us! Yazid ibn Abi Ubaid told us, on the authority of Salamah **may God be pleased with him**, who said: "I gave the pledge of allegiance to the Messenger of God (peace and blessings of God be upon him) on the Day of Al-Hudaybiyah, then I stepped aside, and the Prophet (peace and blessings of God be upon him) said: 'O Salamah, will you not give the pledge of allegiance?'" I said: **I have already given the pledge.** The Prophet (peace and blessings of God be upon him) said: **Come forward and give the pledge of allegiance.** So I approached him and pledged allegiance to him. I said: What did you pledge allegiance to him for, O Salamah? He said: For death. Muslim narrated it from another chain of transmission on the authority of Yazid ibn Abi Ubaid, and Al-Bukhari narrated it likewise on the authority of Ibad ibn Tamim that they pledged allegiance to him for death.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Fadl ibn Ibrahim informed us, Ahmad ibn Salamah informed us, Ishaq ibn Ibrahim informed us, Abu Amir al-Aqdi informed us, Abdul-Malik ibn Amr informed us, Akrima ibn Ammar al-Yamami informed us, on the authority of Iyas ibn Salamah, on the authority of his father Salamah ibn al-Akwa', may God be pleased with him, who said: We arrived at

Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath breaks it to the detriment of his own soul. And whoever fulfills what he has pledged to God - He will give him a great reward.

al-Hudaybiyah with the Messenger of God, may God bless him and grant him peace, and we were fourteen hundred, and there were fifty sheep on them that could not satisfy their thirst. The Messenger of God, may God bless him and grant him peace, sat on a well, meaning the basin, and either suplicated or spat into it, and it spurted, so we drank and were watered. He said: Then the Messenger of God (peace and blessings of God be upon him) called for the pledge of allegiance at the base of the tree, and I was the first of the people to pledge allegiance to him. Then he pledged allegiance and pledged allegiance until he was in the middle of the people, and the Messenger of God (peace and blessings of God be upon him) said: **Pledge allegiance to me, O Salamah.** I said: O Messenger of God, I pledged allegiance to you among the first of the people. He (peace and blessings of God be upon him) said: **And also.** He said: The Messenger of God (peace and blessings of God be upon him) saw me unarmed and gave me a shield or a shield, then he pledged allegiance until he was at the end of the people. He (peace and blessings of God be upon him) said: **Will you not pledge allegiance, O Salamah?** I said: O Messenger of God, I pledged allegiance to you among the first and middle of the people. He (peace and blessings of God be upon him) said: **And also.** So I pledged allegiance to him a third time, and the Messenger of God (peace and blessings of God be upon him) said: **O Salamah, where is your shield or your shield that I gave you?** I said: O Messenger of God, 'Amir met me unarmed and I gave it to him. The Messenger of God (peace and blessings of God be upon him) laughed and then said: **You are like the one who said the first, 'O God, make me a beloved one who is more beloved to me than myself.'**

He said: Then the polytheists of Makkah sent us messages about peace until some of us walked among the others and we reconciled. He said: I was a servant of Talha ibn Ubaydullah **may God be pleased with him**, I used to water his horse, groom it and eat from his food, and I left my family and wealth, emigrating to God and His Messenger. When we and the people of Makkah made peace and some of us mingled with each other, I went to a tree and cut its thorns, then I lay down at its base in its shade. Four polytheists of Makkah came to me and started attacking the Messenger of God (peace and blessings of God be upon him). I hated them and moved to another tree, so they hung up their weapons and lay down. While they were like that, a caller called from the bottom of the valley: O emigrants, Ibn Zanim has been killed! So I drew my sword and attacked those four while they were asleep. I took their weapons and put them in a bunch in my hand and said: By the One Who honored the face of Muhammad (peace and blessings of God be upon him), none of you will raise his head except that I will strike the one in which his eyes are! He said: Then I brought them to the Messenger of God, may God bless him and grant him peace. He said: My uncle Amir brought a man from the Ublat tribe called Makraz, one of the polytheists, leading him until we stopped with them before the

Messenger of God, may God bless him and grant him peace, with seventy polytheists. The Messenger of God, may God bless him and grant him peace, looked at them and said: **Leave them alone, for they will be the ones who started the immorality and then turned back.** So the Messenger of God, may God bless him and grant him peace, forgave them, and God, the Almighty, revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them** (al-An'am 4:17). Muslim narrated it in this way on the authority of Ishaq ibn Ibrahim ibn Rahawayh with a chain of transmission similar to it or close to it.

It was proven in the two Sahihs from the hadith of Abu 'Awanah, on the authority of Tariq, on the authority of Sa'id ibn al-Musayyab, who said: My father was among those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under the tree. He said: We set out the next year on pilgrimage and its location was hidden from us. If it has become clear to you, then you know best. Abu Bakr al-Humaidi said: Sufyan told us, Abu al-Zubayr told us, Jabir, may God be pleased with him, told us, he said: When the Messenger of God, may God bless him and grant him peace, called the people to the pledge of allegiance, we found a man from among us called al-Jadd ibn Qays hiding under the armpit of his camel. Narrated by Muslim from the hadith of Ibn Jurayj, on the authority of Ibn al-Zubayr with it. Al-Hamidi also said: Sufyan told us on the authority of Amr that he heard Jabir, may God be pleased with him, say: We were on the day of Al-Hudaybiyyah, fourteen hundred, and the Messenger of God, may God bless him and grant him peace, said to us: **You are the best people on earth today.** Jabir, may God be pleased with him, said: **If I had been more discerning, I would have shown you the location of the tree.** Sufyan said that they differed about its location. They both included it from the hadith of Sufyan. Imam Ahmad said: Yunus told us, Al-Layth told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **No one who pledged allegiance under the tree will enter Hell.**

Ibn Abi Hatim said: Muhammad ibn Harun al-Fallas al-Mukhrami narrated to us, Saeed ibn Amr al-Ash'athi narrated to us, Muhammad ibn Thabit al-Abdi narrated to us, on the authority of Khidash ibn Ayyash, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever pledges allegiance under the tree will all enter Paradise except the owner of the red camel.** He said: "So we set out to hasten to him, and there was a man who had lost his camel, so we said: Come and pledge allegiance. He said: My camel being lost is dearer to me than my pledging allegiance." Abdullah ibn Ahmad said: Ubaydullah ibn Muadh narrated to us, on the authority of my father, on the authority of Qurrah, on the authority of Abu al-Zubayr,

on the authority of Jabir, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Whoever ascends the pass, Thaniyat al-Marar, will have his sins forgiven as were committed against the Children of Israel.** The first to ascend the cavalry of Banu Khazraj, then the people rushed to him after that, and the Prophet, may God bless him and grant him peace, said: **All of you will be forgiven except the owner of the red camel.** We said: Come, so that the Messenger of God, may God bless him and grant him peace, may ask forgiveness for you. He said: By God, finding what I lost would be more beloved to me than for your companion to seek forgiveness for me. Then he was a man searching for something lost. Narrated by Muslim on the authority of Ubayd God.

Ibn Jurayj said: Abu al-Zubayr told me that he heard Jabir **may God be pleased with him** say: Umm Mubashir told me that she heard the Messenger of God (peace and blessings of God be upon him) say in the presence of Hafsa **may God be pleased with her: None of the people of the tree who pledged allegiance under it will enter Hell, God willing.** She said: **Yes, O Messenger of God.** So he rebuked her. Hafsa **may God be pleased with her** said: **There is not one of you but will pass over it.** So the Prophet (peace and blessings of God be upon him) said: "God Almighty has said: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'" Narrated by Muslim. It also includes a narration on the authority of Qutaybah on the authority of al-Layth on the authority of Abu al-Zubayr on the authority of Jabir **may God be pleased with him** who said: A slave of Hatib ibn Abi Balta'ah came complaining about Hatib and said: **O Messenger of God, Hatib will surely enter Hell.** The Messenger of God (peace and blessings of God be upon him) said: **You have lied; he will not enter it, for he witnessed Badr and al-Hudaybiyyah.** For this reason, God Almighty said in praise of them: "Indeed, those who pledge allegiance to you are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath, he only breaks it to the detriment of himself. And whoever fulfills what he has pledged to God..." Then He will give him a great reward," as God Almighty said in another verse: "God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."

Fath al-Qadir

10- **Indeed, those who pledge allegiance to you** meaning the Pledge of Ridwan at Hdaybiyyah, for they pledged allegiance under the tree to fight Quraysh **are only pledging allegiance to God** God the Almighty informed us that this pledge of allegiance to His Messenger (peace and blessings of God be upon him) is a pledge of allegiance to Him, as He said: **Whoever obeys the Messenger has obeyed God** because they have sold themselves to God for Paradise. The phrase **the Hand of God is over their hands** is a new sentence to confirm what came before it by way of imagination in the accusative case as a state, and the meaning is that the covenant with the Messenger of God (peace and blessings of God be upon him) is like his covenant with God the Almighty,

without any difference. Al-Kalbi said: The meaning is that the blessing of God upon them in guidance is above what they did in the pledge of allegiance. And it was said that His hand in reward is above their hands in fulfilling it. Ibn Kisiyan said: God's power and victory are greater than their power and victory. **But whoever breaks his oath, he only breaks it to the detriment of his own soul.** That is, whoever breaks the pledge he has made, he only breaks it to the detriment of himself, because the harm of that will be attributed to him and not to anyone else. **And whoever fulfills what he has pledged to God.** That is, he remains steadfast in fulfilling what he pledged to God in the pledge of allegiance to His Messenger. The majority of scholars read **to him** with a kasra on the ha', while Hafs and Az-Zuhri read it with a damma. **Then He will give him a great reward,** which is Paradise. The majority of scholars read **they will give him** with a tā', and Nafi' and Kathir and Ibn 'Amir read it with a noon. Abu 'Ubayd and Abu Hatim preferred the first reading, while Al-Farra' preferred the second reading.

Tafsir al-Baghawi

10. **Those who pledge allegiance to you, O Muhammad,** at Al-Hudaibiyah, not to flee, **are only pledging allegiance to God,** because they have sold themselves to God for Paradise.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Hatim bin Ismail told us, on the authority of Yazid bin Abi Ubaid, who said: I said to Salamah bin Al-Akwa': On what did you pledge allegiance to the Messenger of God, may God bless him and grant him peace, on the day of Al-Hudaybiyyah? He said: On death.

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, on the authority of Muslim bin Al-Hajjaj, Yahya bin Yahya told us, Yazid bin Zari' told us, on the authority of Khalid, on the authority of Al-Hakam bin Abdullah bin Al-A'raj, on the authority of Ma'qil bin Yasar, who said: I saw myself on the Day of the Tree while the Prophet, may God bless him and grant him peace, was pledging allegiance to the people, and I was raising one of its branches above his head, and we were fourteen hundred. He said: We did not pledge allegiance to him to die, but we pledged allegiance to him not to flee.

Abu Isa said: The meaning of the two hadiths is correct. A group pledged allegiance to him to die, meaning we will continue to fight in your presence as long as we are not killed. Others pledged allegiance to him and said: We will not flee.

The hand of God is above their hands. Ibn Abbas, may God be pleased with him, said: The hand of God is above their hands in fulfilling the good He promised them.

Al-Suddi said: They would take the hand of the Messenger of God, may God bless him and grant him peace, and pledge allegiance to him, and the hand of

Surat al-Fath 48:10

Indeed, those who pledge allegiance to you, they are only pledging allegiance to God. The hand of God is over their hands. So whoever breaks his oath breaks it to the detriment of his own soul. And whoever fulfills what he has pledged to God - He will give him a great reward.

God was above their hands in the pledge of allegiance.

Al-Kalbi said: Is the blessing of God upon them in guidance greater than what they did in the pledge of allegiance?

But whoever breaks his oath, breaks the pledge, **breaks it only to the detriment of himself**, upon him and his family. **And whoever fulfills what he has pledged to God**, remains steadfast in his pledge, **He will give him**, the people of Iraq read (*fasiyu'tihi*) with a ya', and the others read it with a noon, **a great reward**, which is Paradise.

Tafsir al-Baidawi

10- **Indeed, those who pledge allegiance to you, they are only pledging allegiance to God** because he is the one meant by his pledge. **The hand of God is over their hands** is a state or a renewed resumption confirming it by way of imagination. **But whoever breaks his pledge** breaks the covenant. **He only breaks it to the detriment of his own soul** so the harm of his breaking it will only come to him. **And whoever fulfills what he has pledged to God** in his pledge **He will give him a great reward** which is Paradise. It was read as *Ahd* and Hafs read **upon him** with a damma on the ha' and Ibn Kathir, Nafi', Ibn Amir and Ruh read *Fasna'tuhi* with a noon. The verse was revealed about the Pledge of Ridwan.

Surat al-Fath 48:11

Those of the bedouins who stayed behind will say to you, **Our wealth and our families have occupied us, so ask forgiveness for us.** They say with their tongues what is not in their hearts. Say, **Then who can protect you from God at all if He intended to harm you or intended to benefit you? Rather, God is ever, with what you do, Acquainted.**

Tafsir al-Jalalayn

11 - **The Bedouins who stayed behind will say to you** around Madinah, that is, those whom God left behind from accompanying you when you asked them to go out with you to Mecca, fearing that the Quraysh would attack you in the year of Hudaibiyyah when you returned from it, **Our wealth and our families have distracted us** from going out with you, **so ask forgiveness for us** God for not going out with you. God Almighty said, belying them, **They say with their tongues** that is, from asking forgiveness and what came before it **that which is not in their hearts** so they are lying in their apology. Say, **Then who is an interrogative with the meaning of negation, that is, no one (can possess for you anything from God if He intended to harm you** with the opening of the letter *dal* and its closing **or intending to benefit you? Rather, God is ever, with what you do, Acquainted**" that is, He has always been characterized by that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "O Muhammad, those whom God has left behind with their families, who did not accompany you and did not go out with you on your journey that you took, and the journey that you took to Mecca to perform Umrah, visiting the Sacred House of God, will say to you, if you return to them and rebuke them for staying behind you: We were distracted from going out with you by dealing with our money, and improving our livelihoods and our families, so ask forgiveness for us, our Lord, for staying behind you." God Almighty says, refuting their statement: These Bedouins who stayed behind say with their tongues what is not in their hearts, and that is their asking the Messenger of God, may God bless him and grant him peace, to ask forgiveness for them. He says: They ask Him without repentance from them or regret for what they have done in their past of disobeying God in staying behind from the company of the Messenger of God, may God bless him and grant him peace, and the journey from him. "Say: Then who can control for you anything from God?" God Almighty says to His Prophet: Say to these Bedouins who ask you to ask forgiveness for them for staying behind you: If I... I seek forgiveness for you, O people. Then God willed your destruction or the destruction of your wealth and your families, or He willed to benefit you by making your wealth flourish and your families better.

So who is able to repel what God willed for you of good or evil? No one can defeat God, and no one can overcome Him.

And His statement, **Rather, God is All-Aware of what you do**, means, the Most High says: "What is the matter with you, as these hypocrites among the Bedouins think, that God does not know what they are doing in terms of hypocrisy? Rather, God has always been All-Aware of what they do, good and evil. Nothing of the deeds of His creation, whether secret or public, is hidden from Him. He is recording them until He rewards them for them." And it was reported that when the Messenger of God (blessings and peace of God be upon him) wanted to go to Mecca in the year of Al-Hudaibiyyah to perform Umrah, he mobilized the Arabs and the Bedouins around his city to go out with him, for fear that his people, the Quraysh, would expose him to war or prevent him from entering the House. He (blessings and peace of God be upon him) entered ihram for Umrah and brought sacrificial animals with him to show the people that he did not want to wage war. However, many of the Bedouins were reluctant to go with him and stayed behind. They are the ones whom God, the Most High, meant when He said, **Those of the Bedouins who stayed behind will say to you, 'Our wealth and our families have occupied us...'**

And what we said about this was said by the people of knowledge of the biography of the Messenger of God, may God bless him and grant him peace, and his campaigns, including Ibn Ishaq.

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq on the same authority.

Muhammad ibn Amr told us: 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, **Those of the bedouins who stayed behind will say to you, 'Our wealth and our families have preoccupied us.'** He said: The bedouins of Medina: Juhayna and Muzayna. He followed them to go out to Mecca. They said: We will go with him to a people who came to him and killed his companions, so we can fight them. They made excuses for being preoccupied.

The reciters differed in their reading of the phrase **if He intended to harm you**. The reciters of Medina and Basra, and some of the reciters of Kufa, read it as *dharana* with a fatha on the letter *dhad*, meaning harm that is the opposite of benefit. The majority of the reciters of Kufa read it as *dharana* with a damma on the letter *dhad*, meaning misery and illness.

The most amazing of the two readings is the opening of the letter *Dād* in this place, in his saying, **Or He intended to benefit you**. It is known that the opposite of benefit and harm is true, even if the other has a correct meaning.

Tafsir al-Qurtubi

The Almighty said: **The bedouins who stayed behind will say to you**. Mujahid and Ibn Abbas said: He means

Surat al-Fath 48:11

Those of the bedouins who stayed behind will say to you, "Our wealth and our families have occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say, "Then who can protect you from God at all if He intended to harm you or intended to benefit you? Rather, God is ever, with what you do, Acquainted."

the bedouins of Ghifar, Muzaynah, Aslam, Ashja' and Ad-Dail, and they are the bedouins who were around Madinah. They stayed behind with the Messenger of God, may God bless him and grant him peace, when he wanted to travel to Mecca in the year of the conquest, after he had provoked them to go out with him out of fear of the Quraysh. He entered ihram for Umrah and led the sacrificial animals with him, so that the people would know that he did not want war, but they were reluctant to go and claimed to be busy, so it was revealed. He only said: **those who stayed behind** because God left them behind from the company of His Prophet. The one who stayed behind is the one who is abandoned, and this has already been mentioned in Bara'ah. **Our wealth and our families have occupied us** means that we have no one to take care of them. **So ask forgiveness for us** they came asking for forgiveness and their belief was contrary to their outward appearance, so God exposed them with His saying: **They say with their tongues what is not in their hearts** and this is pure hypocrisy. "Say: Who can control for you anything against God if He intends to harm you?" He read Hamzah and Al-Kisa'i *Dharan* with the damma of the dad here only, meaning something that will harm you. Ibn Abbas said: Defeat. Al-Baqih with the fatha, and it is the source of dharah tu dharan, and with the damma the name of what befalls a person from emaciation and bad condition, and the source leads from time and more, and Abu Ubaid and Abu Hatim chose it, they said: because he contrasted it with benefit which is the opposite of harm, and it was said: they are two languages with the same meaning, like poverty and poverty and weakness and weakness, **or he wanted benefit for you** meaning victory and booty, and this is a response to them when they thought that staying behind the Messenger would ward off harm from them and hasten benefit for them.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God bless him and grant him peace, of the excuses of the Bedouins who stayed behind, who chose to stay with their families and were busy, and left the journey with the Messenger of God, may God bless him and grant him peace. They excused themselves by being busy for that reason, and asked that the Messenger, may God bless him and grant him peace, seek forgiveness for them. This is a statement from them, not out of belief, but rather out of dissimulation and compromise. For this reason, God Almighty said: "They say with their tongues what is not in their hearts. Say, 'Then who can control anything for you from God if He intends you harm or intends you benefit?'" That is, no one is able to ward off what God Almighty and Holy intends for you, and He is the All-Knowing of your secrets, even if you treat us with dissimulation and hypocrisy. For this reason, God Almighty said: **Rather, God is All-Aware of what you do.** Then God Almighty

said: **Rather, you thought that the Messenger and the believers would never return to their families**, that is, your staying behind was not an excused or sinful stay, but rather a hypocritical stay. **Rather, you thought that the Messenger and the believers would never return to their families**, that is, you believed that they They will be killed, their roots will be uprooted, their green lands will be destroyed, and no one will return from them to inform them. **And you assumed an evil assumption and you were a people who were ruined**, meaning destroyed. This was said by Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other person. Qatadah said: *Corrupt*, and it was also said that it is the language of Oman. Then God the Almighty said: **And whoever does not believe in God and His Messenger**, meaning whoever does not sincerely work for God in appearance and inwardly, then God the Almighty will punish him in the Blaze, even if he shows people what they believe, contrary to what he really is. Then God the Almighty made clear that He is the Ruler, the Owner, who controls the inhabitants of the heavens and the earth. **He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful**, meaning for whoever repents to Him, returns to Him, and submits to Him.

Fath al-Qadir

11- **The bedouins who stayed behind will say to you** They are those whom God left behind from accompanying His Messenger when he departed in the year of Hudaybiyyah. Mujahid and others said: He means the bedouins of Ghifar, Muzaynah, Juhaynah, Aslam, and Ashja' ad-Dail, and they are the bedouins who lived around Madinah. It was said that they stayed behind when the Messenger of God (peace and blessings of God be upon him) traveled to Mecca in the year of the conquest, after he had summoned them to go out with him. The one who stays behind is the one who is left behind. **Our wealth and our families have preoccupied us** means that our wealth, women and children have prevented us from going out with you, and we have no one to take care of them or take care of them. **So ask forgiveness for us** so that God may forgive us for what we did in staying behind you for this reason. Since asking forgiveness from them was not based on belief but rather in a mocking manner, and their inner selves were different from their outward appearance, God, the Exalted, exposed them with His saying: **They say with their tongues what is not in their hearts.** This is the action of the hypocrites. The sentence is a new sentence to explain what their inner selves conceal, and it may be a substitute for the first sentence. Then God, the Exalted, commanded His Messenger (peace and blessings of God be upon him) to answer them, saying: **Say, 'Then who can prevent you from God at all?'** Meaning, who can prevent you from what God intends for you of good or evil? Then He clarified that by saying: **If He intends for you harm**, meaning to bring down what will harm you, such as the loss of wealth and the destruction of families. The

majority read *Dharan* with a fatha on the Dad and it is the source of the verb *ḍarātuhu* to harm. Hamzah and al-Kisa'i read it with a ḍammah and it is the noun of what harms. It was said that they are two dialects. **Or He intended for you some benefit** meaning victory and booty. This is a response to them when they thought that staying behind the Messenger of God (peace and blessings of God be upon him) would ward off harm from him and bring them benefit. Then God, the Most High, turned away from that and said: **Rather, God is All-Aware of what you do.** Meaning, your staying behind was not because of what you claimed, rather God was All-Aware of all the deeds that you did, including your staying behind. He knew that your staying behind was not because of that, but rather because of doubt, hypocrisy and the corrupt suspicions that occurred to you arising from a lack of trust in God.

Tafsir al-Baghawi

11. **The bedouins who stayed behind will say to you,** Ibn Abbas and Mujahid said: meaning the bedouins of Ghifar, Muzaynah, Juhaynah, Ashja' and Aslam. This is because when the Messenger of God (blessings and peace of God be upon him) wanted to go to Mecca in the year of Al-Hudaybiyyah to perform Umrah, he mobilized the bedouins and the people of the desert around Medina to go out with him, fearing that the Quraysh would attack him or prevent him from entering the House. So he entered the state of Ihram for Umrah and brought the sacrificial animals with him to show the people that he did not want to wage war. But many of the bedouins were reluctant to go with him and stayed behind, claiming that they were busy. So God, the Most High, revealed about them: **The bedouins who stayed behind will say to you,** meaning those whom God, the Most High, left behind from your company, when you return to them and rebuke them for staying behind.

Our wealth and our families have distracted us, meaning the women and children, meaning we had no one to take care of them. **So ask forgiveness for us,** meaning we stayed behind from you. So God Almighty denied their excuse, saying: **They say with their tongues what is not in their hearts,** regarding the matter of asking forgiveness, for they do not care whether the Prophet, may God bless him and grant him peace, asked forgiveness for them or not.

Say, 'Who can control anything for you against God if He intended to harm you or intended to benefit you?' Hamzah and Al-Kisa'i read it with a damma on the letter dad, while the others read it with a fatha because He contrasted it with benefit, and benefit is the opposite of harm. This is because they thought that their failure to follow the Prophet (peace and blessings of God be upon him) would ward off harm from them and would hasten their benefit by ensuring safety for themselves and their wealth. So he informed them that if He intended to do something to them, no one would be able to ward it off. **Rather, God is All-Aware of what you do.**

Tafsir al-Baidawi

11- **The Bedouins who stayed behind will say to you,** They are Aslam, Juhayna, Muzayna, and Ghifar. The Messenger of God (peace and blessings of God be upon him) called them to mobilization in the year of Al-Hudaybiyyah, but they stayed behind, claiming that they were busy with their wealth and families. What kept them behind was their failure, weakness of faith, and fear of fighting the Quraysh if they repelled them. **Our wealth and families distracted us,** as there was no one to take care of their concerns. It was read with a shaddah for emphasis. **Then ask forgiveness for us,** from God for staying behind. **They say with their tongues what is not in their hearts,** denying their apology and seeking forgiveness. **Say, 'Who can control anything for you against God?'** So who can prevent you from His will and decree? **If He intended to harm you,** something that would harm you, such as killing, defeat, or loss of wealth and family, as punishment for staying behind. Hamzah and Al-Kisa'i read it with a dammah. **Or He intended to benefit you,** something that contradicts that, and it is an allusion to rejection. **Rather, God is All-Aware of what you do.** He knows your failure and your intention in it.

Surat al-Fath 48:12

Rather, you thought that the Messenger and the believers would never return to their families, and that was made pleasing in your hearts, and you assumed an evil assumption, and you were a people who were corrupt.

Surat al-Fath 48:12

Rather, you thought that the Messenger and the believers would never return to their families, and that was made pleasing in your hearts, and you assumed an evil assumption, and you were a people who were corrupt.

Tafsir al-Jalalayn

12 - *Rather* in both places to move from one purpose to another **you thought that the Messenger and the believers would never return to their families, and that was made attractive in your hearts** meaning that they would be uprooted by killing and would not return **and you thought an evil thought** this and other things **and you were a people who were ruined** plural of ba'ir meaning doomed in the sight of God by this thought

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these Bedouins who apologized to the Messenger of God, may God bless him and grant him peace, when he returned from his journey to them, saying, **Our wealth and our families distracted us**. You did not stay behind the Messenger of God, may God bless him and grant him peace, when he departed from you, and you did not accompany him because you were busy with your wealth and your families. Rather, you stayed behind in your homes after him, thinking that the Messenger of God, may God bless him and grant him peace, and those of his companions who were with him would perish and never return to you again because the enemy had exterminated them. This was made attractive to you, and Satan made it seem good to you, and he made it sound right to you until staying behind him seemed attractive to you, so you stayed away from his company. **And you thought an evil thought**, meaning: You thought that God would not grant victory to Muhammad, may God bless him and grant him peace, and his believing companions over their enemies, and that the enemy would subjugate them and overcome them and kill them.

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 regarding his statement, **The bedouins who stayed behind will say to you...** until his statement, **And you were a people who were ruined**. He said: They thought about the Prophet of God, may God bless him and grant him peace, and his companions that they would not return from that destination, and that they would perish, so that is what

kept them from the Prophet of God, may God bless him and grant him peace.

And his saying, **And you were a people who were ruined**, means: And you were a people who were doomed and not fit for any good. It was said that *bur* in the language of Adhra'at means corrupt, but among the Arabs it means nothing. And from this is the saying of Abu Darda': So what they had gathered became *bur* meaning gone and became worthless and nothing of it. And from this is the saying of Hassan ibn Thabit:

Length is of no use to those who have broken hearts. God may guide the path of the barren group.

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, regarding his statement, **And you were a people who were corrupt**, he said: corrupt.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And you were a barren people**, he said: Barrenness is that in which there is no goodness.

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 you were a people of desolation**, he said: Desolation is that in which there is no goodness.

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 you were a people who were lost**, he said: perished.

Tafsir al-Qurtubi

The Almighty said: **Rather, you thought that the Messenger and the believers would never return to their families**, that is, they said: Muhammad and his companions are head-eaters who will never return, **and that was made attractive meaning hypocrisy, in your hearts** and this attractiveness is from Satan, or God creates that in their hearts, **and you thought an evil thought** that God would not support His Messenger, **and you were a people who were ruined**, meaning destroyed, as Mujahid said. Qatadah said: corrupt and not fit for any good. Al-Jawhari said: *Bur* is the corrupt, destroyed man in whom there is no good. Abdullah bin Al-Zubayri Al-Sahmi said:

O Messenger of God, the King, my tongue is mended. It has not been torn since I was in a coma.

A woman who is also a perisher, as Abu Ubaid narrated, and a perishing people, God Almighty said: **And you were a perishing people**, which is the plural of

ba'ir, like *ha'il* and *hawl*, and so-and-so has perished, meaning he has perished, and God has made him perish, meaning He has destroyed him. It was said: *Purished* are evil, as Ibn Bahr said. Hassan bin Thabit said:

Height is of no use to men, but God may guide the path of the barren people.

Any dead person.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God bless him and grant him peace, of the excuses of the Bedouins who stayed behind, who chose to stay with their families and were busy, and left the journey with the Messenger of God, may God bless him and grant him peace. They excused themselves by being busy for that reason, and asked that the Messenger, may God bless him and grant him peace, seek forgiveness for them. This is a statement from them, not out of belief, but rather out of dissimulation and compromise. For this reason, God Almighty said: "They say with their tongues what is not in their hearts. Say, 'Then who can control anything for you from God if He intends you harm or intends you benefit?'" That is, no one is able to ward off what God Almighty and Holy intends for you, and He is the All-Knowing of your secrets, even if you treat us with dissimulation and hypocrisy. For this reason, God Almighty said: **Rather, God is All-Aware of what you do.** Then God Almighty said: **Rather, you thought that the Messenger and the believers would never return to their families**, that is, your staying behind was not an excused or sinful stay, but rather a hypocritical stay. **Rather, you thought that the Messenger and the believers would never return to their families**, that is, you believed that they They will be killed, their roots will be uprooted, their green lands will be destroyed, and no one will return from them to inform them. **And you assumed an evil assumption and you were a people who were ruined**, meaning destroyed. This was said by Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other person. Qatadah said: *Corrupt*, and it was also said that it is the language of Oman. Then God the Almighty said: **And whoever does not believe in God and His Messenger**, meaning whoever does not sincerely work for God in appearance and inwardly, then God the Almighty will punish him in the Blaze, even if he shows people what they believe, contrary to what he really is. Then God the Almighty made clear that He is the Ruler, the Owner, who controls the inhabitants of the heavens and the earth. **He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful**, meaning for whoever repents to Him, returns to Him, and submits to Him.

Fath al-Qadir

12- **Rather, you thought that the Messenger and the believers would never return to their families.** This sentence explains His statement: **Rather, God is All-Aware of what you do**, because of the ambiguity in it: that is, rather, you thought that the enemy would eradicate the believers completely, so that not one of

them would return to his family. Therefore, for that reason you stayed behind, not because of the false excuses you mentioned. **And that was made attractive in your hearts**, that is, Satan made that assumption attractive in your hearts, so you accepted it. The majority read *وزينة* as an explanation of the object, and it was read as an explanation of the subject. **وَتَكُنْتُمْ عَظِيمَ السُّفْهِانِ** and **you thought an evil thought** that God, the Almighty, would not support His Messenger. This thought is either the first thought, and the repetition is for emphasis and rebuke, or what is meant by it is something more general than the first, so the first thought is included under it as a primary entry. **وَتَكُنْتُمْ زَبَاً** and **you were a people who were ruined** means who were destroyed. Al-Zajaj said: who are ruined in the sight of God. Mujahid said the same. Al-Jawhari said: a ruined man is a corrupt, ruined man in whom there is no good. Abu Ubaid said: **A people who are ruined** means who are ruined, and it is the plural of *بَير* like *خايل* and *هول* **a head of hair**. So-and-so has been ruined: meaning he has perished, and God has made him ruined.

Tafsir al-Baghawi

12. **Rather, you thought that the Messenger and the believers would never return to their families**, meaning, you thought that the enemy would uproot them and they would never return. **And that was made attractive to your hearts**, Satan made that assumption attractive to your hearts. **And you thought an evil assumption**, meaning that they said: Muhammad and his companions are head-eaters and will never return, so where will you go with him? Wait for what will happen to them. **And you were a people who were ruined**, doomed and not fit for any good.

Tafsir al-Baidawi

12- **But you thought that the Messenger and the believers would never return to their families**, because you thought that the polytheists would uproot them. *Ahl* is the plural of *ahl* and it can be pluralized as *ahlat* like *ardhat* because its root is *ahla*, while *ahal* is the plural of *kiliyal*. **And that was made attractive to your hearts** so it was firmly established in them, and it was read in the construction of the agent, which is God or Satan. **And you thought an evil thought** is the thought mentioned, and what is meant is to record it with *evil* or it and all the rest of what they think about God and His Messenger of the perverted matters. **And you were a people who perished** perished in the sight of God because of the corruption of your beliefs and the evil of your intentions.

Surat al-Fath 48:13

And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.

Surat al-Fath 48:13

And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.

Tafsir al-Jalalayn

13 - **And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze** a severe Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says to these hypocrites from among the Bedouins: And whoever does not believe, O bedouins, in God and His Messenger, from among you and from others, and does not believe in what he has been told, and acknowledges what he brought of the truth from his Lord, then We have prepared for them all a Blaze of Fire that will blaze against them in Hell when they enter it on the Day of Resurrection. It is said of this: I kindled the fire, if you lit it, so I kindle it with a blaze. It is also said: I stirred it, if you moved it. The one who kindles the fire is called a kindler because he stirs the fire with it. From this is their saying: He kindles war, meaning he who kindles it and incites it.

Tafsir al-Qurtubi

The Almighty says: **And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.** This is a threat to them, and a statement that they disbelieved through hypocrisy.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God bless him and grant him peace, of the excuses of the Bedouins who stayed behind, who chose to stay with their families and were busy, and left the journey with the Messenger of God, may God bless him and grant him peace. They excused themselves by being busy for that reason, and asked that the Messenger, may God bless him and grant him peace, seek forgiveness for them. This is a statement from them, not out of belief, but rather out of dissimulation and compromise. For this reason, God Almighty said: "They say with their tongues what is not in their hearts. Say, 'Then who can control anything for you from God if He intends you harm or intends you benefit?'" That is, no one is able to ward off what God Almighty and Holy

intends for you, and He is the All-Knowing of your secrets, even if you treat us with dissimulation and hypocrisy. For this reason, God Almighty said: **Rather, God is All-Aware of what you do.** Then God Almighty said: **Rather, you thought that the Messenger and the believers would never return to their families,** that is, your staying behind was not an excused or sinful stay, but rather a hypocritical stay. **Rather, you thought that the Messenger and the believers would never return to their families,** that is, you believed that they They will be killed, their roots will be uprooted, their green lands will be destroyed, and no one will return from them to inform them. **And you assumed an evil assumption and you were a people who were ruined,** meaning destroyed. This was said by Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other person. Qatadah said: *Corrupt*, and it was also said that it is the language of Oman. Then God the Almighty said: **And whoever does not believe in God and His Messenger,** meaning whoever does not sincerely work for God in appearance and inwardly, then God the Almighty will punish him in the Blaze, even if he shows people what they believe, contrary to what he really is. Then God the Almighty made clear that He is the Ruler, the Owner, who controls the inhabitants of the heavens and the earth. **He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful,** meaning for whoever repents to Him, returns to Him, and submits to Him.

Fath al-Qadir

13- **And whoever does not believe in God and His Messenger, then indeed, We have prepared for the disbelievers a Blaze.** This statement is renewed from God Almighty and is not included in what God Almighty commanded His Messenger to say: that is, whoever does not believe in them as these laggards did, then their recompense is what God has prepared of the punishment of the Blaze.

Tafsir al-Baghawi

13. **And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.**

Tafsir al-Baidawi

13**And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.** The disbelievers are placed in place of the pronoun to indicate that whoever does not combine belief in God and His Messenger is a disbeliever and that he deserves the Blaze because of his disbelief. The indefiniteness of the Blaze is for emphasis or because it is a specific fire.

Surat al-Fath 48:14

And to God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is God Forgiving and Merciful.

Tafsir al-Jalalayn

14 - (And to God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful.) That is, He has always been described as mentioned.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And to God belongs the dominion of the heavens and the earth**, God Almighty says: And to God belongs the authority of the heavens and the earth, so no one, O hypocrites, will be able to prevent Him from what He intended to punish you for your hypocrisy if you persist in it, or to prevent Him from pardoning you if He pardons you, if you repent from your hypocrisy and disbelief. This is from God, the Most High, urging these Bedouins who stayed behind from the Messenger of God, may God bless him and grant him peace, to repent and return to God's command in obeying His Messenger, may God bless him and grant him peace. He says to them: Hasten to repent for staying behind from the Messenger of God, may God bless him and grant him peace, for God forgives those who repent. **And God is Forgiving and Merciful**, He says: And God has always been forgiving of the punishment of those of His servants who repent to Him for their sins and transgressions, and He is merciful to them by punishing them for their sins after they repent from them.

Tafsir al-Qurtubi

God Almighty says: "To God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is God Forgiving and Merciful."

That is, He is independent of His servants, but He only tested them with the task to confirm those who believe and punish those who disbelieve and disobey.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God bless him and grant him peace, of the excuses of the Bedouins who stayed behind, who chose to stay with their families and were busy, and left the journey with the Messenger of God, may God bless him and grant him peace. They excused themselves by being

busy for that reason, and asked that the Messenger, may God bless him and grant him peace, seek forgiveness for them. This is a statement from them, not out of belief, but rather out of dissimulation and compromise. For this reason, God Almighty said: "They say with their tongues what is not in their hearts. Say, 'Then who can control anything for you from God if He intends you harm or intends you benefit?'" That is, no one is able to ward off what God Almighty and Holy intends for you, and He is the All-Knowing of your secrets, even if you treat us with dissimulation and hypocrisy. For this reason, God Almighty said: **Rather, God is All-Aware of what you do**. Then God Almighty said: **Rather, you thought that the Messenger and the believers would never return to their families**, that is, your staying behind was not an excused or sinful stay, but rather a hypocritical stay. **Rather, you thought that the Messenger and the believers would never return to their families**, that is, you believed that they They will be killed, their roots will be uprooted, their green lands will be destroyed, and no one will return from them to inform them. **And you assumed an evil assumption and you were a people who were ruined**, meaning destroyed. This was said by Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other person. Qatadah said: *Corrupt*, and it was also said that it is the language of Oman. Then God the Almighty said: **And whoever does not believe in God and His Messenger**, meaning whoever does not sincerely work for God in appearance and inwardly, then God the Almighty will punish him in the Blaze, even if he shows people what they believe, contrary to what he really is. Then God the Almighty made clear that He is the Ruler, the Owner, who controls the inhabitants of the heavens and the earth. **He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful**, meaning for whoever repents to Him, returns to Him, and submits to Him.

Fath al-Qadir

14- **And to God belongs the dominion of the heavens and the earth** He disposes of it as He wishes. He does not need anyone behind Him. Rather, He worships them as they worship Him, so that He may reward those who do good and punish those who do evil. For this reason, He said: **He forgives whom He wills to forgive him, and He punishes whom He wills to punish him. He is not questioned about what He does, while they will be questioned**. "And God is Forgiving and Merciful" meaning He is abundant in forgiveness and mercy, and He singles out with His forgiveness and mercy whomever He wills of His servants.

Tafsir al-Baghawi

14. "To God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is God Forgiving and Merciful."

Surat al-Fath 48:14

And to God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is God Forgiving and Merciful.

Tafsir al-Baidawi

14- **And to God belongs the dominion of the heavens and the earth.** He manages it as He wills. **He forgives whom He wills and punishes whom He wills,** since there is no obligation upon Him. **And God is Forgiving and Merciful.** For forgiveness and mercy are from His essence, and punishment is included under His judgment by accident. Therefore, it is stated in the divine hadith, **My mercy precedes My wrath.**

Surat al-Fath 48:15

Those who stayed behind will say, when you set out to take spoils, **Leave us, we will follow you.** They want to change the word of God. Say, **You will never follow us.** Thus God said before. So they will say, **Rather, you envy us.** Rather, they did not understand except a little.

Tafsir al-Jalalayn

15 - **The ones who stayed behind** mentioned **will say, when you set out to take the spoils** they are the spoils of Khaybar **leave us** leave us **we will follow you** so that we may take from them *wanting* with that **to change the word of God** and in the reading of the word of God with a broken lam, meaning His promises regarding the spoils of Khaybar to the people of Al-Hudaybiyyah in particular **Say, You will not follow us. Thus said God before** meaning before our return **they will say, Rather, you envy us** that we share with you from the spoils, so you said that **rather, they did not understand** of the religion **except a little** of them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: "O Muhammad, those who stayed behind with their families and did not accompany you when you set out on your pilgrimage, intending to visit the Sacred House of God, will say: When you and your companions set out on your journey to what God has bestowed upon you and them of spoils, "to take them," and that is what God had promised the people of Hudaibiyyah from the spoils of Khaybar, **Leave us to follow you** to Khaybar, so that we may witness with you the fighting of its people. **They want to change the word of God.** He says: They want to change the promise of God that He promised the people of Hudaibiyyah, and that is because God had given them the spoils of Khaybar, and He promised them that in exchange for the spoils of the people of Mecca if you left them in a peace treaty, and they did not take anything from them.

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

Who said that?

Muhammad ibn 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, who said: He, meaning the Messenger of God, may God bless him and grant him peace, returned from Mecca, and God promised him many spoils, so Khaybar was made his. Then those who stayed behind said, **Leave us to follow you,** wanting to change the word of God. They were the spoils to take, about which God, the Most High, said: **When you set out to take spoils,** and they were offered to fight a people of great strength.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of a man from his companions, on the authority of Muqsim, who said: When God promised them that He would conquer Khaybar for them, and God had promised it to those who had witnessed al-Hudaybiyyah, He did not give anything of it to anyone other than them. When the hypocrites knew that it was the spoils, they said, **Leave us to follow you,** wanting to change the words of God. He said, **What He had promised them.**

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **Those who stayed behind will say when you set out...** The verse refers to those who stayed behind from the Messenger of God (peace and blessings of God be upon him) from Hudaibiyyah. It was mentioned to us that when the polytheists prevented the Messenger of God (peace and blessings of God be upon him) from Hudaibiyyah, from the Sacred Mosque and the sacrificial animals, Al-Miqdad said: "O Prophet of God, by God, we do not say like the leaders of the Children of Israel when they said to their Prophet: 'Go, you and your Lord, and fight. We are sitting right here.' Rather, we say: 'Go, you and your Lord, and fight. We are fighting with you.' When the companions of the Prophet of God (peace and blessings of God be upon him) heard that, they pledged allegiance to what he had said. When the Prophet of God (peace and blessings of God be upon him) saw that, he made peace with the Quraysh, and most of them returned."

Others said: Rather, what he meant by his saying, **They want to change the words of God,** is their desire to go out with the Prophet of God, may God bless him and grant him peace, in his conquest. God Almighty said, **Then say, 'You will never go out with me, nor will you fight with me an enemy.'** (al-Tawbah 9:83).

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement of God, **Those who stayed behind will say, 'When you set out to take the spoils, "Leave us, we will follow you..."** the verse, God, the Almighty, said to him when he returned from a raid, "And they asked your permission to go out. Say, 'You will never go out.' Say, 'You will never go out with me, nor will you fight with me against an enemy.'" the verse. They wanted to change the words of God: they wanted to change the words of God that He said to His Prophet, may God bless him and grant him peace, and to go out with him, but God, may He be exalted, refused that to them and to His Prophet, may God bless him and grant him peace.

This is what Ibn Zayd said, a statement that has no basis, because the words of God Almighty **And they asked your permission to go out, so say, You will never go out with me, nor will you fight with me an enemy** were revealed to the Messenger of God, may God bless him and grant him peace, upon his return from Tabuk, and He meant by it those who stayed behind when he headed to Tabuk to fight the Romans. There is no disagreement among the people of knowledge about the campaigns of the Messenger of God, may God bless him and grant him peace, that Tabuk was after the conquest of Khaybar and was also considered the conquest of Mecca. So how can the

Surat al-Fath 48:15

Those who stayed behind will say, when you set out to take spoils, "Leave us, we will follow you." They want to change the word of God. Say, "You will never follow us." Thus God said before. So they will say, "Rather, you envy us." Rather, they did not understand except a little.

matter be as we have described, meant by the words of God, **They want to change the word of God?** This is report about those who stayed behind from traveling with the Messenger of God, may God bless him and grant him peace, when he set out on a pilgrimage, intending to perform the minor pilgrimage, and the polytheists who stayed behind from him in the Battle of Tabuk prevented him from going to the House. The Battle of Tabuk did not take place on the day this verse was revealed, nor was the words **And they asked your permission to go out, so say, You will never go out with me, nor will you fight with me an enemy** revealed to the Messenger of God, may God bless him and grant him peace.

If that is the case, then the correct thing to say about it is what Mujahid and Qatada said, as we have explained.

The reciters differed in their reading of the statement, **They want to change the Word of God.** The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, read it as **the Word of God** as a verbal noun, with the alif added. The majority of the reciters of Kufa read it as **the Word of God** without an alif, meaning the plural of a word. We believe that these are two widely used readings in the regions, and they are close in meaning. Whichever one the reciter reads, he is correct, although I am more inclined to read it with the alif.

And His statement, "Say, 'You will not follow us. Thus did God say before.'" God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say to those who stayed behind from the journey with you, O Muhammad: You will not follow us to Khaybar if we want to go to them to fight them. **Thus did God say before.** He says: Thus did God say to us before our return to you, that the spoils of Khaybar are for those who witnessed Hudaybiyyah with us, and you are not among those who witnessed it, so it is not for you to follow us to Khaybar, because its spoils are for someone other than you.

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, **Thus said God before,** meaning that the spoils of war were only made for the people of jihad, and the spoils of war of Khaybar were only for those who witnessed Hudaybiyyah, and no one else had a share in them.

And His saying, **Then they will say, 'Rather, you envy us,'** that we would gain a share of booty with you if we testified with you, and that is why they prevent us from going out with you.

And the people of interpretation said something similar to what we said about this. Those who said this mentioned:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement, **Then they will say, 'Rather, you envy us,'** that we share spoils with you.

And His statement, **Rather, they did not understand except a little,** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and his companions: The matter is not as these hypocrites among the Bedouins say, that you only prevent them from following you out of envy of them so that they may obtain booty with you from the enemy. Rather, they did not understand from God what they had to do with and against them in the matter of religion except a little. If they had understood that, they would not have said to the Messenger of God and the believers in him, even though they had informed them from God Almighty that He had forbidden them the spoils of Khaybar. You only prevent us from accompanying you to it because you envy us.

Tafsir al-Qurtubi

The Almighty said: **Those who stayed behind will say, when you set out to take the spoils,** meaning the spoils of Khaybar, because God Almighty promised the people of Hudaybiyyah the conquest of Khaybar, and that it would be theirs exclusively, whether they were absent or present. None of them was absent from it except Jabir ibn Abdullah, so the Messenger of God, may God bless him and grant him peace, divided it for him like the share of those who were present. Ibn Ishaq said: The one in charge of the division of the spoils in Khaybar was Jabbar ibn Sakhr al-Ansari from Banu Salamah, and Zayd ibn Thabit from Banu al-Najjar. They were both accountants and distributors. **Leave us to follow you,** meaning leave us. You say: *Dharhu*, meaning leave him, and he leaves him, meaning he abandons him. Its root is **Wadharuhu yadharhu**, like **Wasaahu yasaahu**, and his chest has been made blind. It is not said: *Wadharuhu* or *Wadharuhu*, but he left him while he was leaving. Mujahid said: They stayed behind from going out to Mecca, so when the Prophet, may God bless him and grant him peace, went out and took some people and sent them out, they said: **Leave us to follow you and fight.** With you, **they want to alter the word of God**, that is, to change it. Ibn Zayd said: It is the saying of God the Almighty: **And they asked your permission to go out, so say, 'You will never go out with me, nor will you fight with me an enemy,'** the verse. At-Tabari and others rejected this statement, because the Battle of Tabuk took place after the conquest of Khaybar and after the conquest of Mecca. It was said: The meaning is that they want to change the promise of God that He promised to the people of Hudaybiyyah, and that is because God the Almighty gave them the spoils of Khaybar in exchange for the conquest of Mecca, as they returned from Hudaybiyyah with a peace treaty, as Mujahid and Qatadah said, and At-Tabari chose it,

and most of the people of interpretation agreed with it. Hamzah and Al-Kisa'i read *kalam* without the alif and the kasra of the lam, the plural of word, like Salamah and Salam. The rest read *kalam* as a source.

And Abu Ubaid and Abu Hatim chose it, considering his saying: **Indeed, I have chosen you over mankind with My messages and My speech** (al-A'raf 7:144). Speech is what is independent of sentences.

Al-Jawhari said: Speech is a generic noun that applies to little and much, and the word is not less than three words because it is the plural of a word, like nabqah and nabq. For this reason, Sibawayh said: **This is the chapter on knowing what words are in Arabic**. He did not say what speech is, because he meant three things themselves: the noun, the verb, and the particle. So he came with what can only be a plural, and left out what can apply to one and a group. Tamim says: It is a word, with a kasra on the kaf. And it has been mentioned in Bara'ah that it says: **Thus said God before** meaning before our return from Al-Hudaybiyyah that the spoils of Khaybar are for those who witnessed Al-Hudaybiyyah specifically. **Then they will say, 'Rather, you envy us'** that we share with you from the spoils. And it was said: The Messenger of God, may God bless him and grant him peace, said: **If you go out, I will not prevent you except that you have no share**. So they said: This is envy. So the Muslims said: God told us in Al-Hudaybiyyah what they would say, and He said: **And they will say, 'Rather, you envy us.'** God Almighty said: **Rather, they did not understand except a little**, meaning they did not know anything except worldly matters. It was also said: They did not understand anything of the religious matters except a little, which is abandoning fighting.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Bedouins who stayed behind from the Messenger of God (peace and blessings of God be upon him) during the Umrah of Hudaibiyyah, when the Prophet (peace and blessings of God be upon him) and his companions **may God be pleased with them** went to Khaybar to conquer it, that they asked to go out with them to the spoils, and they stayed behind from the time to fight the enemies and confront them and be patient with them. So God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to give them permission to do that, as a punishment for their sin, because God the Almighty had promised the people of Hudaibiyyah the spoils of Khaybar alone, and no one else from the Bedouins who stayed behind would share in it. So nothing else would happen according to the Sharia or destiny, and for this reason God the Almighty said: **They want to change the Word of God**. Mujahid, Qatadah, and Juwaybir said that this is the promise that He promised the people of Hudaibiyyah, and Ibn Jarir chose it. Ibn Zayd said: This is the saying of God Almighty: "But if God returns you to a party of them and they ask your permission to go out, say, 'You will never go out with me, nor will you fight with me an enemy. You were satisfied to sit back the first time, so sit with those who stay behind.'" This statement of Ibn Zayd is

questionable, because this verse in Surat Bara'ah was revealed during the Battle of Tabuk, which was later than the Umrah of Hudaibiyyah. Ibn Jurayj said, **They want to change the words of God**, meaning by discouraging the Muslims from jihad. **Say, 'You will never follow us.'** **Thus said God before**, meaning God promised the people of Hudaibiyyah before you asked to go out with them. **They will say, 'Rather, you envy us,'** meaning that we would share in the spoils. **Rather, they did not understand except a little**, meaning that the matter was not as they claimed, but they did not understand.

Fath al-Qadir

15- **Those who stayed behind will say, 'When you set out to take the spoils,'** those who stayed behind are the ones mentioned previously. The adverbial phrase **will say** is related to the phrase **will say**, and the meaning is: They will say when you set out, O Muslims, **to take the spoils**, meaning the spoils of Khaybar, **to take them**, to possess them, **Leave us to follow you**, meaning let us follow you and witness the Battle of Khaybar with you. The origin of the story is that when the Prophet (peace and blessings of God be upon him) and the Muslims who were with him returned from Hudaibiyyah, God promised them the conquest of Khaybar, and He allocated its spoils to those who had witnessed Hudaibiyyah. So when they set out to it, those who stayed behind said: **Leave us to follow you**. God, the Exalted, said: **They want to alter the Word of God**, meaning to change the Word of God. What is meant by this word that they wanted to change is the promises God had made to the people of Hudaibiyyah, specifically regarding the spoils of Khaybar. Muqatil said: It means God's command to His Messenger that none of them should go with him. Ibn Zayd said: It is the saying of God the Almighty: "And they asked your permission to go out. Say, 'You will never go out with me, nor will you fight with me an enemy.'" Ibn Jarir and others objected to this by saying that the Battle of Tabuk took place after the conquest of Khaybar and after the conquest of Mecca, but the former is more appropriate. This is what Mujahid and Qatadah said, and Ibn Jarir and others preferred it. The majority read it as **the speech of God**, while Hamzah and Al-Kisa'i read it as **the word of God**. Al-Jawhari said: Speech is a generic noun that can be used for both little and much, and a word cannot be less than three words because it is the plural of a word like nabqah and nabq. Then God, the Almighty, commanded His Messenger, may God bless him and grant him peace, to prevent them from going out with him, saying: **Say, 'You will not follow us.'** This negation is in the sense of a prohibition, and the meaning is: Do not follow us. **Likewise, God said before**, that is, before our return from Hudaibiyyah, that the spoils of Khaybar were exclusively for those who witnessed Hudaibiyyah, and no one else would have a share in it. **Then they will say**, meaning the hypocrites, upon hearing this statement, which is His saying, **You will not follow us**, "Rather, you envy us," meaning, what prevents you from going out with us is envy lest we share in the spoils with you. This is not the word of God as you claim. Then God, the Almighty, responded to them by saying, **Rather, they did not understand except a little**, meaning, they did not know except a little knowledge,

Surat al-Fath 48:15

Those who stayed behind will say, when you set out to take spoils, "Leave us, we will follow you." They want to change the word of God. Say, "You will never follow us." Thus God said before. So they will say, "Rather, you envy us." Rather, they did not understand except a little.

which is their knowledge of worldly matters. It was said that they did not understand except a little of religious matters, which is what they did outwardly outwardly but not inwardly.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **and honor him**, meaning revere him, and **and respect him**, meaning glorify him, referring to Muhammad, may God bless him and grant him peace. Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on his authority, regarding his statement, **and honor him**, that he said: Strike in front of him with the sword. Ibn Adi, Ibn Mardawayh, Al-Khatib and Ibn Asakir narrated in his history on the authority of Jabir ibn Abdullah, who said: "When this verse, 'and honor him,' was revealed to the Messenger of God, may God bless him and grant him peace, he said to his companions: What is that? They said: God and His Messenger know best. He said: To support him." Ahmad and Ibn Mardawayh narrated on the authority of Ubadah ibn al-Samit who said: "We took a pledge from the Messenger of God (peace and blessings be upon him) to hear and obey in times of activity and laziness, to spend in times of difficulty and ease, to enjoin what is right and forbid what is wrong, to speak about God and not be deterred by the blame of any blamer, and to support him when he comes to us in Yathrib, and to protect him from what we protect ourselves, our wives and our children, and Paradise will be ours. Whoever fulfills his pledge, God will fulfill his pledge for him, and whoever breaks his pledge only breaks it to the detriment of himself." In the two Sahihs, it is narrated on the authority of Jabir that they were fifteen hundred in the Pledge of Ridwan. In the two Sahihs, it is narrated on his authority that they were fourteen hundred. In al-Bukhari, it is narrated on the authority of Qatadah on the authority of Sa'id ibn al-Musayyab that he asked him, **How many were there in the Pledge of Ridwan?** He said, **Fifteen hundred**. Sa'id said to him, **Jabir said they were fourteen hundred**. He may God have mercy on him said, **And he Jaabir told me that they were fifteen hundred**.

Tafsir al-Baghawi

15. **Those who stayed behind will say**, meaning those who stayed behind from Hudaibiyyah, **when you set out**, meaning you marched and went [O believers], **to spoils that you may take**, meaning the spoils of Khaybar, **Leave us to follow you**, to Khaybar so that we may witness with you the fighting of its people. This is because when they returned from Hudaibiyyah, God promised them the conquest of Khaybar and made its spoils specifically for those who witnessed Hudaibiyyah in place of the spoils of the people of Mecca if they returned from them in a peace treaty and did not take anything from them.

God Almighty said: **They want to change the word of God**. Hamza and Al-Kisa'i read: **the word of God**

without an alif, plural of word. The others read: **the word of God**. They want to change the promises of God Almighty to the people of Al-Hudaibiyyah, specifically regarding the spoils of Khaybar.

Muqatil said: It means that God commanded His Prophet, may God bless him and grant him peace, that none of them should go.

Ibn Zayd said: It is the saying of God Almighty: **And they asked your permission to go out, and said, 'You will never go out with me'** (al-Tawbah 9:83). The first is more correct, and most of the people of interpretation agree with it.

"Say, 'You will not follow us,' to Khaybar. 'Thus said God before,' that is, before our return to you, that the spoils of Khaybar belonged to those who witnessed Hudaibiyyah, and no one else had a share in them. ' Then they will say, 'Rather, you envy us,' that is, envy prevents you from sharing the spoils with you. ' Rather, they do not understand,' that is, they do not know what God has for them and what is against them of the debt, 'except a few of them,' and this is from the truth of God and the Messenger.

Tafsir al-Baidawi

15- **Those who stayed behind will say** meaning those mentioned **When you set out to take the spoils** meaning the spoils of Khaybar, for he (peace and blessings be upon him) returned from Hudaibiyyah in Dhul-Hijjah of the year six and stayed in Madinah for the rest of it and the beginning of Muharram, then he raided Khaybar with those who had witnessed Hudaibiyyah, so he conquered it and seized a lot of money which he designated for them. **Leave us to follow you** They want to change the word of God, meaning His promise to the people of Hudaibiyyah that He would compensate them from the spoils of Makkah with the spoils of Khaybar. It was also said that God the Almighty said: **You will never go out with me** and it appears that it was in Tabuk. Speech is a noun for addressing and is prevalent in the useful sentence. Hamzah and Al-Kisa'i read **God spoke** which is the plural of word. **Say, 'You will never follow us'** is a negation in the sense of prohibition. **Thus said God before** before they prepared to go out to Khaybar. **And they will say, 'Rather, you envy us'** that he shares with you in the spoils, and it was read with the kasra. **Rather, they did not understand** "they did not understand except a little" except a little understanding, which is their intelligence in worldly matters. The meaning of the first interruption is a response from them that God's ruling is that they should not follow them and confirmation of envy, and the second is a response from God to that and confirmation of their ignorance of matters of religion.

Surat al-Fath 48:16

Say to the bedouins who stayed behind: "You will be called to fight against a people of great strength. You will fight them or they will submit. If you obey, God will give you a good reward. But if you turn away as you turned away before, He will punish you with a painful punishment."

Tafsir al-Jalalayn

16 - **Say to those who stayed behind from among the bedouins** mentioned by choice **You will be called to fight a people of people of great prowess** it was said that they are the Banu Hanifa, the people of Yamamah, and it was said that they are the Persians and the Romans **you will fight them** a state understood to be what is called to in meaning *or* they **will submit** so you will not fight **then if you obey** to fight them **God will give you a good reward, but if you turn away as you turned away before, He will punish you with a painful punishment** painful

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 the Bedouins who stayed behind from the journey with you, 'You will be called to fight a people of great strength in fighting.'**

The commentators differed regarding those about whom God Almighty said that these Bedouins who stayed behind were called to fight. Some of them said: They are the people of Persia.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Abdullah ibn Abi Nujayh, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas: **Of great strength** means the people of Persia.

Ismail bin Musa Al-Fazari told us: Dawud bin Al-Zubayr told us, on the authority of Thabit Al-Banani, on the authority of Abd Al-Rahman bin Abi Laila, regarding his statement, **You will be called to a people of great strength**, he said: The Persians and the Romans.

He said: Dawud told us, on the authority of Saeed, on the authority of Al-Hasan, the same.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada who said: Al-Hasan, in his statement, **You will be called to a people of great strength**, said: They are the Persians of Rome.

Muhammad bin Amr told us: 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, **Of great**

strength, he said: They are the Persians.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **You will be called to a people of great strength**. He said: Al-Hasan said: They will be called to the Persians and the Romans.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **You will be called to a people of great strength**, he said: Persia and Rome.

Others said: They are Hawazin of Hunayn.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us: Abu Bishr told us on the authority of Saeed bin Jubair and Ikrimah regarding his statement, **You will be called to a people of great strength**, he said: Hawazin and Thaqif.

Ibn Abd al-A'la told us: Ibn Thaur told us on the authority of Muammar on the authority of Qatada: **Of great strength, you fight them or they surrender**. He said: They are Hawazin and Ghatafan on the day of Hunayn.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: "Say to those of the Bedouins who stayed behind: You will be called to fight a people of great strength." So they were called on the day of Hunayn to fight Hawazin and Thaqif, and some of them responded well and were eager to fight.

Others said: Rather, they are Banu Hanifa.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Abi Ishaq, on the authority of Al-Zuhri: **Those of great strength**. He said: The Banu Hanifa with Musaylimah the Liar.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr and Ikrimah, that they used to add to it Hawazin and Banu Hanifa.

Others said: This verse has not come yet.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Abu Hurayrah: **You will be called to fight against a people of great strength**. This verse did not come.

Others said: They are the Romans.

Who said that?

Muhammad ibn Awwf told me: Abu al-Mughira told us: Sufyan ibn Amr told us: Al-Faraj ibn Muhammad al-Kila'i told us on the authority of Ka'b, who said: **Those of great strength** means the Romans.

The most correct of the sayings on this matter is to say: God Almighty informed us about those Arabs who stayed behind that they would be called to fight a people who were brave in fighting and courageous in wars, and he did not make clear to us the evidence from the report or reason that what was meant by that

Surat al-Fath 48:16

Say to the bedouins who stayed behind: "You will be called to fight against a people of great strength. You will fight them or they will submit. If you obey, God will give you a good reward. But if you turn away as you turned away before, He will punish you with a painful punishment."

was Hawazin, nor Banu Hanifa, nor Persia, nor the Romans, nor any notables in particular. It is possible that what was meant by that was some of these races, and it is possible that what was meant by them was someone other than them, and there is no saying about it that is more correct than to say as God Almighty said: They will be called to fight a people who were very brave.

And His statement, **You fight them or they submit**, God Almighty says to the sworn Arabs: You fight these whom you call to fight, or they submit without war or fighting.

It has been mentioned that in some readings it is: **You fight them until they surrender**. According to this reading - even though it is contrary to the copies of the Qur'an of the people of the regions, and contrary to what the proof of the reciters is upon, and it is not permissible for me to recite it accordingly - the interpretation of that is: **You fight them forever until they surrender, or until they surrender**.

And His statement, **If you obey, God will give you a good reward**, means that if you obey God in responding to Him when He calls you to fight these people of great strength, and you respond to fighting them and jihad alongside the believers, **God will give you a good reward**, meaning that God will give you Paradise for responding to your response to fighting them, which is the good reward. **But if you turn away as you turned away before**, meaning, if you disobey your Lord and turn away from obeying Him and disobeying His command and abandoning fighting those of great strength when you are called to fight them, **He will punish you with a painful punishment**, meaning painfully, and that is the punishment of the Fire for your disobedience to Him and your abandoning jihad and fighting them alongside the believers.

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's saying: **Say to those of the bedouins who stayed behind** meaning say to those who stayed behind from Al-Hudaybiyyah **You will be called to fight a people of great strength** Ibn Abbas, Ata' ibn Abi Rabah, Mujahid, Ibn Abi Layla, and Ata' al-Khurasani said: They are the Persians. Ka'b, Al-Hasan, and Abd al-Rahman ibn Abi Layla said: The Romans. And from Al-Hasan also: The Persians and the Romans. Ibn Jubayr said: Hawazin and Thaqif. Ikrimah said: Hawazin. Qatadah said: Hawazin and Ghatafan on the day of Hunayn. Al-Zuhri and Muqatil said: Banu Hanifah, the people of Al-Yamamah, the companions of Musaylimah. Rafi' ibn Khadij said: By God, we used to recite this verse in the past: **You will be called to fight a people of great strength** but we did not know who they were until Abu Bakr called us to fight Banu Hanifah, so we knew that it was them. Abu

Hurayrah said: This verse has not yet come, and the apparent meaning of the verse refutes it.

Second: In this verse there is evidence of the validity of the Imamate of Abu Bakr and Umar **may God be pleased with them**, because Abu Bakr called them to fight Banu Hanifa, and Umar called them to fight Persia and Rome. As for the statement of Ikrimah and Qatadah that it was in Hawazin and Ghatafan on the day of Hunayn, no, because it is impossible for the one calling them to be the Messenger (peace be upon him), because he said: **You will never go out with me, nor will you fight an enemy with me** (al-Tawbah 9:83). This indicates that the one meant by the one calling is other than the Prophet (peace be upon him), and it is known that no one called these people after the Prophet (peace be upon him) except Abu Bakr and Umar **may God be pleased with them**. Al-Zamakhshari: If that is authentic from Qatadah, then the meaning is you will never go out with me as long as you are in the state of sickness of heart and confusion in religion, or according to the statement of Mujahid, the promise was that they would not follow the Messenger of God (peace be upon him) except as volunteers with no share in the spoils, and God knows best.

The second: The Almighty's saying: **Either you fight them or they submit**. This is the ruling on those from whom the jizyah is not imposed. It is connected to **you fight them**, meaning it will be one of two things: either fighting or Islam. There is no third option. In the letter of Abi, **or they submit**, it means until they submit, just as you say: Eat or you are satisfied, meaning until you are satisfied. He said:

I told him, "Don't cry. We are only trying to become king or die and be unable to do so."

Al-Zajaj said: He said **or they submit** because the meaning is or they submit without fighting, and this is in fighting the polytheists, not the People of the Book.

Fourth: The Almighty's saying: **If you obey, God will give you a good reward** - booty and abundance in this world, and Paradise in the Hereafter. **But if you turn away as you turned away before** - the year of Al-Hudaybiyyah, **He will punish you with a painful punishment** - which is the punishment of the Fire.

Tafsir Ibn Kathir

The commentators differed regarding these people whom they call to, who are men of great strength, with statements: **One of them** is that they are Hawazin, narrated by Shu'bah from Abu Bishr from Sa'id ibn Jubayr or Ikrimah, or both of them, and Hisham narrated it from Abu Bishr from them both, and Qatadah says the same in a narration from him. **The second** is Thaqif, said Ad-Dahhak. **The third** is Banu Hanifa, said Juwaybir and narrated by Muhammad ibn Ishaq from Az-Zuhri, and a similar narration was narrated from Sa'id and Ikrimah. **The fourth** is the

people of Persia, narrated by Ali ibn Abi Talhah from Ibn Abbas, may God be pleased with them both, and this is what Ata', Mujahid, and Ikrimah say in one of the narrations from him. Ka'b Al-Ahbar said: They are the Romans. Ibn Abi Layla, Ata', Al-Hasan, and Qatadah said: They are the Persians and the Romans. Mujahid said: They are the people of idols. He also said: They are men of great strength, but he did not specify a group. Ibn Jurayj said the same, and it is the preferred view of Ibn Jarir. Ibn Abi Hatim said: Al-Ashja' told us, Abd al-Rahman ibn Ishaq al-Qawariri told us, on the authority of Muammar, on the authority of al-Zuhri, regarding the Almighty's statement: **You will be called to a people of great strength**, he said: Those have not yet come.

And my father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ibn Abi Khalid, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, regarding the words of God the Almighty: **You will be called to fight a people of great might**, he said: They are the prominent ones. He said: And Sufyan told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The Hour will not come until you fight a people with small eyes and flat noses, whose faces are like hammered shields**. Sufyan said: They are the Turks. Ibn Abi Omar said: I found it in another place. Ibn Abi Khalid told us, on the authority of his father, who said: Abu Hurairah, may God be pleased with him, came down to us and explained the words of the Messenger of God, may God bless him and grant him peace: **Fight a people whose sandals are made of hair**, he said: They are the prominent ones, meaning the Kurds. And the words of God the Almighty: **You fight them or they submit**, means that jihad and fighting against them has been prescribed for you, and that will continue against them, and you have victory over them or they submit and enter your religion without fighting, but by choice.

Then God the Almighty said: {If you obey} meaning if you respond and go out for jihad and fulfill your duty in it, {God will give you a good reward. But if you turn away as you turned away before} meaning the time of Hudaibiyah when you were called but stayed behind, {He will punish you with a painful punishment.} Then God the Almighty mentioned the excuses for abandoning jihad. Some of them are necessary, such as blindness and persistent lameness, and others are incidental, such as an illness that lasts for a few days and then goes away. While sick, a person is included among those who have necessary excuses until he recovers. Then God the Almighty said, encouraging people to engage in jihad and obey God and His Messenger: {And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away} meaning if he refrains from jihad and focuses on earning a living, {He will punish him with a painful punishment} in this world with humiliation and in the Hereafter with the Fire. And God the Almighty knows best.

Fath al-Qadir

His statement: 16- **Say to those who stayed behind from the bedouins** they are those mentioned previously **You will be called to fight a people of great strength** Ata' ibn Abi Rabah, Mujahid, Ibn Abi Laila and Ata' al-Khurasani said: They are the Persians. Ka'b and al-Hasan said: They are the Romans. It was also narrated from al-Hasan that he said: They are the Persians and the Romans. Sa'id ibn Jubayr said: They are Hawazin and Thaqif. Ikrimah said: Hawazin. Qatada said: Hawazin and Ghatafan on the day of Hunayn. Al-Zuhri and Muqatil said: They are Banu Hanifa, the people of Yamamah, the companions of Musaylimah. Al-Wahidi reported this statement from most of the commentators: **You fight them or they submit** meaning it will be one of two things: either fighting, or submitting to Islam, there is no third option, and this is the ruling on the disbelievers from whom the jizyah is not taken. Al-Zajaj said: The meaning is, **or they submit**, and in Abu's reading, **or they submit**, meaning until they submit. **If you obey, God will give you a good reward**, which is the spoils of war in this world and Paradise in the Hereafter. **But if you turn away**, meaning you expose yourself, **as you turned away before**, and that was in the year of Al-Hudaibiyah. **He will punish you with a painful punishment**, by killing, captivity, and oppression in this world and by the punishment of the Fire in the Hereafter, to double your crime.

Tafsir al-Baghawi

16. "Say to those of the Bedouins who stayed behind: You will be called to fight a people of great strength." Ibn Abbas, Mujahid, and Ata' said: They are the people of Persia. Ka'b said: They are the Romans. Al-Hasan said: The Persians and the Romans. Sa'id ibn Jubayr said: Hawazin and Thaqif. Qatada said: Hawazin and Ghatafan on the day of Hunayn. Al-Zuhri, Muqatil, and a group said: They are the Banu Hanifa of Yamamah, the companions of Musaylimah the Liar.

Rafi' ibn Khadij said: We used to read this verse and we did not know who they were until Abu Bakr called for fighting the Banu Hanifa, and then we knew that it was them.

Ibn Jurayj said: Omar, may God be pleased with him, called them to fight the Persians.

Abu Hurairah said: This verse has not yet come.

"Fight them or they submit. If you obey, God will give you a good reward," meaning Paradise. **But if you turn away**, [expose yourself], **as you turned away before**, the year of Al-Hudaibiyah, **He will punish you with a painful punishment**, meaning Hell. So when this verse was revealed, the people of the time said: What will happen to us, O Messenger of God?

Tafsir al-Baidawi

16- **Say to those of the Bedouins who stayed behind** He repeated this name to exaggerate the blame and to

Surat al-Fath 48:16

Say to the bedouins who stayed behind: “You will be called to fight against a people of great strength. You will fight them or they will submit. If you obey, God will give you a good reward. But if you turn away as you turned away before, He will punish you with a painful punishment.”

indicate the enormity of staying behind. **You will be called to a people of great strength** Banu Hanifa or others who apostatized after the Messenger of God, may God bless him and grant him peace, or the polytheists, for He said: **You will fight them or they submit** meaning that it will be one of the two options: either fighting or Islam, nothing else, as indicated by the reading **or they submit**, and whoever is not them will be fought until he submits or pays the jizyah. This indicates the Imamate of Abu Bakr, may God be pleased with him, if this call did not coincide with anyone else, unless it is proven that they were Thaqeef and Hawazin, for that was during the era of the Prophet. It was said that it was the Persians and the Romans, and the meaning of **they submit** is they submit, so as to include their acceptance of the jizyah. **Then if you obey, God will give you a good reward** which is the spoils of war in this world and Paradise in the Hereafter. **And if you turn away as you turned away before** from Al-Hudaybiyyah. **He will punish you with a painful punishment** to double your crime.

Surat al-Fath 48:17

There is no blame upon the blind or upon the lame or upon the ill. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away - He will punish him with a painful punishment.

Tafsir al-Jalalayn

17 - There is no blame upon the blind or upon the lame or upon the ill for abandoning jihad and whoever obeys God and His Messenger - He will admit him with the letter Ya and the letter Noon (to gardens beneath which rivers flow. And whoever turns away - He will punish him) with the letter Ya and the letter Noon with a painful punishment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is no hardship upon the blind among you, O people, nor upon the lame, nor upon the sick, that they should stay behind from jihad with the believers, and witness war with them when they meet their enemy, due to the ailments that they have, and the reasons that prevent them from witnessing it.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **There is no blame upon the blind, nor upon the lame, nor upon the sick.** He said: All of this is in jihad.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, who said: Then God excused those who have an excuse among the people, and said: **There is no blame upon the blind or upon the lame or upon the ill.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **There is no blame upon the blind or upon the lame or upon the ill**, he said: In jihad in the way of God.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement: **There is no blame upon the blind...** the verse, meaning in fighting.

And His statement, **And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow.** God Almighty says: And whoever obeys God and His Messenger and responds to the war against the enemies of God from among the polytheists, and to fight with the believers, seeking the countenance of God when called to that, God will admit him on the Day of Resurrection to gardens beneath which rivers flow. **And whoever turns away.** He says: And whoever disobeys God and His

Messenger, and refrains from fighting the polytheists with God when called to that, and does not respond to the call of God and His Messenger - He will punish him with a painful punishment, and that is the punishment of Hell on the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty says: "There is no blame upon the blind or upon the lame or upon the ill. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. And whoever turns away - He will punish him with a painful punishment."

Ibn Abbas said: When the verse: **And if you turn away as you turned away before, He will punish you with a painful punishment** was revealed, the people of that time said: What about us, O Messenger of God? Then, the verse: **There is no blame upon the blind or upon the lame or upon the ill** was revealed, meaning there is no sin on them for staying away from jihad because of their blindness, old age, and weakness. This has been discussed clearly in Bara'ah and elsewhere.

Lameness is a defect that befalls one leg, and if that has an effect, then the weakness of two legs is more likely to have an effect. Muqatil said: They are the people of that time who stayed away from Hudaibiyyah, and he has excused them, meaning whoever among them wants to go with you to Khaybar, let him do so. **And whoever obeys God and His Messenger** in what he commanded him, **He will admit him to gardens beneath which rivers flow**. Nafi' and Ibn 'Amir read **نَدْوًا** with a *nun* for emphasis, while the rest read it with a *ya*. Abu 'Uбайд and Abu Hatim preferred this because the name of God came first. **And whoever turns away, He will punish him with a painful punishment.**

Tafsir Ibn Kathir

The commentators differed regarding these people whom they call to, who are men of great strength, with statements: **One of them** is that they are Hawazin, narrated by Shu'bah from Abu Bishr from Sa'id ibn Jubayr or Ikrimah, or both of them, and Hisham narrated it from Abu Bishr from them both, and Qatadah says the same in a narration from him. **The second** is Thaqif, said Ad-Dahhak. **The third** is Banu Hanifa, said Juwaybir and narrated by Muhammad ibn Ishaq from Az-Zuhri, and a similar narration was narrated from Sa'id and Ikrimah. **The fourth** is the people of Persia, narrated by Ali ibn Abi Talhah from Ibn Abbas, may God be pleased with them both, and this is what Ata', Mujahid, and Ikrimah say in one of the narrations from him. Ka'b Al-Ahbar said: They are the Romans. Ibn Abi Layla, Ata', Al-Hasan, and Qatadah said: They are the Persians and the Romans. Mujahid said: They are the people of idols. He also said: They are men of great strength, but he did not specify a group. Ibn Jurayj said the same, and it is the preferred view of Ibn Jarir. Ibn Abi Hatim said: Al-Ashja' told us, Abd al-Rahman ibn Ishaq al-Qawariri told us, on the authority of Muammarr, on the authority of al-Zuhri, regarding the Almighty's statement: **You will be called**

Surat al-Fath 48:17

There is no blame upon the blind or upon the lame or upon the ill. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away - He will punish him with a painful punishment.

to a people of great strength, he said: Those have not yet come.

And my father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ibn Abi Khalid, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, regarding the words of God the Almighty: **You will be called to fight a people of great might**, he said: They are the prominent ones. He said: And Sufyan told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The Hour will not come until you fight a people with small eyes and flat noses, whose faces are like hammered shields**. Sufyan said: They are the Turks. Ibn Abi Omar said: I found it in another place. Ibn Abi Khalid told us, on the authority of his father, who said: Abu Hurairah, may God be pleased with him, came down to us and explained the words of the Messenger of God, may God bless him and grant him peace: **Fight a people whose sandals are made of hair**, he said: They are the prominent ones, meaning the Kurds. And the words of God the Almighty: **You fight them or they submit**, means that jihad and fighting against them has been prescribed for you, and that will continue against them, and you have victory over them or they submit and enter your religion without fighting, but by choice.

Then God the Almighty said: {If you obey} meaning if you respond and go out for jihad and fulfill your duty in it, {God will give you a good reward. But if you turn away as you turned away before} meaning the time of Hudaibiyyah when you were called but stayed behind, {He will punish you with a painful punishment.} Then God the Almighty mentioned the excuses for abandoning jihad. Some of them are necessary, such as blindness and persistent lameness, and others are incidental, such as an illness that lasts for a few days and then goes away. While sick, a person is included among those who have necessary excuses until he recovers. Then God the Almighty said, encouraging people to engage in jihad and obey God and His Messenger: {And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away} meaning if he refrains from jihad and focuses on earning a living, {He will punish him with a painful punishment} in this world with humiliation and in the Hereafter with the Fire. And God the Almighty knows best.

Fath al-Qadir

17- **There is no blame upon the blind or upon the lame or upon the ill** meaning there is no blame upon those who are excused for not participating in the conquest due to their inability. Muqatil said: God excused the people of the time who stayed behind from the march to Hudaibiyyah with this verse, and blame means sin. **And whoever obeys God and His Messenger** in what they commanded and prohibited, **He will admit him to gardens beneath which rivers flow** The majority of

scholars read **he will admit him** with a tā', and Abu Hatim and Abu Ubayd preferred this reading. Nafi' and Ibn 'Amir read it with a noon. **And whoever turns away - He will punish him with a painful punishment** meaning whoever turns away from obedience - God will punish him with a very painful punishment.

Tafsir al-Baghawi

17. Then God the Almighty revealed: **There is no blame upon the blind**, [meaning in staying away from jihad], "nor blame upon the lame or upon the ill. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow. And whoever turns away - He will punish him with a painful punishment." The people of Medina and Ash-Sham read *nadkhalhu* and *na'dhubuhu* with the letter *nun* in both, while the others read it with the letter *ya* because of His saying: **and whoever obeys God**.

Tafsir al-Baidawi

17- **There is no blame upon the blind or upon the lame or upon the ill**. When He threatened for staying behind, He negated the blame from these excused ones, excluding them from the threat. **And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow**. He separated the promise and made the threat more general, exaggerating the promise for His prior mercy. Then He made up for that by repetition in the way of generalization, saying: **And whoever turns away - He will punish him with a painful punishment**. Since intimidation here is more beneficial than encouragement, Nafi' and Ibn 'Amir read **We will admit him and punish him** with the letter *nun*.

Surat al-Fath 48:18

God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

Tafsir al-Jalalayn

18 - **God was pleased with the believers when they pledged allegiance to you** at Al-Hudaibiyah **under the tree** which is Samurah and they were one thousand three hundred and more. Then he pledged allegiance to them to fight the Quraysh and not to flee from death. **So God knew** what was in their hearts) of sincerity and loyalty **so He sent down tranquility upon them and rewarded them with an imminent conquest** which is the conquest of Khaybar after their departure from Al-Hudaibiyah.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Salamah bin Al-Akwa' who said: While we were saying, when the caller of the Messenger of God, may God bless him and grant him peace, called out, **O people, pledge allegiance, pledge allegiance**, the Holy Spirit descended, so we went to the Messenger of God, may God bless him and grant him peace, while he was under a samura tree, and we pledged allegiance to him, and God revealed: God has been pleased with the believers, the verse.

Tafsir al-Tabari

God Almighty says: God was pleased, O Muhammad, with the believers **when they pledged allegiance to you under the tree**. Meaning the pledge of allegiance of the companions of the Messenger of God, may God bless him and grant him peace, to the Messenger of God at Al-Hudaybiyah when they pledged allegiance to him to fight the Quraysh in the war, and not to flee or turn their backs to them under the tree. Their pledge of allegiance to him there, as mentioned, was under a tree.

The reason for this pledge of allegiance is what was said: The Messenger of God, may God bless him and grant him peace, had sent Uthman ibn Affan, may God be pleased with him, with his message to the leaders of Quraysh, and Uthman was somewhat slow in responding to him, so he thought that he had been killed. So he called his companions to renew the pledge of allegiance to their war as I have described, so they pledged allegiance to him on that. This pledge is called the Pledge of Ridwan, and those who pledged allegiance to him in this pledge were, according to what was mentioned by some of them: one thousand four hundred, and according to some of them: one thousand five hundred, and according to some of them: one thousand three hundred.

Mentioning the narration of what we described as the reason for this pledge:

Ibn Hamid told us: Salamah told us on the authority of Muhammad ibn Ishaq, who said: "Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, called Khurash ibn Umayyah al-Khuza'i and sent him to the Quraysh in Mecca, and carried him on his camel called al-Thalab, to convey to their leaders what he had come to him for. That was when he had arrived at al-Hudaybiyyah, and they hamstrung the Messenger of God's camel, may God bless him and grant him peace, and wanted to kill him, but the Abyssinians prevented them and let him go until he came to the Messenger of God, may God bless him and grant him peace."

He said: Salamah narrated to us on the authority of Ibn Ishaq, who said: Someone I do not accuse told me, on the authority of Ikrimah, the freed slave of Ibn Abbas: "The Messenger of God, may God bless him and grant him peace, called upon Umar ibn al-Khattab to send him to Mecca to inform the nobles of what he had come for. He said: O Messenger of God, I fear for myself from the Quraysh, and there is no one in Mecca from the Banu Adi ibn Ka'b to protect me. The Quraysh know my hostility towards them and my harshness towards them, but I will direct you to a man who is more honored there than I am: Uthman ibn Affan. So the Messenger of God, may God bless him and grant him peace, called upon Uthman and sent him to Abu Sufyan and the nobles of the Quraysh to inform them that he had not come to fight, but had come to visit this House, respecting its sanctity. Uthman went out to Mecca, and Aban ibn Sa'id ibn al-As met him when he entered Mecca or before he entered it. He got down from his mount and carried him in front of him, then rode behind him and protected him until he delivered the message of the Messenger of God, may God bless him and grant him peace. Uthman set out until he reached Abu Sufyan and the nobles of the Quraysh, and informed them of what he had come to say." The Messenger of God, may God bless him and grant him peace, did not send him with it. They said to Uthman when he had finished sending the message to the Messenger of God, may God bless him and grant him peace: If you wish to circumambulate the House, then circumambulate it. He said: I would not do that until the Messenger of God, may God bless him and grant him peace, circumambulates it. So the Quraysh considered it a reward for them, and the report of the Messenger of God, may God bless him and grant him peace, and the Muslims reached him that Uthman had been killed.

He said: Salamah narrated to us on the authority of Muhammad ibn Ishaq, who said: Abdullah ibn Bakr narrated to me that when the Messenger of God (peace and blessings of God be upon him) heard that Uthman had been killed, he said: We will not leave until we fight the people. He called the people to the pledge of allegiance, so the Pledge of Ridwan took place under the tree. The people were saying: The Messenger of God (peace and blessings of God be upon him) gave them a pledge of allegiance to death. Jabir ibn Abdullah used to say: The Messenger of God (peace and blessings of God be upon him) did not give us a pledge of allegiance to death, but he gave us a pledge that we would not flee. So the Messenger of God (peace and blessings of God be upon him) gave the people a pledge of allegiance, and none of the

Surat al-Fath 48:18

God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

Muslims who were present stayed behind except Al-Jadd ibn Qays, the brother of Ibn Salamah. Jabir ibn Abdullah used to say: It is as if I can see him clinging to the armpit of his camel, hiding behind it from the people. Then he came to the Messenger of God (peace and blessings of God be upon him) and said that what was mentioned about Uthman was false.

Muhammad bin Amara Al-Asadi narrated: Ubaidullah bin Musa narrated: Musa bin Ubaidah narrated on the authority of Iyas bin Salamah, who said: Salamah said: "While we were saying the Pledge of Allegiance at the time of Al-Hudaybiyyah, the herald of the Messenger of God, may God bless him and grant him peace, called out: 'O people, pledge allegiance! The Holy Spirit, may God's prayers be upon him, has descended.' He said: So we went to the Messenger of God, may God bless him and grant him peace, while he was under a samura tree. He said: So we pledged allegiance to him, and that is the statement of God: 'God was pleased with the believers when they pledged allegiance to you under the tree.'"

Abdul Hamid bin Bayan Al-Yashkari told us: Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Amer, who said: The first person to pledge allegiance to Ridwan was a man from Banu Asad called Abu Sinan bin Wahb.

Ibn Al-Muthanna told us: Yahya bin Hammad told us: Hammam told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, who said: My grandfather was called Hazn, and he was among those who pledged allegiance under the tree. We came to it the following year, but it was hidden from us.

Ibn Al-Muthanna told me: Yahya bin Hammad told us: Yunus told us: Ibn Wahb told us: Amr bin Al-Harith told me on the authority of Bakir bin Al-Ashja: "It reached him that the people had pledged allegiance to the Messenger of God (peace and blessings of God be upon him) to die, so the Messenger of God (peace and blessings of God be upon him) said: 'For as much as you are able.' The tree under which the pledge of allegiance was pledged was in a valley towards Mecca. They claimed that Umar bin Al-Khattab **may God be pleased with him** passed by that place after the tree had disappeared, and he said: 'Where was it?' Some of them said: 'Here,' and some of them said: 'Here.' When their disagreement increased, he said: 'Go on, this is how we are doing.' So the tree disappeared, and it had been a tamarisk tree, either a flood had taken it away or something else."

Mention the number of those who pledged allegiance to this pledge.

We have mentioned the differences among those who differed regarding their number, and we will mention the narrations of those who said the articles that we mentioned, God willing.

It was mentioned that their number was one thousand four hundred.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: "On the day of Al-Hudaybiyyah, we were one thousand and four hundred. We pledged allegiance to the Messenger of God, may God bless him and grant him peace, that we would not flee, but we did not pledge allegiance to him to die. He said: So we all pledged allegiance to him except Al-Jadd bin Qais, who hid under the armpit of his camel."

Yunus told me: Ibn Wahb told us: Ibn Zayd told me: Al-Qasim ibn Abdullah ibn Amr told me, on the authority of Muhammad ibn al-Mundhir, on the authority of Jabir ibn Abdullah: "On the day of al-Hudaybiyyah, they were fourteen hundred. We pledged allegiance to the Messenger of God (peace and blessings be upon him) while Umar was holding him by the hand under a samura tree. No one pledged allegiance to us except al-Jadd ibn Qays al-Ansari, who hid under the armpit of his camel. Jabir said: We pledged allegiance to the Messenger of God (peace and blessings be upon him) that we would not flee, and we did not pledge allegiance to him to die."

Yusuf bin Musa al-Qattan told us: Hisham bin Abdul Malik and Saeed bin Shurahbil al-Masry told us: Layth bin Saad al-Masry told us: Abu al-Zubayr told us on the authority of Jabir, who said: "On the day of al-Hudaybiyyah, we were one thousand and four hundred, so we pledged allegiance to him and Umar was holding his hand under the tamarisk tree, so we pledged allegiance to him that we would not flee, and that we would not pledge allegiance to him to die, meaning the Prophet, may God bless him and grant him peace."

Ibn Bashar and Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, that it was said to him: Jaber bin Abdullah says: The people of the tree were one thousand five hundred. Saeed said: Jaber forgot. He told me that they were one thousand four hundred.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: We were fourteen hundred people at Al-Hudaybiyyah.

It was mentioned that they were one thousand five hundred and twenty-five.

Muhammad bin Saad told us, 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, **God was pleased with the believers when they pledged allegiance to you under the tree.** He said: The people who pledged allegiance under the tree were one thousand five hundred and twenty-five.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, who said: Those who pledged

allegiance to the Messenger of God, may God bless him and grant him peace, under the tree, and the spoils of Khaybar were given to them, were fifteen hundred on that day, and they pledged allegiance that they would not flee from him.

It was mentioned that they were one thousand and three hundred.

Ibn Al-Muthanna told us: Abu Dawud told us: Shu'bah told us on the authority of Amr bin Murrah: He heard Abdullah bin Abi Awfa say: On the Day of the Tree they were one thousand and three hundred, and Aslam was among the emigrants on that day.

And His statement, **He knew what was in their hearts**, means that God Almighty says: So your Lord knew, O Muhammad, what was in the hearts of the believers among your companions when they pledged allegiance to you under the tree, of sincerity of intention, fulfillment of what they pledged to you, and patience with you. **So He sent down tranquility upon them**, meaning: So He sent down reassurance, steadfastness in their religion, and good insight into the truth to which God guided them.

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 regarding his statement, **Then He knew what was in their hearts and sent down tranquility upon them**: meaning patience and dignity.

His statement, **And He rewarded them with an imminent conquest**, means: He compensated them in the immediate future for what they had hoped to obtain from the spoils of the people of Mecca by fighting its people with an imminent conquest. And that, as it was said, was the conquest of Khaybar.

Who said that?

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Ibn Abi Layla: **And He rewarded them with an imminent conquest**. He said: Khaybar.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And He rewarded them with an imminent conquest**, which is Khaybar.

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 He rewarded them with an imminent conquest**. He said: I was informed that it was Khaybar.

And His statement, **And they will take many spoils**, means that God Almighty says: And God rewarded those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under the tree, along with what He honored them with in His pleasure with them, and His sending down tranquility upon them, and His establishing for them an imminent conquest, with many spoils that they will take from the wealth of the Jews of Khaybar, for God made that specific to the people of the Pledge of Ridwan and not to others.

And His saying, **And God is Exalted in Might and Wise**, means: And God is Exalted in Might in taking revenge on those who took revenge on His enemies, and Wise in His management of His creation and disposing of them as He wills of His judgment.

Tafsir al-Qurtubi

The Almighty said: **God was pleased with the believers when they pledged allegiance to you under the tree**.

This was the Pledge of Ridwan, and it was Al-Hudaybiyyah. This is the story of Al-Hudaybiyyah in brief: The Prophet, may God bless him and grant him peace, stayed on his way back from the Battle of Banu Al-Mustaliq in Shawwal, and went out in Dhul-Qa'dah to perform Umrah. He called upon the Bedouins who were around Madinah, but most of them were slow to come back. The Prophet, may God bless him and grant him peace, went out with those who were with him from the Muhajireen and Ansar and those who followed him from the Arabs, and all of them were around one thousand four hundred, and it was said: one thousand five hundred, and other things were said, as will come.

And he led the sacrificial animals with me, so the Messenger of God (peace and blessings of God be upon him) entered ihram so that the people would know that he had not set out to fight. When the report of his departure reached the Quraysh, they all went out to prevent the Messenger of God (peace and blessings of God be upon him) from entering the Sacred Mosque and Mecca, and if he fought them, they would fight him without that. They sent Khalid ibn al-Walid with cavalry to **Kar' al-Ghamim**. The report of that reached the Messenger of God (peace and blessings of God be upon him) while he was in **Usfan**. The one who informed him was Bishr ibn Sufyan al-Ka'bi, so he took a route to go out behind them, and he went out to al-Hudaybiyyah from the lower part of Mecca. His guide among them was a man from the tribe of Aslam. When the report of that reached the cavalry of the Quraysh that were with Khalid, they ran to the Quraysh to inform them of that. When the Messenger of God (peace and blessings of God be upon him) arrived at al-Hudaybiyyah, his she-camel (peace and blessings of God be upon him) knelt down and the people said: **Leave! Leave!** The Prophet, may God bless him and grant him peace, said: It was not hidden and it was not in its nature, but it was He who held back the elephant from Mecca. If the Quraysh invite me today to a plan in which they ask me to maintain kinship ties, you will give it to them. Then the Prophet, may God bless him and grant him peace, descended there, and it was said: O Messenger of God, there is no water in this valley! Then the Messenger of God (peace and blessings be upon him) took out an arrow from his quiver and gave it to one of his companions. He lowered it into one of those wells and plunged it into its belly, causing fresh water to suffice for the entire army. It was said that the one who lowered the arrow into the well was Najiyah ibn Jundub ibn Umair al-Aslami, who was the driver of the Prophet's (peace and blessings be upon him) camel at that time. It was also said that al-Bara' ibn Azib lowered the arrow into the well. Then the

Surat al-Fath 48:18

God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

ambassadors took place between the Messenger of God (peace and blessings be upon him) and the infidels of Quraysh, and the back-and-forth and dispute lasted until Suhayl ibn Amr al-Amri came and agreed with him that he (peace and blessings be upon him) would leave for most of that period. Then the next year he would come to perform the minor pilgrimage and enter Mecca with his companions unarmed, keeping their swords in their scabbards. He would stay there for three days and then leave. There would be a peace treaty between him and them for ten years, during which people would intermingle and feel safe with one another. Whoever came from the infidels to the Muslims as a Muslim, whether man or woman, would be returned to the infidel, and whoever came from the Muslims to the infidels as an apostate, they would not return him to the Muslims. This was very difficult for the Muslims. Some of them had a discussion about it, and the Messenger of God, may God bless him and grant him peace, was more knowledgeable about what God had taught him, that He would grant relief to the Muslims. So he said to his companions: Be patient, for God will make this peace treaty a cause for the emergence of His religion. The people became accustomed to saying this after some of them had been estranged from him, and Abu Suhayl ibn Amr wrote at the beginning of the treaty document: From Muhammad, the Messenger of God. They said to him: If we had believed you in that, we would not have prevented you from what you want! So it is necessary to write in your name, O God. So he said to Ali, who was writing the treaty document: Erase, O Ali, and write in your name, O God. Ali refused to erase with his hand, Muhammad, the Messenger of God. So the Messenger of God, may God bless him and grant him peace, said to him: Show it to me. So he pointed to him, and the Messenger of God, may God bless him and grant him peace, erased it with his hand and ordered him to write from Muhammad bin Abdullah. On that day, Abu Jandal bin Suhayl came with the trace of the treaty document while he was chained, and the Messenger of God, may God bless him and grant him peace, returned it to his father. This was very difficult for the Muslims, so the Messenger of God, may God bless him and grant him peace, informed them and informed Abu Jandal that God would make a way out and relief for him. Before the treaty, the Messenger of God, may God bless him and grant him peace, had sent Uthman bin Affan to Mecca as a messenger. Then report came to the Messenger of God, may God bless him and grant him peace, that the people of Mecca had killed him. So the Messenger of God, may God bless him and grant him peace, called for allegiance to him to fight and fight for the people of Mecca. It was narrated that he pledged allegiance to them to die, and it was narrated that he pledged allegiance to them not to flee. It was the Pledge of Ridwan under the tree, in which God, the Most High, informed us that He was pleased. On the authority of those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under it, and the Messenger of God, may God bless him and

grant him peace, informed us that they would not enter the Fire, and the Messenger of God, may God bless him and grant him peace, struck his right hand on his left for Uthman, so he is as if he had witnessed it. And Wakee' mentioned on the authority of Ismail bin Abi Khalid on the authority of Al-Sha'bi, who said: The first to pledge allegiance to the Messenger of God, may God bless him and grant him peace, on the day of Al-Hudaybiyah was Abu Sufyan Al-Asadi. And in Sahih Muslim on the authority of Abu Al-Zubayr on the authority of Jabir, who said: We were four hundred on the day of Al-Hudaybiyah, so we pledged allegiance to him and Umar was holding his hand under the tree, which was a tamarisk tree, and he said: We pledged allegiance to him that we would not flee, and we did not pledge allegiance to him to die. And on his authority that he heard a neighbor asking: How many were there on the day of Al-Hudaybiyah? He said: We were fourteen hundred, so we pledged allegiance to him and Umar was holding his hand under the tree, which was a tamarisk tree, so we pledged allegiance to him, except for Jad ibn Qays al-Ansari, who hid under the belly of his camel. And on the authority of Salim ibn Abi al-Ja'd, he said: I asked Jabir ibn Abdullah about the people of the tree, so he said: If we were one hundred thousand, it would be enough for us. We were one thousand five hundred, and in another narration we were fifteen hundred. And on the authority of Abdullah ibn Abi Awfa, he said: The people of the tree were one thousand three hundred, and Aslam was one-eighth of the emigrants. And on the authority of Yazid ibn Abi Ubayd, he said: I said to Salamah: On what did you pledge allegiance to the Messenger of God, may God bless him and grant him peace, on the day of al-Hudaybiyyah? He said: On death. On the authority of Al-Bara' ibn Azib, he said: Ali **may God be pleased with him** wrote the peace treaty between the Prophet (peace and blessings of God be upon him) and the polytheists on the day of Al-Hudaybiyyah. He wrote: This is what Muhammad, the Messenger of God (peace and blessings of God be upon him) agreed upon. They said: Do not write 'Messenger of God,' for if it were true that you are the Messenger of God, we would not fight you. The Prophet (peace and blessings of God be upon him) said to Ali: Erase it. He said: I am not one to erase it. So the Prophet (peace and blessings of God be upon him) erased it with his own hand. Among the conditions they stipulated was that they should enter Mecca and stay there for three days, and not enter it with any weapon except a weapon sheath. I said to Abu Ishaq: What is a weapon sheath? He said: A skin and what is in it. Anas reported: The Quraysh made peace with the Prophet (peace and blessings of God be upon him) among them was Suhayl ibn Amr. The Prophet (peace and blessings of God be upon him) said to Ali: Write 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl ibn Amr said: As for 'In the name of God,' we do not know what 'In the name of God, the Most Gracious, the Most Merciful' means! But write what we know: In Your name, O God. He said: Write 'From Muhammad, the Messenger of

God.' They said: If we knew that you were His Messenger, we would follow you! But write your name and your father's name. The Prophet (peace and blessings of God be upon him) said: Write from Muhammad ibn Abdullah. They stipulated to the Prophet (peace and blessings of God be upon him): Whoever comes from you, we will not return him to you, and whoever comes to you from us, you will return him to us. They said: O Messenger of God, should we write this? He said: Yes, whoever goes from us to them, God will distance him, and whoever comes to us from them, God will make for him relief and a way out. Abu Wa'il said: Sahl ibn Hunaif said on the day of Siffin: O people, accuse yourselves. We were with the Messenger of God (peace and blessings of God be upon him) and among the polytheists. Then Umar ibn al-Khattab **may God be pleased with him** came and went to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, are we not in the right and they in the wrong? He said: Yes. He said: Are not our dead in Paradise and their dead in Hell? He said: Yes. He said: Then why should we give up our religion and go back before God has yet to judge between us and them? He said: O Ibn al-Khattab, I am the Messenger of God, and God will never humiliate me. So Umar left, but he could not stay angry, so he went to Abu Bakr and said: O Abu Bakr, are we not on the right and they on falsehood? He said: Yes. He said: Are not our dead in Paradise and theirs in Hell? He said: Yes. He said: Then why should we give up our religion and go back before God has judged between us and them? He said: O Ibn al-Khattab, he is the Messenger of God, and God will never humiliate him. So the Quran was revealed to the Messenger of God (peace and blessings of God be upon him) about the victory, so he sent to Umar and read it to him. He said: O Messenger of God, was he the victory? He said: Yes, and his heart was at ease and he went back. God the Almighty said: **Then He knew what was in their hearts** of truthfulness and loyalty. Al-Farra' said: Ibn Jurayj and Qatadah said: From the satisfaction with the matter of the pledge of allegiance on the condition that they would not flee. Muqatil said: From the dislike of the pledge of allegiance on the condition that they would fight with him to the death. **Then He sent down tranquility upon them** until they pledged allegiance. It was also said: **Then He knew what was in their hearts** of depression at the polytheists' repulsion of them and the Prophet's (peace and blessings of God be upon him) vision of them not being seen, when he saw that he was entering the Kaaba, until the Messenger of God (peace and blessings of God be upon him) said: That was only a vision in a dream. Al-Siddiq said: There was no entry in it this year. Tranquility is reassurance and peace of mind regarding the truth of the promise. It was also said: Patience. **And He rewarded them with an imminent conquest.** Qatadah and Ibn Abi Layla said: The conquest of Khaybar. It was also said: The conquest of Mecca. It was read: **And He gave them.**

Tafsir Ibn Kathir

God the Almighty informs us of His pleasure with the believers who pledged allegiance to the Messenger of

God (peace and blessings of God be upon him) under the tree. We have already mentioned their number, that they were one thousand four hundred, and that the tree was a tamarisk tree in the land of Al-Hudaybiyyah. Al-Bukhari said: Mahmud told us, Ubaydullah told us, on the authority of Israel, on the authority of Tariq, that Abd al-Rahman **may God be pleased with him** said: I set out on Hajj and passed by some people praying, so I said: What is this mosque? They said: This is the tree where the Messenger of God (peace and blessings of God be upon him) pledged the Pledge of Ridwan. So I went to Sa'id ibn al-Musayyab and told him. Sa'id said: My father told me that he was among those who pledged allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree. He said: When we set out the following year, we forgot it and could not find it. Sa'id said: The Companions of Muhammad (peace and blessings of God be upon him) did not know about it, but you know about it, so you know better.

And the Almighty said: **He knew what was in their hearts** meaning of truthfulness, loyalty, obedience and hearing, **so He sent down tranquility** which is peace and security **upon them and rewarded them with an imminent conquest** which is what God Almighty brought about through them of peace between them and their enemies, and what was achieved by that of the ongoing general good connected to the conquest of Khaybar and the conquest of Mecca, then the rest of the countries and regions upon them and what they achieved of honor, victory and elevation in this world and the hereafter. For this reason the Almighty said: "and abundant spoils which they will take. And ever is God Exalted in Might and Wise."

Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Ubayd God ibn Musa told us, Musa - meaning Ibn Ubaydah - Iyas ibn Salamah told me, on the authority of his father, who said: While we were saying something, the crier of the Messenger of God (peace and blessings of God be upon him) called out: O people, the pledge of allegiance, the pledge of allegiance has descended. He said: So we rushed to the Messenger of God (peace and blessings of God be upon him) while he was under a samura tree and pledged allegiance to him. This is what God, the Most High, said: **God was pleased with the believers when they pledged allegiance to you under the tree.** He said: So the Messenger of God (peace and blessings of God be upon him) pledged allegiance to Uthman **may God be pleased with him** with one hand over the other, and the people said: Congratulations to Ibn Affan, he is circumambulating the House while we are here. The Messenger of God (peace and blessings of God be upon him) said: **If he had stayed for such and such years, he would not have circumambulated until I did.**

Fath al-Qadir

Then the Almighty mentioned those who were sincere in their intentions and witnessed the Pledge of Ridwan, saying: 18- **God was pleased with the believers when they pledged allegiance to you under the tree** meaning God was pleased with them at the time of that pledge, which was the Pledge of Ridwan, which took place at

Surat al-Fath 48:18

God was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

Hudaybiyyah. The verb *under* is either **they pledged allegiance to you** or is omitted as a condition of the object. This tree mentioned is a tree that was at Hudaybiyyah, and it was said to be a lote tree. The pledge was to fight the Quraysh and not flee. It was narrated that he pledged allegiance to them to die. The number of those who took part in this pledge was mentioned earlier, and the story is explained in detail in the books of Hadith and biography. **Then He knew what was in their hearts** is in apposition to **they pledged allegiance to you**. Al-Farra' said: meaning He knew what was in their hearts of sincerity and loyalty. Qatada and Ibn Jurayj said: from being pleased with the matter of the pledge of allegiance on the condition that they not flee. Muqatil said: "From the dislike of pledging allegiance to death, 'So He sent down tranquility upon them' is in apposition to 'pleased'. Tranquility means reassurance and peace of mind as mentioned above. It was also said to mean patience. 'And He rewarded them with an imminent conquest', which is the conquest of Khaybar upon their return from Hudaybiyyah. This was said by Qatada, Ibn Abi Layla, and others. It was also said to mean the conquest of Mecca, but the former is more appropriate."

Tafsir al-Baghawi

18. **God was pleased with the believers when they pledged allegiance to you**, at Al-Hudaybiyyah, to fight the Quraysh and not flee, **under the tree**, which was a tamarisk tree. Saeed bin Al-Musayyab said: My father told me that he was among those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under the tree. He said: When we left the following year, we forgot it and could not find it.

It was narrated that Omar ibn al-Khattab, may God be pleased with him, passed by that place after the tree had disappeared, and he said: Where was it? Some of them said: Here, and some of them said: Here. When their disagreement increased, he said: Go on, the tree is gone.

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, Ali bin Abdullah told us, Sufyan told us, Amr said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, said to us on the day of Al-Hudaybiyyah: You are the best people on earth, and we were one thousand four hundred, and if I could see today, I would have shown you the place of the tree.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Sufyan told us, on the authority of Muslim bin Al-Hajjaj, Muhammad bin Hatim told us, Hajjaj told us, on the authority of Ibn Jurayj, Abu

Al-Zubayr told me that he heard Jabir being asked: How many were there on the day of Al-Hudaybiyyah? He said: We were fourteen hundred, so we pledged allegiance to him, and Umar was holding his hand under the tree, which was a samura tree, so we pledged allegiance to him except for Jadd bin Qais Al-Ansari, who hid under the belly of his camel.

Salim narrated on the authority of Jabir, who said: We were fifteen hundred.

Abdullah bin Abi Awfa said: The people of the tree were one thousand and three hundred, and Aslam was one-eighth of the immigrants.

The reason for this pledge of allegiance - according to what Muhammad ibn Ishaq reported from the scholars - was that the Messenger of God, may God bless him and grant him peace, called Khurash ibn Abi Umayyah al-Khuza'i when he had descended, and sent him to the Quraysh in Mecca and carried him on his camel, called al-Thalab, to inform their nobles of what he had come for. They hamstrung the Messenger of God's camel, may God bless him and grant him peace, and wanted to kill him, but the Abyssinians prevented him, so they let him go until he came to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, called Umar ibn al-Khattab to send him to Mecca. He said: O Messenger of God, I fear for myself from the Quraysh, and there is no one from the Banu 'Adi ibn Ka'b in Mecca to protect me. The Quraysh know of my enmity towards them and my harshness towards them, but I will guide you to a man who is more honored there than I: Uthman ibn Affan. The Messenger of God, may God bless him and grant him peace, called Uthman and sent him to Abu Sufyan and the nobles of the Quraysh to inform them that he had not come to fight, but rather had come to visit this House, respecting its sanctity. Uthman went out to Mecca, and Abaan ibn Sa'id met him. When Uthman ibn al-'As entered Mecca, or before he entered it, he got off his mount and carried him in front of him, then he rode behind him and protected him until he delivered the message of the Messenger of God, may God bless him and grant him peace. The leaders of Quraysh said to Uthman when he had finished delivering the message of the Messenger of God, may God bless him and grant him peace: If you want to circumambulate the House, then circumambulate it. He said: I would not do that until the Messenger of God, may God bless him and grant him peace, circumambulates it. Quraysh considered it a reward for them. The report of Uthman's death reached the Messenger of God, may God bless him and grant him peace, and the Muslims, so the Messenger of God, may God bless him and grant him peace, said: We will not leave until we fight the people, and he called the people to the pledge of allegiance, so the Pledge of Ridwan took place under the tree.

The people used to say: The Messenger of God, may God bless him and grant him peace, pledged allegiance to them on death. Bakr ibn al-Ashja said:

They pledged allegiance to him on death. The Messenger of God, may God bless him and grant him peace, said: Rather, on what you are able to.

Jabir ibn Abdullah and Muqal ibn Yasar said: We did not pledge allegiance to him to die, but we pledged allegiance to him not to flee. The first of the Banu Asad to pledge allegiance to Ridwan was called Abu Sinan ibn Wahb, and none of the Muslims who attended stayed away from him except Jad ibn Qays, the brother of Banu Salamah. Jabir said: It was as if I could see him clinging to the armpit of his camel, hiding behind it from the people. Then he came to the Messenger of God, may God bless him and grant him peace, and said that what he had mentioned about the matter of Uthman was false.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Ali bin Ahmad bin Nadruwayh told us, Abu Imran Musa bin Sahl bin Abdul Hamid Al-Joni told us, Muhammad bin Ramh told us, Al-Layth bin Saad told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **No one who pledged allegiance under the tree will enter Hellfire.**

God Almighty said: **He knew what was in their hearts**, of truthfulness and loyalty, **so He sent down tranquility**, reassurance and contentment, **upon them and rewarded them with an imminent conquest**, meaning the conquest of Khaybar.

Tafsir al-Baidawi

18- God was pleased with the believers when they pledged allegiance to you under the tree. It was narrated that when the Prophet (peace and blessings of God be upon him) arrived at Al-Hudaybiyah, he sent Jawas ibn Umayyah Al-Khuza'i to the people of Mecca. They intended to attack him, but the Abyssinians prevented him, so he returned. Then he sent Uthman ibn Affan **may God be pleased with him** who imprisoned him, and rumours spread of his death. Then the Messenger of God (peace and blessings of God be upon him) called his companions, who were 1,300, 400, or 500, and pledged allegiance to them to fight the Quraysh and not to flee from them. He was sitting under a tamarisk tree or lote tree. **He knew what was in their hearts** of sincerity, **so He sent down tranquility upon them** tranquility and peace of mind through encouragement or peace **and rewarded them with an imminent victory** the victory of Khaybar after their departure, and it was said that it was Mecca or Hajar.

Surat al-Fath 48:19

And they will take much spoils. And God is Exalted in Might and Wise.

Surat al-Fath 48:19

And they will take much spoils. And God is Exalted in Might and Wise.

Tafsir al-Jalalayn

19 - **And they will take many spoils** from Khaybar **and God is Exalted in Might and Wise** meaning He has always been described as such.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And they will take many spoils. And God is Exalted in Might and Wise."

Tafsir al-Qurtubi

The Almighty's saying: **And much spoils they will take** meaning the wealth of Khaybar. Khaybar had real estate and wealth, and was located between Al-Hudaybiyyah and Mecca. *spoils* according to this is a substitute for **an imminent conquest** and the waw is inserted. It was also said that **and spoils** of Persia and Rome.

Tafsir Ibn Kathir

God the Almighty informs us of His pleasure with the believers who pledged allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree. We have already mentioned their number, that they were one thousand four hundred, and that the tree was a tamarisk tree in the land of Al-Hudaybiyyah. Al-Bukhari said: Mahmud told us, Ubaydullah told us, on the authority of Israel, on the authority of Tariq, that Abd al-Rahman **may God be pleased with him** said: I set out on Hajj and passed by some people praying, so I said: What is this mosque? They said: This is the tree where the Messenger of God (peace and blessings of God be upon him) pledged the Pledge of Ridwan. So I went to Sa'id ibn al-Musayyab and told him. Sa'id said: My father told me that he was among those who pledged allegiance to the Messenger of God (peace and blessings of God be upon him) under the tree. He said: When we set out the following year, we forgot it and could not find it. Sa'id said: The Companions of Muhammad (peace and blessings of God be upon him) did not know about it, but you know about it, so you know better.

And the Almighty said: **He knew what was in their hearts** meaning of truthfulness, loyalty, obedience and hearing, **so He sent down tranquility** which is peace and security **upon them and rewarded them with an imminent conquest** which is what God Almighty

brought about through them of peace between them and their enemies, and what was achieved by that of the ongoing general good connected to the conquest of Khaybar and the conquest of Mecca, then the rest of the countries and regions upon them and what they achieved of honor, victory and elevation in this world and the hereafter. For this reason the Almighty said: "and abundant spoils which they will take. And ever is God Exalted in Might and Wise."

Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Ubayd God ibn Musa told us, Musa - meaning Ibn Ubaydah - Iyas ibn Salamah told me, on the authority of his father, who said: While we were saying something, the crier of the Messenger of God (peace and blessings of God be upon him) called out: O people, the pledge of allegiance, the pledge of allegiance has descended. He said: So we rushed to the Messenger of God (peace and blessings of God be upon him) while he was under a samura tree and pledged allegiance to him. This is what God, the Most High, said: **God was pleased with the believers when they pledged allegiance to you under the tree.** He said: So the Messenger of God (peace and blessings of God be upon him) pledged allegiance to Uthman **may God be pleased with him** with one hand over the other, and the people said: Congratulations to Ibn Affan, he is circumambulating the House while we are here. The Messenger of God (peace and blessings of God be upon him) said: **If he had stayed for such and such years, he would not have circumambulated until I did.**

Fath al-Qadir

19- **And they will take many spoils** meaning, He will reward you with many spoils, or He will give you, which are the spoils of Khaybar, and the shift is to honor them by addressing them **And God is Exalted in Might and Wise** meaning, He often uses the style of wisdom in His actions and words.

Tafsir al-Baghawi

19. **And they will take many spoils**, from the money of the Jews of Khaybar. Khaybar had real estate and money, so the Messenger of God, may God bless him and grant him peace, divided it among them. **And God is Exalted in Might and Wise.**

Tafsir al-Baidawi

19- **And they will take many spoils.** Meaning, the spoils of the All-Knowing. **And God is Exalted in Might and Wise.** Dominant, observing the requirements of wisdom.

Surat al-Fath 48:20

God has promised you many spoils which you will take, so He has hastened this for you and has restrained the hands of people from you so that it may be a sign to the believers and guide you to a straight path.

Tafsir al-Jalalayn

20 - **And God has promised you many spoils that you will take** from the conquests **and He hastened this for you** the spoils of Khaybar **and has restrained the hands of the people from you** from your families when you went out and the Jews attacked them, so God cast terror into their hearts **and that it may be** that is, the hastened is in apposition to the implied meaning that you may thank Him **a sign for the believers** in their victory **and that He may guide you to a straight path** that is, the path of trusting in Him and entrusting the matter to Him, the Most High.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the people of the Pledge of Ridwan: **God has promised you, O people, many spoils that you will take.**

The people of interpretation differed regarding these spoils that God mentioned that He promised to these people, which spoils they are. Some of them said: They are all the spoils that God gave to the believers in Him from the wealth of the polytheists since He revealed this verse through the tongue of His Prophet, may God bless him and grant him peace.

Who said that?

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, **God has promised you abundant spoils that you will take.** He said: The abundant spoils that they were promised: they have not taken them to this day.

According to this interpretation, the statement may mean that what is meant by the second spoils is the first spoils, and its meaning then would be: So He rewarded them with an imminent victory, and abundant spoils that they would take. God has promised you, O people, these spoils that you will take, and you are continuing to them, so He made for you the imminent victory from the conquest of Khaybar. It may also be that the second is not the first, and the first is from the spoils of Khaybar and the second spoils that He promised them were from the spoils of all the polytheists other than them.

Others said: These spoils that God promised these people are the spoils of Khaybar.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said

regarding His statement, **God has promised you many spoils that you will take**, he said: On the day of Khaybar. He said: My father used to say that.

And his saying, **So He hastened this for you.** The people of interpretation differed as to what was hastened for them. A group said: The spoils of Khaybar, and the remainder are all the conquests of the Muslims after that time until the Day of Resurrection.

Who said that?

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: **So He hastened this for you.** He said: He hastened this for you, an expert.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **So he hastened this for you**, which refers to Khaybar. Others said: Rather, what he meant by that was the peace treaty that took place between the Messenger of God, may God bless him and grant him peace, and the Quraysh.

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, **So he hastened this for you**, he said: The peace.

The first of the correct interpretations of this is what Mujahid said, which is that what God rewarded them for their march along with the recent conquest was the many spoils of Khaybar. This is because the Muslims did not seize any spoils after Hudaibiyyah, and they did not achieve a conquest closer to it than their pledge of allegiance to the Messenger of God, may God bless him and grant him peace, at Hudaibiyyah, which was closer to the conquest of Khaybar and its spoils.

As for his saying, **God has promised you many spoils**, they are all the spoils that God granted them after Khaybar, such as the spoils of Hawazin, Ghatafan, Persia, and Rome.

We said this in this way, without the spoils of Khaybar, because God informed us that He hastened for them this reward for their journey that they took with the Messenger of God, may God bless him and grant him peace, to Mecca, and because He knew of the sincerity of their intention to fight its people, as they pledged allegiance to the Messenger of God, may God bless him and grant him peace, that they would not flee from him. There is no doubt that what was hastened for them was not what was not hastened for them.

And His saying, **And He restrained the hands of the people from you**, means that God Almighty says to the people of the Pledge of Ridwan: And God restrained the hands of the polytheists from you.

Then the people of interpretation differed about who were those whose hands were restrained from them? Some of them said: They are the Jews whose hands

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God has promised you many spoils which you will take, so He has hastened this for you and has restrained the hands of people from you so that it may be a sign to the believers and guide you to a straight path.

were restrained from the families of those who traveled from Medina with the Messenger of God, may God bless him and grant him peace, to Mecca.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And restrain the hands of people from you:** from their homes and from their families in Medina when they marched to Al-Hudaybiyyah and to Khaybar, and Khaybar was in that direction.

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 restrain the hands of people from you**, he said: Restrain the hands of people from their families in Medina.

Others said: Rather, he meant the hands of the Quraysh, as God kept them away from him, so they were unable to harm him.

What Qatada said about this, in my opinion, is more similar to the interpretation of the verse, and that is that God's restraining of the hands of the polytheists of the people of Mecca from the people of Al-Hudaybiyyah was mentioned by God after this verse in His statement, **And it is He who restrained their hands from you and your hands from them in the valley of Mecca**. So it is known from this that the restraining that God Almighty mentioned in His statement, **And restrained the hands of the people from you**, is different from the restraining that God mentioned after this verse in His statement, **And it is He who restrained their hands from you and your hands from them in the valley of Mecca**.

And His statement, **And that it may be a sign for the believers**, means: And that His, the Most High, restraining their hands from their families may be a sign and a lesson for those who believe in Him, so that they may know that God is the One who protects and cares for them, when they are present and when they are absent, and they may fear God in themselves, their wealth, and their families by preserving and maintaining good guardianship as long as they are steadfast in His obedience, abiding by His commands and prohibitions.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And that it may be a sign to the believers**, meaning that people will keep their hands off their families. **And guide you to a straight path**, meaning that He will direct you, O believers, to a clear path with no crookedness in it, and He will make it clear to you, which is that you should trust in your Lord in all your affairs, and rely on Him in all of them, so that He may protect you as He protected you on your journey to Mecca with the Messenger of God, may God bless him and grant him

peace, in yourselves, your families, and your wealth. You have seen the effect of God's action with you, since you trusted in this journey of yours.

Tafsir al-Qurtubi

The Almighty said: **God has promised you many spoils that you will take**. Ibn Abbas and Mujahid said: They are the spoils that will last until the Day of Resurrection. Ibn Zayd said: They are the spoils of Khaybar. **And He hastened this for you** meaning Khaybar, said Mujahid. Ibn Abbas said: He hastened the Treaty of Hudaybiyyah for you. **And He withheld the hands of the people from you** meaning the people of Mecca. He withheld them from you through the treaty. Qatada said: How were the hands of the Jews from Medina after the Prophet (peace and blessings of God be upon him) went out to Hudaybiyyah and Khaybar? This is the preferred choice of At-Tabari, because withholding the hands of the polytheists at Hudaybiyyah is mentioned in His statement: **And it is He who withheld their hands from you**. Ibn Abbas said: In **withholding the hands of the people from you** he means Uaynah ibn Hisn Al-Fazari, Awf ibn Malik An-Nadri, and those who were with them, when they came to aid Khaybar while the Prophet (peace and blessings of God be upon him) was besieging them. So God, the Almighty, cast the Lord into their hearts and withheld them from the Muslims. **And that it may be a sign for the believers** meaning and that it may be Their defeat and your safety is a sign for the believers, so they know that God protects them when they are present and when they are absent. It was also said: And that their hands being restrained from you will be a sign for the believers. It was also said: That is, and that this which He hastened for you will be a sign for the believers of your truthfulness when you promised them that they would attain it. The waw in **and that it will be** is inserted according to the Kufians. The Basrans said: It is a conjunction to an implied word, that is, and that He restrains the hands of the people from you so that you may thank Him and so that it will be a sign for the believers. **And guide you to a straight path** meaning that He increases your guidance, or makes you steadfast on guidance.

Tafsir Ibn Kathir

Mujahid said about the Almighty's saying: **God has promised you many spoils that you will take** which are all the spoils up to this day. **So He hastened this for you** meaning the conquest of Khaybar. Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, **So He hastened this for you** meaning the Treaty of Hudaybiyyah **And He withheld the hands of people from you** meaning that no harm would come to you because of what your enemies had planned for you in terms of fighting and fighting. Likewise, He withheld the hands of people from you

whom you left behind, from your families and women. **And that it may be a sign for the believers** meaning that they may take heed from that, for God the Almighty has protected them and supported them against all other enemies despite their small number. And so that they may know by this action of God for them that He is All-Knowing of the consequences of things, and that what He chooses for His believing servants is good even if they dislike it on the surface, as God the Almighty said: **And perhaps you dislike a thing which is good for you** "And He guides you to a straight path" meaning because of your submission to His command, your following His obedience, and your agreement with Him. His Messenger, may God bless him and grant him peace.

God the Almighty said: {And another which you have not been able to obtain, God has encompassed it. And God is over all things competent.} That is, another spoil of war and another specific conquest which you were not able to obtain, which God has made easy for you and encompassed for you. Indeed, God provides for His righteous servants from where they do not expect. The commentators differed as to what is meant by this spoil of war. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** that it refers to Khaybar. This is based on the statement of God the Almighty: {And He has hastened this for you.} It refers to the Treaty of Hudaibiyyah. Ad-Dahhak, Ibn Ishaq, and Abdur-Rahman ibn Zayd ibn Aslam said the same. Qatadah said: It refers to Mecca, and Ibn Jarir preferred this view. Ibn Abi Layla and Al-Hasan Al-Basri said: It refers to Persia and Rome. Mujahid said: It refers to every conquest and spoil of war until the Day of Resurrection. Abu Dawud At-Tayalisi said: Shu'bah narrated to us on the authority of Samak Al-Hanafi on the authority of Ibn Abbas **may God be pleased with them both** {And another which you have not been able to obtain, God has encompassed it.} He said: These are the conquests that have been won until today.

God the Almighty says: {And if those who disbelieve fight you, they would turn their backs and then find neither protector nor helper.} God the Almighty is saying, giving good tidings to His believing servants, that if the polytheists fight them, God will surely grant victory to His Messenger and His believing servants over them. We will not defeat the army of disbelief, fleeing and retreating, finding neither protector nor helper, because they are fighting God, His Messenger, and His believing party. Then God the Almighty says: {This is the way of God which has already occurred before, and you will not find in the way of God any change.} Meaning, this is God's way and His custom with His creation. When disbelief and faith confront each other in any situation, God grants victory to faith over disbelief, raising the truth and abolishing falsehood, just as God did on the day of Badr with His believing allies, granting them victory over His enemies among the polytheists, despite the small number of Muslims and the large number of polytheists.

And the saying of God the Most High: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Ever-Seeing of what

you do." This is a gratitude from God to His believing servants when He restrained the hands of the polytheists from them so that no harm would come to them from them, and He restrained the hands of the believers from the polytheists so that they did not fight them at Al-Masjid Al-Haram. Rather, He protected both groups and brought about peace between them in which there is good for the believers and a good outcome for them in this world and the hereafter. This was mentioned previously in the hadith of Salamah ibn Al-Akwa' **may God be pleased with him** when they brought those seventy prisoners and made them stand before the Messenger of God (blessings and peace of God be upon him). He looked at them and said: **Let them go, lest they be the beginning of immorality**, and he repeated it. He said: And regarding this, God the Almighty revealed: **And it is He who restrained their hands from you and your hands from them**. Imam Ahmad said: Yazid bin Harun narrated to us, Hammad narrated to us, on the authority of Thabit, on the authority of Anas bin Malik **may God be pleased with him**, who said: On the day of Hudaibiyyah, eighty men from the people of Mecca armed with weapons descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of Mount Tan'im, intending to surprise the Messenger of God (peace and blessings of God be upon him). Affan said: Then he pardoned them, and this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them**. Narrated by Muslim, Abu Dawud in his Sunan, and at-Tirmidhi and an-Nasa'i in their Tafsir from their Sunans, through various chains of transmission on the authority of Hammad bin Salamah.

Ahmad also said: Zaid bin Al-Hubab told us, Al-Husayn bin Waqid told us, Thabit Al-Banani told us, on the authority of Abdullah bin Mughaffal Al-Muzani, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, at the base of the tree about which God Almighty said in the Qur'an, and the branches of that tree were falling on the back of the Messenger of God, may God bless him and grant him peace, and Ali bin Abi Talib, may God be pleased with him, and Suhayl bin Amr was in front of him. So the Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl took his hand and said: 'We do not know, the Most Gracious, the Most Merciful. Write in our case what we know.' He said: 'Write, in Your name, O God,' and he wrote: 'This is what Muhammad, the Messenger of God, made peace with the people of Mecca.' Suhayl bin Amr took hold of his hand and said: 'We have wronged you, if you are his messenger. Write in our case what we know.' He said: 'Write, this is what Muhammad bin Abdullah made peace with.' While we were like that, thirty young men armed with weapons came out against us and rose up against us. The Messenger of God, may God bless him and grant him peace, invoked God against them, and God Almighty seized their ears, so we rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said: Salam said: Did

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you come under someone's covenant? Or did anyone grant you security? They said: No. So he let them go. Then God the Almighty revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them." The verse was narrated by An-Nasa'i from the hadith of Husayn ibn Waqid.

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, Ja'far told us on the authority of Ibn Abza, who said: When the Prophet, may God bless him and grant him peace, went out with the sacrificial animals and reached Dhu al-Hulayfah, Umar, may God be pleased with him, said to him: O Prophet of God, you enter upon a people at war with you without a weapon or a foreleg? He said: So the Messenger of God, may God bless him and grant him peace, sent to Medina, and he did not leave a single horse or weapon in it without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped in Mina and a spy came to him saying that Ikrimah ibn Abi Jahl had come out against you with five hundred men. So he said to Khalid ibn al-Walid, may God be pleased with him: **O Khalid, this is your cousin who has come to you with cavalry.** Khalid, may God be pleased with him, said: **I am the sword of God and the sword of His Messenger.** On that day he was called the sword of God. He said: **O Messenger of God, send me wherever you wish.** So he sent him on cavalry, and he met Ikrimah in the valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God, the Most High, revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. They are the ones who disbelieved and prevented you from the Sacred Mosque, and the offering was held back from reaching its destination. And had it not been for believing men and believing women..." "You did not teach them that you might trample them, and a disgrace might befall you because of them without knowledge. That God might admit into His mercy whom He wills. If they had separated, We would have punished those who disbelieved among them with a painful punishment." He said: "So God, the Almighty, kept the Prophet, may God bless him and grant him peace, away from them after He had given him victory over them, because of the remnants of the Muslims who remained there, out of aversion to being trampled by horses." Ibn Abi Hatim narrated it on the authority of Ibn Abza in a similar manner. This context is questionable, as it is not permissible for it to have been in the year of Al-Hudaybiyyah, because Khalid, may God be pleased with him, had not converted to Islam, but rather had been a vanguard for the polytheists on that day, as is proven in the Sahih. It is also not permissible for it to have been during the Umrah of Compensation, because they had agreed with him that he would come the following year and perform Umrah,

and stay in Mecca for three days. When he, may God bless him and grant him peace, came, they did not prevent him, nor did they fight him or oppose him.

If it is said: So it was on the day of the conquest? The answer is: It is not permissible for it to be on the day of the conquest because he did not bring a sacrificial animal in the year of the conquest, but rather he came as a warrior fighting in a huge army. There is a flaw in this context and something has occurred in it, so let it be considered, and God knows best. Ibn Ishaq said: Someone I do not accuse told me on the authority of Ikrimah, the freed slave of Ibn Abbas, may God be pleased with him, who said: The Quraysh sent forty or fifty men from among them and ordered them to surround the camp of the Messenger of God, may God bless him and grant him peace, to capture one of his companions. They seized them, and they were brought to the Messenger of God, may God bless him and grant him peace, and he pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Regarding this, God, the Most High, revealed: **And it is He who restrained their hands from you and your hands from them** [Al-Bukhari and Muslim]. Qatada said: It was mentioned to us that a man called Ibn Zunaym went up the pass of Al-Hudaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the polytheists. He said to them: **Do you have a covenant with me? Do you have a protection with me?** They said: *No*. So he sent them, and God, the Most High, revealed about that: **And it is He who restrained their hands from you and your hands from them** Al-An'am 2:17.

Fath al-Qadir

20- **God has promised you many spoils that you will take.** This is a promise from Him, glory be to Him, to His believing servants regarding the spoils that He will open for them until the Day of Resurrection, and that they will take them at the times He has decreed for them. **So He hastened this for you**, meaning the spoils of Khaybar, as Mujahid and others said. It was also said that it was the Treaty of Hudaibiyyah. **And He restrained the hands of the people from you**, meaning that He restrained the hands of the Quraysh from you on the day of Hudaibiyyah through the treaty. It was also said that it was restraining the hands of the people of Khaybar and their supporters from fighting you, and He cast terror into their hearts. Qatada said: The Jews were restrained from Madinah after the Prophet (peace and blessings of God be upon him) left for Hudaibiyyah and Khaybar. Ibn Jarir preferred this view, saying: Because restraining the people's hands at Hudaibiyyah is mentioned in His statement: **And it is He who restrained their hands from you**. It was also said that restraining the people's hands from you means 'Uyaynah between the fortress of al-Fazari and

'Awf ibn Malik al-Nadri and those who were with them, when they came to aid the people of Khaybar when the Prophet (peace and blessings of God be upon him) besieged them. **And that it may be a sign to the believers.** The lam may be related to an omitted verb that is understood after it: that is, he did what he did of hastening and restraining so that it would be a sign, or it may be based on an omitted reason, the meaning of which is that he promised, so he hastened and restrained so that you may benefit from that and so that it would be a sign. It was also said that the waw is an additional particle and the lam is to explain what came before it: that is, and restrained so that it would be, and the meaning is: That restraint is a sign by which the truthfulness of the Messenger of God (peace and blessings of God be upon him) in fulfilling what he promised you will be known. **And guide you to a straight path.** That is, by that sign He increases your guidance, or He establishes you on guidance to the true path.

Tafsir al-Baghawi

20. **God has promised you many spoils which you will seize**, meaning the conquests that will be opened for them until the Day of Resurrection. **So He has hastened this for you**, meaning Khaybar, **and restrained the hands of the people from you**, because when the Prophet, may God bless him and grant him peace, intended to go to Khaybar and besiege its people, tribes from Asad and Ghatafan intended to attack the Muslim families and children in Madinah, but God restrained their hands by instilling terror in their hearts. It was said: He restrained the hands of the people from you, meaning the people of Makkah, through the peace treaty. **And that it may be**, their restraint and your safety, **a sign for the believers**, confirming your truthfulness and so that they may know that God is the One who protects and guards them when they are present and when they are absent, **and guide you to a straight path**, making you steadfast in Islam and increasing your insight and certainty with the Treaty of Hudaibiyyah and the conquest of Khaybar. This is because when the Messenger of God, may God bless him and grant him peace, returned from Hudaibiyyah; he stayed in Madinah for the rest of Dhul-Hijjah and some of Muharram, then he left for Khaybar in the rest of Muharram in the year seven.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Ismail bin Jaafar told us, on the authority of Humaid, on the authority of Anas bin Malik, "When the Prophet (peace and blessings of God be upon him) led us on a raid against a people, he would not attack us until morning and then he would wait. If he heard the call to prayer, he would hold back, and if he did not hear the call to prayer, he would attack them. He said: So we went out to Khaybar and reached them at night. When morning came and he had not heard the call to prayer, he mounted and I mounted behind Abu Talha, and my feet were touching the feet of the Prophet (peace and blessings of God be upon him). He said: So they came out to us with their shovels and their

shovels, and when they saw the Prophet (peace and blessings of God be upon him), they said: Muhammad - by God - Muhammad and Khamis. When the Messenger of God (peace and blessings of God be upon him) saw them, he said: God is Great, God is Great. Khaybar has been destroyed. When we encamp in the courtyard of a people, evil is the morning for those who are warned."

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, Abdullah bin Abdul Rahman Al-Darimi told us, Abu Ali Al-Hanafi Ubaidullah bin Abdul Majeed told us, Ikrimah bin Ammar told us, Iyas bin Salamah told us, my father told me: ... We went out to Khaybar with the Messenger of God, may God bless him and grant him peace. He said, my uncle Amir began to recite a Rajaz poem to the people:

By God, if it weren't for God, we would not have been guided, given charity, or prayed.

We are not independent of your grace, so be firm when we meet it.

And send down tranquility upon us.

The Messenger of God, may God bless him and grant him peace, said: Who is this? He said: I am Aamer, may your Lord forgive you. He said: The Messenger of God, may God bless him and grant him peace, did not ask forgiveness for anyone except that he was martyred. He said: Then Umar ibn al-Khattab called out while he was on his camel: O Prophet of God, why did you not give us enjoyment with Aamer? He said: When we arrived at Khaybar, their king Marhab came out strutting with his sword saying:

Khaybar knew that I am a warrior, a skilled and experienced hero.

If wars come and ignite

He said: My uncle Amer came out to him and said:

Khaybar has learned that I am a prosperous, armed, and heroic warrior.

He said: They exchanged two blows, and Marhab's sword struck Aamer's shield, and Aamer went to carry it, but his sword came back on him and cut his ankle, and his life was lost. Salamah said: I went out and there were a group of the Prophet's companions saying: 'Aamer's deed was in vain; he killed himself.' He said: So I came to the Prophet, peace and blessings be upon him, and I was crying, and I said: 'O Messenger of God, Aamer's deed was in vain; he killed himself.' The Messenger of God, peace and blessings be upon him, said: 'Who said that?' I said: 'Some of your companions.' He said: 'Whoever said that is lying; rather, he will have a double reward.' Then he sent me to Ali, may God be pleased with him, who had sore eyes, and said: 'I will give the banner to a man who loves God and His Messenger and whom God and His Messenger love.' He said: So I went to Ali, may God be pleased with him, and led him, and he had sore eyes, until I brought him to the Messenger of God, peace and blessings be upon him, and he spat in his eyes and he was cured and gave him the banner.

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God has promised you many spoils which you will take, so He has hastened this for you and has restrained the hands of people from you so that it may be a sign to the believers and guide you to a straight path.

Marhab went out and said:

Khaybar has learned that I am a warrior, a skilled and experienced hero.

If wars come and ignite

Ali, may God be pleased with him, said:

I am the one my mother named Haider, the lion of the jungles [hideous-looking]

I will give them a measure of sandalwood

He said: He struck Marhab's head and killed him, and then victory was achieved at his hands.

The hadith of Khaybar was narrated by a group: Sahl ibn Sa'd, Anas, and Abu Hurayrah, some adding and some subtracting. It says: The Messenger of God, may God bless him and grant him peace, had been struck by a migraine and did not go out to the people. Abu Bakr, may God be pleased with him, took the banner of the Messenger of God, may God bless him and grant him peace, then rose and fought fiercely. Then he returned and Umar, may God be pleased with him, took it and fought fiercely, more fiercely than the first fight. Then he returned and informed the Messenger of God, may God bless him and grant him peace, and he said: Tomorrow I will give the banner to a man who loves God and His Messenger and whom God and His Messenger love, and God will grant you victory at his hands. So he called Ali ibn Abi Talib and gave it to him and said: Walk and do not look back until God grants you victory. So he came to the city of Khaybar, and Marhab, the owner of the fortress, came out wearing a helmet and a stone with a hole in it like an egg on his head, and he was chanting poetry. Ali came out to him and struck him, losing the stone and helmet and splitting his head until the sword was in his molars. Then after Marhab, his brother Yasir came out chanting poetry, and Az-Zubayr ibn Al-'Awwam came out to him. His mother, Safiyyah bint Abdul Muttalib, said: **Will my son be killed, O Messenger of God?** He said: **Rather, your son will kill him, God willing.** Then they met and Al-Zubayr killed him. Then the Messenger of God, may God bless him and grant him peace, continued to conquer fortresses, kill fighters, take children captive, and seize wealth.

Muhammad ibn Ishaq said: The first of their fortresses to be conquered was the fortress of Na'im, and there Mahmud ibn Salamah was killed. The Jews threw a stone at him and killed him. Then he conquered Al-Ammus, the fortress of Ibn Abi Al-Haqiq, and captured captives from it, including Safiyyah bint Huyayy ibn Akhtab. Bilal brought her and another woman with her, and passed by them among the dead Jews. When the one with Safiyyah saw them, she cried out and slapped her face and threw dirt on her head. When the Messenger of God, may God bless him and grant him peace, saw her, he said: **Get this devil away from me.** He ordered Safiyyah to be placed behind him, and he threw his cloak over her. The Muslims knew that the Messenger of God, may God

bless him and grant him peace, had chosen her for himself. The Messenger of God, may God bless him and grant him peace, said to Bilal, when he saw what he saw from that Jewess: **Mercy has been taken away from you, Bilal, when you pass by two women who have killed their men.** Safiyyah had seen in a dream, while she was a bride with Kinanah ibn Al-Rabi' ibn Abi Al-Haqiq, that a moon had fallen into her lap. She showed her dream to her husband, and he said: **This is nothing but that you...** She wished for the King of Hejaz, Muhammad, so he slapped her face a slap that made her eyes turn green. Then she was brought to the Messenger of God, may God bless him and grant him peace, and she had a mark on her. He asked her what it was. She told him this story. Then her husband, Kinanah ibn al-Rabi', was brought to the Messenger of God, may God bless him and grant him peace, and he had the treasure of Banu al-Nadir with him. So he asked him, but he denied knowing its location. Then a Jewish man was brought to the Messenger of God, may God bless him and grant him peace, and he said to the Messenger of God, may God bless him and grant him peace: I have seen Kinanah in this ruin every morning. The Messenger of God, may God bless him and grant him peace, said to Kinanah: Tell me, if we find it with you, should we kill you? He said: Yes. So the Messenger of God, may God bless him and grant him peace, ordered the ruin to be dug up, and some of their treasure was taken out of it. Then he asked him what remained, but he refused to give it. So the Messenger of God, may God bless him and grant him peace, ordered Al-Zubayr ibn Al-Awwam, saying: Torture him until you extract what he has. Al-Zubayr kept striking his chest with a flint until he was on the verge of death. Then the Messenger of God, may God bless him and grant him peace, handed him over to Muhammad ibn Maslama, who struck off his head with his brother, Mahmud ibn Maslama.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yaqub bin Ibrahim told us, Ibn Ulayyah told us, Abdul Aziz bin Suhaib told us, on the authority of Anas that the Messenger of God, may God bless him and grant him peace, invaded Khaybar, and we prayed the dawn prayer there at dawn. The Prophet of God, may God bless him and grant him peace, rode on, and Abu Talha rode on, and I was riding behind Abu Talha. The Prophet of God, may God bless him and grant him peace, ran through the alley of Khaybar, and my knee was touching the thigh of the Prophet of God, may God bless him and grant him peace. Then he lifted his garment from his thigh until I could see the whiteness of the thigh of the Prophet of God, may God bless him and grant him peace. When he entered the village, he said: God is Great, Khaybar is ruined. When we descend into the courtyard of a people, evil is the morning of those who were warned. He said it three times, and the people went out to their work. They said: Muhammad. Abdul Aziz said, and some of our companions said: And Al-Khamis means the army. He said: So we seized it by force, and the captives were gathered and came.

Dihya said: O Prophet of God, give me a slave girl from the captives. He said: Go and take a slave girl. So he took Safiyyah bint Huyayy. Then a man came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, Dihya has been given Safiyyah bint Huyayy, the lady of Qurayzah and Nadir. She is not suitable for anyone but you. He said: Call her to him. So he brought her. When the Prophet, may God bless him and grant him peace, looked at her, he said:

Take another slave girl from the captives. He said: So the Prophet (peace and blessings of God be upon him) freed her and married her. Thabit said to him: O Abu Hamza, what is her dowry? He said: Herself. Free her and marry her. When they were on the road, Umm Sulaym prepared her for him and presented her to him that night. The morning came when the Prophet (peace and blessings of God be upon him) was a bride. He said: Whoever has something, let him bring it. He spread out a cloth and one man would bring dates and another would bring ghee. I think he mentioned gruel. They made a hais and it was the feast of the Messenger of God (peace and blessings of God be upon 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, Musa bin Ismail told us, Abdul Wahid Al-Shaibani told us: "I heard Ibn Abi Awfa say: 'We were afflicted with famine during the nights of Khaybar. On the day of Khaybar, we came upon the domestic donkeys and slaughtered them. When the pots boiled, the crier of the Messenger of God, may God bless him and grant him peace, called out: 'Turn the pots down and do not eat any of the donkeys' meat.' Abdullah said: 'We said: The Prophet only forbade it because it was not subject to the fifth.' Others said: 'He absolutely forbade it.' I asked Saeed bin Jubair and he said: 'He absolutely forbade it.'"

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-Hajaj told us, Yahya bin Habib Al-Harithi told us, Khalid bin Al-Harith told us, Shu'bah told us, on the authority of Hisham bin Zaid, on the authority of Anas, "That a Jewish woman came to the Messenger of God (peace and blessings of God be upon him) with a poisoned sheep, and he ate from it. She was brought to the Messenger of God (peace and blessings of God be upon him), and he asked her about it. She said: 'I wanted to kill you.' He said: 'What would have given you the power to do that?' or he said: 'Ali.' They said: 'Should we not kill her?' He said: 'No.' I could still see it in the uvula of the Messenger of God (peace and blessings of God be upon him)."

Muhammad bin Ismail said: Yunus said, on the authority of Al-Zuhri, Urwa said: Aisha said: "The Prophet, may God bless him and grant him peace, used to say during his illness in which he died: O Aisha, I am still feeling the pain of the food I ate in Khaybar, and now I feel my aorta being severed from that poison."

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 Bashir

told us, Harmi told us, Shu'bah told us, he said, 'Amara told me, on the authority of Ikrimah, on the authority of Aishah, she said: When Khaybar was conquered, we said: Now we will be satisfied with dates.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Al-Muqaddam told us, Fadil bin Sulaiman told us, Musa bin Uqba told us, Nafi' told me, on the authority of Ibn Umar that Umar bin Al-Khattab expelled the Jews and Christians from the land of Al-Hijaz. When the Messenger of God (peace and blessings of God be upon him) defeated the people of Khaybar, he wanted to expel the Jews from it. When he defeated the Messenger of God (peace and blessings of God be upon him), the land belonged to God, His Messenger, and the Muslims. The Jews asked the Messenger of God (peace and blessings of God be upon him) to leave them alone on the condition that they refrain from work and that they would be given half of the dates. The Messenger of God (peace and blessings of God be upon him) said, **We will leave you in that state for as long as we wish.** So they remained in that state until Umar expelled them during his reign to Tayma and Jericho.

Muhammad ibn Ishaq said: When the people of Fadak heard what the Messenger of God (peace and blessings of God be upon him) had done in Khaybar, they sent to the Messenger of God (peace and blessings of God be upon him) asking him to send them out, spare their bloodshed, and release their wealth to him. He did so. Then the people of Khaybar asked the Messenger of God (peace and blessings of God be upon him) to deal with them on a 50/50 basis. He did so on the condition that if we wish, we will expel you. The people of Fadak made a similar agreement with him, so Khaybar belonged to the Muslims and Fadak belonged exclusively to the Messenger of God (peace and blessings of God be upon him), because they had not brought any horses or camels against it.

When the Messenger of God (peace and blessings of God be upon him) was about to leave, Zainab bint Al-Harith, the wife of Salam ibn Mishkam, presented him with a roasted sheep. She asked him which part of the sheep the Messenger of God (peace and blessings of God be upon him) liked best. She was told: The forearm. So she poisoned it a lot and the rest of the sheep. Then she brought it to him. When she placed it in front of the Messenger of God (peace and blessings of God be upon him), he took the forearm and chewed a morsel of it but could not swallow it. Bishr ibn Al-Bara' ibn Ma'rur was with him, and he took some of it as the Messenger of God (peace and blessings of God be upon him) had taken. Bishr swallowed it, but the Messenger of God (peace and blessings of God be upon him) spat it out. Then he said: This bone tells me that it is poisoned. Then he called for her and she confessed. He said: What made you do that? She said: I have done to my people what was not hidden from you, so I said: If he is a king, I will be rid of him, and if he is a prophet, he will inform. The Messenger of God (peace and blessings of God be upon him) forgave her, and Bishr ibn Al-Bara' died from what he had eaten.

He said: Umm Bishr bin Al-Baraa entered upon the

Surat al-Fath 48:20

God has promised you many spoils which you will take, so He has hastened this for you and has restrained the hands of people from you so that it may be a sign to the believers and guide you to a straight path.

Messenger of God, may God bless him and grant him peace, to visit him during his illness in which he died, and he said: O Umm Bishr, the food of Khaybar that I ate with your son keeps coming back to me, and now is the time for my aorta to rupture. The Muslims believed that the Messenger of God, may God bless him and grant him peace, died a martyr despite the honor God had bestowed upon him of prophethood.

Tafsir al-Baidawi

20- **God has promised you abundant spoils which you will take.** This refers to the spoils of war that will be given to the believers until the Day of Resurrection. **So He has hastened this for you.** This refers to the position at Khaybar. **And He has restrained the hands of the people from you.** This refers to the hands of the people of Khaybar and their successors from Banu Asad and Ghatafan, or the hands of Quraysh due to the peace treaty. **And that this balance or spoils may be a sign for the believers.** This is a sign by which they know that they have a place with God, or the Messenger was truthful in his promise to them to conquer Khaybar upon his return from Hudaibiyyah, or the counting of the spoils or a title for the conquest of Mecca. The conjunction with something omitted is the reason for *restraint*, or *hasten*, such as **so that you may submit**, or **so that you may take**, or the reason for something omitted, such as **do that**. "And guide you to a straight path," which is trust in God's grace and reliance on Him.

Surat al-Fath 48:21

And others which you have no power over, God has encompassed them. And God is over all things competent.

Tafsir al-Jalalayn

21 - **And other** is an attribute of spoils that is understood as a subject **that you have not been able to obtain** they are from Persia and Rome **God has encompassed them** He knew that they would be yours **and God is over all things competent** meaning He has always been described by them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And another which you were not able to conquer, God has encompassed it.** God Almighty says, **And your Lord has promised you, O people, that He will open another city which you were not able to conquer, and God has encompassed it for you until He opens it for you.**

The people of interpretation differed regarding this other town and the village that he promised them to conquer, which he told them he would surround. Some of them said: It is the land of Persia and Rome, and whatever lands the Muslims conquer until the Day of Resurrection.

Who said that?

Ibn Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Shu'bah told us on the authority of Samak Al-Hanafi: I heard Ibn Abbas say: **And another that you were not able to control** means Persia and Rome.

He said: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Ibn Abi Layla, that he said regarding this verse: **And another which you have no power over**, he said: Persia and Rome.

Musa bin Abdul Rahman Al-Masruqi told me: Zaid bin Habbab told us: Shu'bah bin Al-Hajjaj told us, on the authority of Al-Hakam, on the authority of Abdul Rahman bin Ibn Abi Laila, the same.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And another which you have no power over, God has encompassed it.** He said: It was narrated on the authority of Al-Hasan, who said: It is Persia and Rome.

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 another that you have not been able to conquer**, they have not conquered until today.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Al-Hakam, on the authority

of Abd Al-Rahman bin Abi Laila, regarding his statement, **And another that you have no power over**, he said: Persia and Rome.

Others said: Rather, it is Khaybar.

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: **And another which you have not been able to attain...**the verse. He said: It is Khaybar.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: "I heard Ad-Dahhak say regarding His statement, 'And another which you have no power over, God has encompassed it,' meaning Khaybar. The Messenger of God, may God bless him and grant him peace, sent them on that day and said: Do not mutilate, do not steal, and do not kill a child."

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And another which you have no power over, God has encompassed it**, he said: Khaybar. He said: They did not mention it nor did they hope for it until God informed them of it.

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq: **And another that you were not able to reach**, meaning the people of Khaybar. Others said: Rather, it is Mecca.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **And another which you have not been able to attain, but God has encompassed it.** We were told that it was Mecca.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And another which you were not able to reach.** He said: We were informed that it was Mecca.

This statement made by Qatada is more similar to what is indicated by the apparent meaning of the revelation, and that is that God informed those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, under the tree, that it surrounded a city that they were unable to conquer. It is reasonable that it cannot be said of a people that they were unable to conquer this city, unless they had aimed at it but it was impossible for them. As for them not aiming at it and it was impossible for them, then it cannot be said that they were unable to conquer it.

If this is the case, and it is known that the Messenger of God, may God bless him and grant him peace, did not intend Khaybar for war before this verse was revealed to him, nor did he head there to fight its people with an army or a raiding party, then it is known that what is meant by his saying, **And another which you were not able to defeat**, is something else, and that it is the one he had tried and sought but was unable to do so, so Mecca and its people were like that, and God, may He be exalted, informed His Prophet, may God bless him and grant him peace, and the believers that He had encompassed it and its people, and that He had conquered it for them, and God has

Surat al-Fath 48:21

And others which you have no power over, God has encompassed them. And God is over all things competent.

power over all things that He wills, and nothing that He wills is impossible for Him.

Tafsir al-Qurtubi

The Almighty said: **And another** *another* is connected to *this*, meaning He hastened for you these spoils and other spoils **that you were not able to obtain, God has encompassed them**. Ibn Abbas said: They are the conquests that were opened to the Muslims, such as the lands of Persia and Rome, and everything that the Muslims conquered, and this is the saying of Al-Hasan, Muqatil, and Ibn Abi Layla. Also from Ibn Abbas, Ad-Dahhak, Ibn Zayd, and Ibn Ishaq: It is Khaybar, which God promised to His Prophet before he conquered it, and they did not hope for it until God informed them of it. Also from Al-Hasan and Qatada: It is the conquest of Mecca. Ikrimah said: Hunayn, because he said: **you were not able to obtain it**. This indicates that an attempt was made for it and the attainment of the desired goal was missed immediately, as was the case in Mecca. Al-Qushayri said this. Mujahid said: It is what will be until the Day of Resurrection. The meaning of **God has encompassed them** is that if you are not able to obtain them immediately, then they are withheld from you and will not be missed. It was said: **God has encompassed them** He knew that it would happen. For you, as He said: **And that God has encompassed all things in knowledge** (al-Talaq 65:12), and it was said: God has preserved it for you, so that He may open it for you **and God is over all things competent**.

Tafsir Ibn Kathir

Mujahid said about the Almighty's saying: **God has promised you many spoils that you will take** which are all the spoils up to this day. **So He hastened this for you** meaning the conquest of Khaybar. Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, **So He hastened this for you** meaning the Treaty of Hudaibiyyah **And He withheld the hands of people from you** meaning that no harm would come to you because of what your enemies had planned for you in terms of fighting and fighting. Likewise, He withheld the hands of people from you whom you left behind, from your families and women. **And that it may be a sign for the believers** meaning that they may take heed from that, for God the Almighty has protected them and supported them against all other enemies despite their small number. And so that they may know by this action of God for them that He is All-Knowing of the consequences of things, and that what He chooses for His believing servants is good even if they dislike it on the surface, as God the Almighty said: **And perhaps you dislike a thing which is good for you** "And He guides you to a straight path" meaning because of your submission to His command, your following His obedience, and your agreement with Him. His Messenger, may God bless

him and grant him peace.

God the Almighty said: {And another which you have not been able to obtain, God has encompassed it. And God is over all things competent.} That is, another spoil of war and another specific conquest which you were not able to obtain, which God has made easy for you and encompassed for you. Indeed, God provides for His righteous servants from where they do not expect. The commentators differed as to what is meant by this spoil of war. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** that it refers to Khaybar. This is based on the statement of God the Almighty: {And He has hastened this for you.} It refers to the Treaty of Hudaibiyyah. Ad-Dahhak, Ibn Ishaq, and Abdur-Rahman ibn Zayd ibn Aslam said the same. Qatadah said: It refers to Mecca, and Ibn Jarir preferred this view. Ibn Abi Layla and Al-Hasan Al-Basri said: It refers to Persia and Rome. Mujahid said: It refers to every conquest and spoil of war until the Day of Resurrection. Abu Dawud At-Tayalisi said: Shu'bah narrated to us on the authority of Samak Al-Hanafi on the authority of Ibn Abbas **may God be pleased with them both** {And another which you have not been able to obtain, God has encompassed it.} He said: These are the conquests that have been won until today.

God the Almighty says: {And if those who disbelieve fight you, they would turn their backs and then find neither protector nor helper.} God the Almighty is saying, giving good tidings to His believing servants, that if the polytheists fight them, God will surely grant victory to His Messenger and His believing servants over them. We will not defeat the army of disbelief, fleeing and retreating, finding neither protector nor helper, because they are fighting God, His Messenger, and His believing party. Then God the Almighty says: {This is the way of God which has already occurred before, and you will not find in the way of God any change.} Meaning, this is God's way and His custom with His creation. When disbelief and faith confront each other in any situation, God grants victory to faith over disbelief, raising the truth and abolishing falsehood, just as God did on the day of Badr with His believing allies, granting them victory over His enemies among the polytheists, despite the small number of Muslims and the large number of polytheists.

And the saying of God the Most High: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Ever-Seeing of what you do." This is a gratitude from God to His believing servants when He restrained the hands of the polytheists from them so that no harm would come to them from them, and He restrained the hands of the believers from the polytheists so that they did not fight them at Al-Masjid Al-Haram. Rather, He protected both groups and brought about peace between them in which there is good for the believers and a good outcome for them in this world and the hereafter. This was mentioned previously in the hadith of Salamah ibn Al-Akwa' **may God be pleased with him** when they

brought those seventy prisoners and made them stand before the Messenger of God (blessings and peace of God be upon him). He looked at them and said: **Let them go, lest they be the beginning of immorality**, and he repeated it. He said: And regarding this, God the Almighty revealed: **And it is He who restrained their hands from you and your hands from them**. Imam Ahmad said: Yazid bin Harun narrated to us, Hammad narrated to us, on the authority of Thabit, on the authority of Anas bin Malik **may God be pleased with him**, who said: On the day of Hudaibiyyah, eighty men from the people of Mecca armed with weapons descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of Mount Tan'im, intending to surprise the Messenger of God (peace and blessings of God be upon him). Affan said: Then he pardoned them, and this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them**. Narrated by Muslim, Abu Dawud in his Sunan, and at-Tirmidhi and an-Nasa'i in their Tafsir from their Sunans, through various chains of transmission on the authority of Hammad bin Salamah.

Ahmad also said: Zaid bin Al-Hubab told us, Al-Husayn bin Waqid told us, Thabit Al-Banani told us, on the authority of Abdullah bin Mughaffal Al-Muzani, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, at the base of the tree about which God Almighty said in the Qur'an, and the branches of that tree were falling on the back of the Messenger of God, may God bless him and grant him peace, and Ali bin Abi Talib, may God be pleased with him, and Suhayl bin Amr was in front of him. So the Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl took his hand and said: 'We do not know, the Most Gracious, the Most Merciful. Write in our case what we know.' He said: 'Write, in Your name, O God,' and he wrote: 'This is what Muhammad, the Messenger of God, made peace with the people of Mecca.' Suhayl bin Amr took hold of his hand and said: 'We have wronged you, if you are his messenger. Write in our case what we know.' He said: 'Write, this is what Muhammad bin Abdullah made peace with.' While we were like that, thirty young men armed with weapons came out against us and rose up against us. The Messenger of God, may God bless him and grant him peace, invoked God against them, and God Almighty seized their ears, so we rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said: Salam said: Did you come under someone's covenant? Or did anyone grant you security? They said: No. So he let them go. Then God the Almighty revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them." The verse was narrated by An-Nasa'i from the hadith of Husayn ibn Waqid.

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, Ja'far told us on the authority of Ibn Abza, who said: When the Prophet, may God bless him and grant him peace, went out with the sacrificial animals and

reached Dhu al-Hulayfah, Umar, may God be pleased with him, said to him: O Prophet of God, you enter upon a people at war with you without a weapon or a foreleg? He said: So the Messenger of God, may God bless him and grant him peace, sent to Medina, and he did not leave a single horse or weapon in it without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped in Mina and a spy came to him saying that Ikrimah ibn Abi Jahl had come out against you with five hundred men. So he said to Khalid ibn al-Walid, may God be pleased with him: **O Khalid, this is your cousin who has come to you with cavalry**. Khalid, may God be pleased with him, said: **I am the sword of God and the sword of His Messenger**. On that day he was called the sword of God. He said: **O Messenger of God, send me wherever you wish**. So he sent him on cavalry, and he met Ikrimah in the valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God, the Most High, revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. They are the ones who disbelieved and prevented you from the Sacred Mosque, and the offering was held back from reaching its destination. And had it not been for believing men and believing women..." "You did not teach them that you might trample them, and a disgrace might befall you because of them without knowledge. That God might admit into His mercy whom He wills. If they had separated, We would have punished those who disbelieved among them with a painful punishment." He said: "So God, the Almighty, kept the Prophet, may God bless him and grant him peace, away from them after He had given him victory over them, because of the remnants of the Muslims who remained there, out of aversion to being trampled by horses." Ibn Abi Hatim narrated it on the authority of Ibn Abza in a similar manner. This context is questionable, as it is not permissible for it to have been in the year of Al-Hudaibiyyah, because Khalid, may God be pleased with him, had not converted to Islam, but rather had been a vanguard for the polytheists on that day, as is proven in the Sahih. It is also not permissible for it to have been during the Umrah of Compensation, because they had agreed with him that he would come the following year and perform Umrah, and stay in Mecca for three days. When he, may God bless him and grant him peace, came, they did not prevent him, nor did they fight him or oppose him.

If it is said: So it was on the day of the conquest? The answer is: It is not permissible for it to be on the day of the conquest because he did not bring a sacrificial animal in the year of the conquest, but rather he came as a warrior fighting in a huge army. There is a flaw in this context and something has occurred in it, so let it be considered, and God knows best. Ibn Ishaq said: Someone I do not accuse told me on the authority of Ikrimah, the freed slave of Ibn Abbas, may God be pleased with him, who said: The Quraysh sent forty or fifty men from among them and ordered them to surround the camp of the Messenger of God, may God

Surat al-Fath 48:21

And others which you have no power over, God has encompassed them. And God is over all things competent.

bless him and grant him peace, to capture one of his companions. They seized them, and they were brought to the Messenger of God, may God bless him and grant him peace, and he pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Regarding this, God, the Most High, revealed: **And it is He who restrained their hands from you and your hands from them** [Al-Bukhari and Muslim]. Qatada said: It was mentioned to us that a man called Ibn Zunaym went up the pass of Al-Hudaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the polytheists. He said to them: **Do you have a covenant with me? Do you have a protection with me?** They said: *No*. So he sent them, and God, the Most High, revealed about that: **And it is He who restrained their hands from you and your hands from them** Al-An'am 2:17.

Fath al-Qadir

21- **And others which you were not able to obtain** is in apposition to these: meaning, He hastened for you these spoils, and other spoils which you were not able to obtain, and they are the conquests which God granted to the Muslims after them, such as Persia, Rome and the like. This is what Al-Hasan, Muqatil and Ibn Abi Layla said. Ad-Dahhak, Ibn Zayd and Ibn Abi Ishaq said: It is Khaybar which God promised to His Prophet before he conquered it, and they were not hoping for it. Qatada said: The conquest of Mecca. Ikrimah said: Hunayn, and the first is more appropriate. **God has encompassed it** is a second description of the other. Al-Farra' said: **God has surrounded it for you so that you may conquer it and take it**. The meaning is that He has prepared it for them and made it like something that has been surrounded from all sides, so it is confined and nothing of it is lost. Even if they are not able to control it at the moment, it is reserved for them and will not be lost to them. It was said that the meaning of *surrounded* is that He knew that it would be for them. **And God is over all things competent**. Nothing is beyond His power, and His power is not limited to some things that are possible and not others.

Tafsir al-Baghawi

21. The Almighty's saying, **And another which you have not been able to conquer**, meaning that God promised you the conquest of another city which you have not been able to conquer, **which God has encompassed**, until He opens it for you, as if He has preserved it for you and prevented it from others until you take it. Ibn Abbas said: God knew that He would open it for you.

They differed about it. Ibn Abbas, Al-Hasan, and Muqatil said that it was Persia and Rome, and the Arabs were not able to fight Persia and Rome, but

were subservient to them until they were able to defeat them with Islam.

Ad-Dahhak and Ibn Zayd said: It is Khaybar. God promised it to His Prophet, may God bless him and grant him peace, before he visited it, and they did not expect it.

Qatada said: It is Mecca. Ikrimah said: Hunayn. Mujahid said: They have not been conquered until today.

And God is over all things competent.

Tafsir al-Baidawi

21- **And another** and other spoils are conjoined with these, or are in the accusative case by a verb that explains them. **God has encompassed them like He has decided**. It is possible for it to be in the nominative case because it is described, and for it to be in the genitive case because of the omission of *Lord*. "You were not able to control them" after what was in them of the round. "God has encompassed them" took control and made you triumph over them, and they are the spoils of Hawazin or Persia. "And God is over all things competent" because His power is intrinsic and is not specific to one thing over another.

Surat al-Fath 48:22

And if those who disbelieve should fight you, they would turn their backs; then they would find neither protector nor helper.

Tafsir al-Jalalayn

22 - **And if those who disbelieve fight you** at Al-Hudaibiyah **they would turn their backs and then find neither protector nor helper** to guard them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the believers in Him from the people of the Pledge of Ridwan: **And if those who disbelieve fight you** O believers in Mecca, **they will turn their backs** meaning: they will flee from you, so they will turn their backs on you, and this is what happens when a person flees from his side in war. **Then they will find neither protector nor helper** meaning: Then these disbelievers who fled from you, who turned their backs to you, will find neither a protector to befriend them in your war, nor a helper to aid them against you, because God Almighty is with you, and God's party will not defeat its helper.

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, regarding his statement, **And if those who disbelieve should fight you, they would turn their backs**, meaning the disbelievers of Quraysh. God said, **Then they will find neither protector nor helper**, to support them from God.

Tafsir al-Qurtubi

The Almighty said: **And if those who disbelieve fight you, they will turn their backs**. Qatada said: He means the disbelievers of Quraysh at Al-Hudaybiyyah. It was said: **And if those who disbelieve fight you** Ghatafan and Asad and those who wanted to support the people of Khaybar, the tables would have turned against them. **Then they will find neither protector nor helper**.

Tafsir Ibn Kathir

Mujahid said about the Almighty's saying: **God has promised you many spoils that you will take** which are all the spoils up to this day. **So He hastened this for you** meaning the conquest of Khaybar. Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, **So He hastened this for you** meaning the Treaty of Hudaybiyyah **And He withheld the hands of people from you** meaning that no harm

would come to you because of what your enemies had planned for you in terms of fighting and fighting. Likewise, He withheld the hands of people from you whom you left behind, from your families and women.

And that it may be a sign for the believers meaning that they may take heed from that, for God the Almighty has protected them and supported them against all other enemies despite their small number. And so that they may know by this action of God for them that He is All-Knowing of the consequences of things, and that what He chooses for His believing servants is good even if they dislike it on the surface, as God the Almighty said: **And perhaps you dislike a thing which is good for you** "And He guides you to a straight path" meaning because of your submission to His command, your following His obedience, and your agreement with Him. His Messenger, may God bless him and grant him peace.

God the Almighty said: {And another which you have not been able to obtain, God has encompassed it. And God is over all things competent.} That is, another spoil of war and another specific conquest which you were not able to obtain, which God has made easy for you and encompassed for you. Indeed, God provides for His righteous servants from where they do not expect. The commentators differed as to what is meant by this spoil of war. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** that it refers to Khaybar. This is based on the statement of God the Almighty: {And He has hastened this for you.} It refers to the Treaty of Hudaybiyyah. Ad-Dahhak, Ibn Ishaq, and Abdur-Rahman ibn Zayd ibn Aslam said the same. Qatadah said: It refers to Mecca, and Ibn Jarir preferred this view. Ibn Abi Layla and Al-Hasan Al-Basri said: It refers to Persia and Rome. Mujahid said: It refers to every conquest and spoil of war until the Day of Resurrection. Abu Dawud At-Tayalisi said: Shu'bah narrated to us on the authority of Samak Al-Hanafi on the authority of Ibn Abbas **may God be pleased with them both** {And another which you have not been able to obtain, God has encompassed it.} He said: These are the conquests that have been won until today.

God the Almighty says: {And if those who disbelieve fight you, they would turn their backs and then find neither protector nor helper.} God the Almighty is saying, giving good tidings to His believing servants, that if the polytheists fight them, God will surely grant victory to His Messenger and His believing servants over them. We will not defeat the army of disbelief, fleeing and retreating, finding neither protector nor helper, because they are fighting God, His Messenger, and His believing party. Then God the Almighty says: {This is the way of God which has already occurred before, and you will not find in the way of God any change.} Meaning, this is God's way and His custom with His creation. When disbelief and faith confront each other in any situation, God grants victory to faith over disbelief, raising the truth and abolishing falsehood, just as God did on the day of Badr with His believing allies, granting them victory over His enemies among the polytheists, despite the small number of Muslims and the large number of polytheists.

And the saying of God the Most High: "And it is He

And if those who disbelieve should fight you, they would turn their backs; then they would find neither protector nor helper.

who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Ever-Seeing of what you do.” This is a gratitude from God to His believing servants when He restrained the hands of the polytheists from them so that no harm would come to them from them, and He restrained the hands of the believers from the polytheists so that they did not fight them at Al-Masjid Al-Haram. Rather, He protected both groups and brought about peace between them in which there is good for the believers and a good outcome for them in this world and the hereafter. This was mentioned previously in the hadith of Salamah ibn Al-Akwa’ **may God be pleased with him** when they brought those seventy prisoners and made them stand before the Messenger of God (blessings and peace of God be upon him). He looked at them and said: **Let them go, lest they be the beginning of immorality**, and he repeated it. He said: And regarding this, God the Almighty revealed: **And it is He who restrained their hands from you and your hands from them**. Imam Ahmad said: Yazid bin Harun narrated to us, Hammad narrated to us, on the authority of Thabit, on the authority of Anas bin Malik **may God be pleased with him**, who said: On the day of Hdaybiyyah, eighty men from the people of Mecca armed with weapons descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of Mount Tan’im, intending to surprise the Messenger of God (peace and blessings of God be upon him). Affan said: Then he pardoned them, and this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them**. Narrated by Muslim, Abu Dawud in his Sunan, and at-Tirmidhi and an-Nasa’i in their Tafsir from their Sunans, through various chains of transmission on the authority of Hammad bin Salamah.

Ahmad also said: Zaid bin Al-Hubab told us, Al-Husayn bin Waqid told us, Thabit Al-Banani told us, on the authority of Abdullah bin Mughaffal Al-Muzani, may God be pleased with him, who said: “We were with the Messenger of God, may God bless him and grant him peace, at the base of the tree about which God Almighty said in the Qur’an, and the branches of that tree were falling on the back of the Messenger of God, may God bless him and grant him peace, and Ali bin Abi Talib, may God be pleased with him, and Suhayl bin Amr was in front of him. So the Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him: Write, ‘In the name of God, the Most Gracious, the Most Merciful.’ Suhayl took his hand and said: ‘We do not know, the Most Gracious, the Most Merciful. Write in our case what we know.’ He said: ‘Write, in Your name, O God,’ and he wrote: ‘This is what Muhammad, the Messenger of God, made peace with the people of Mecca.’ Suhayl bin Amr took hold of his hand and said: ‘We have wronged you, if you are his messenger. Write in our case what we know.’ He said: ‘Write, this is what Muhammad bin Abdullah made peace with.’ While we were like that, thirty young men armed with

weapons came out against us and rose up against us. The Messenger of God, may God bless him and grant him peace, invoked God against them, and God Almighty seized their ears, so we rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said: Salam said: Did you come under someone’s covenant? Or did anyone grant you security? They said: No. So he let them go. Then God the Almighty revealed: “And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them.” The verse was narrated by An-Nasa’i from the hadith of Husayn bin Waqid.

Ibn Jarir said: Ibn Hamid told us, Yaquub al-Qummi told us, Ja’far told us on the authority of Ibn Abza, who said: When the Prophet, may God bless him and grant him peace, went out with the sacrificial animals and reached Dhu al-Hulayfah, Umar, may God be pleased with him, said to him: O Prophet of God, you enter upon a people at war with you without a weapon or a foreleg? He said: So the Messenger of God, may God bless him and grant him peace, sent to Medina, and he did not leave a single horse or weapon in it without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped in Mina and a spy came to him saying that Ikrimah ibn Abi Jahl had come out against you with five hundred men. So he said to Khalid ibn al-Walid, may God be pleased with him: **O Khalid, this is your cousin who has come to you with cavalry**. Khalid, may God be pleased with him, said: **I am the sword of God and the sword of His Messenger**. On that day he was called the sword of God. He said: **O Messenger of God, send me wherever you wish**. So he sent him on cavalry, and he met Ikrimah in the valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God, the Most High, revealed: “And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. They are the ones who disbelieved and prevented you from the Sacred Mosque, and the offering was held back from reaching its destination. And had it not been for believing men and believing women...” “You did not teach them that you might trample them, and a disgrace might befall you because of them without knowledge. That God might admit into His mercy whom He wills. If they had separated, We would have punished those who disbelieved among them with a painful punishment.” He said: “So God, the Almighty, kept the Prophet, may God bless him and grant him peace, away from them after He had given him victory over them, because of the remnants of the Muslims who remained there, out of aversion to being trampled by horses.” Ibn Abi Hatim narrated it on the authority of Ibn Abza in a similar manner. This context is questionable, as it is not permissible for it to have been in the year of Al-Hdaybiyyah, because Khalid, may God be pleased with him, had not converted to Islam,

but rather had been a vanguard for the polytheists on that day, as is proven in the Sahih. It is also not permissible for it to have been during the Umrah of Compensation, because they had agreed with him that he would come the following year and perform Umrah, and stay in Mecca for three days. When he, may God bless him and grant him peace, came, they did not prevent him, nor did they fight him or oppose him.

If it is said: So it was on the day of the conquest? The answer is: It is not permissible for it to be on the day of the conquest because he did not bring a sacrificial animal in the year of the conquest, but rather he came as a warrior fighting in a huge army. There is a flaw in this context and something has occurred in it, so let it be considered, and God knows best. Ibn Ishaq said: Someone I do not accuse told me on the authority of Ikrimah, the freed slave of Ibn Abbas, may God be pleased with him, who said: The Quraysh sent forty or fifty men from among them and ordered them to surround the camp of the Messenger of God, may God bless him and grant him peace, to capture one of his companions. They seized them, and they were brought to the Messenger of God, may God bless him and grant him peace, and he pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Regarding this, God, the Most High, revealed: **And it is He who restrained their hands from you and your hands from them** [Al-Bukhari and Muslim]. Qatada said: It was mentioned to us that a man called Ibn Zunaym went up the pass of Al-Hudaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the polytheists. He said to them: **Do you have a covenant with me? Do you have a protection with me?** They said: *No*. So he sent them, and God, the Most High, revealed about that: **And it is He who restrained their hands from you and your hands from them** Al-An'am 2:17.

Fath al-Qadir

22- **And if those who disbelieve should fight you, they would turn their backs.** Qatada said that it means the disbelievers of Quraysh at Al-Hudaibiyah, and it was said that it means Asad and Ghatafan who wanted to support the people of Khaybar, but the first is more appropriate. **Then they will not find a protector** who would support them in fighting you **nor a helper** who would support them against you.

Tafsir al-Baghawi

22. **And if those who disbelieve fight you**, meaning: Asad, Ghatafan, and the people of Khaybar, **they will turn their backs**, [be routed], **and then they will find neither protector nor helper**.

Tafsir al-Baidawi

22- **And if those who disbelieved** from the people of

Mecca fought you and did not make peace, **they would turn their backs** and be defeated. **Then they would not find a protector** to guard them. **Nor a helper** to support them.

Surat al-Fath 48:23

The way of God which has already been in effect before, and you will not find in the way of God any change.

Surat al-Fath 48:23

The way of God which has already been in effect before, and you will not find in the way of God any change.

Tafsir al-Jalalayn

23 - **The way of God** is a source confirming the content of the sentence before it about the defeat of the disbelievers and the victory of the believers, meaning that God has established that way **which has already occurred before, and you will not find any change in the way of God** from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The way of God which has already been in effect** means that God, the Exalted, says: If these infidels from Quraysh had fought you, God would have abandoned them until He defeated them from you as He abandoned their likes from among the people of disbelief in Him, who fought His allies from among the nations who passed before them. And He brought out His statement, **The way of God** in the accusative case from a different wording, because in His statement, **They will turn their backs and then find neither protector nor helper** there is a meaning that defeat and abandonment were established for them. Therefore it was said, **The way of God** is a verbal noun from the meaning of the statement, not from its wording. And it may be permissible for it to be an explanation of what preceded it from the statement.

And His saying, **And you will not find any change in the way of God**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And you will not find, O Muhammad, any change in the way of God that He established for His creation. Rather, it is permanent. For goodness is rewarded with goodness, and for evil and disbelief is punishment and humiliation.

Tafsir al-Qurtubi

The Almighty's saying: **The way of God which has already been in effect** means God's way and His past customs, the victory of His friends over His enemies. *Sunnah* is in the accusative case as a source, and it was said: **The way of God** means like the way of God, and the way is the method and conduct. He said:

Do not be dismayed by the way you have led, for the first to be satisfied is the one who leads it.

Sunnah is also a type of date from Medina. **And you will not find any change in the way of God.**

Tafsir Ibn Kathir

Mujahid said about the Almighty's saying: **God has promised you many spoils that you will take** which are all the spoils up to this day. **So He hastened this for you** meaning the conquest of Khaybar. Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, **So He hastened this for you** meaning the Treaty of Hudaibiyyah **And He withheld the hands of people from you** meaning that no harm would come to you because of what your enemies had planned for you in terms of fighting and fighting. Likewise, He withheld the hands of people from you whom you left behind, from your families and women. **And that it may be a sign for the believers** meaning that they may take heed from that, for God the Almighty has protected them and supported them against all other enemies despite their small number. And so that they may know by this action of God for them that He is All-Knowing of the consequences of things, and that what He chooses for His believing servants is good even if they dislike it on the surface, as God the Almighty said: **And perhaps you dislike a thing which is good for you** "And He guides you to a straight path" meaning because of your submission to His command, your following His obedience, and your agreement with Him. His Messenger, may God bless him and grant him peace.

God the Almighty said: {And another which you have not been able to obtain, God has encompassed it. And God is over all things competent.} That is, another spoil of war and another specific conquest which you were not able to obtain, which God has made easy for you and encompassed for you. Indeed, God provides for His righteous servants from where they do not expect. The commentators differed as to what is meant by this spoil of war. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** that it refers to Khaybar. This is based on the statement of God the Almighty: {And He has hastened this for you.} It refers to the Treaty of Hudaibiyyah. Ad-Dahhak, Ibn Ishaq, and Abdur-Rahman ibn Zayd ibn Aslam said the same. Qatadah said: It refers to Mecca, and Ibn Jarir preferred this view. Ibn Abi Layla and Al-Hasan Al-Basri said: It refers to Persia and Rome. Mujahid said: It refers to every conquest and spoil of war until the Day of Resurrection. Abu Dawud At-Tayalisi said: Shu'bah narrated to us on the authority of Samak Al-Hanafi on the authority of Ibn Abbas **may God be pleased with them both** {And another which you have not been able to obtain, God has encompassed it.} He said: These are the conquests that have been won until today.

God the Almighty says: {And if those who disbelieve fight you, they would turn their backs and then find neither protector nor helper.} God the Almighty is saying, giving good tidings to His believing servants, that if the polytheists fight them, God will surely grant victory to His Messenger and His believing servants over them. We will not defeat the army of disbelief,

fleeing and retreating, finding neither protector nor helper, because they are fighting God, His Messenger, and His believing party. Then God the Almighty says: {This is the way of God which has already occurred before, and you will not find in the way of God any change.} Meaning, this is God's way and His custom with His creation. When disbelief and faith confront each other in any situation, God grants victory to faith over disbelief, raising the truth and abolishing falsehood, just as God did on the day of Badr with His believing allies, granting them victory over His enemies among the polytheists, despite the small number of Muslims and the large number of polytheists.

And the saying of God the Most High: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Ever-Seeing of what you do." This is a gratitude from God to His believing servants when He restrained the hands of the polytheists from them so that no harm would come to them from them, and He restrained the hands of the believers from the polytheists so that they did not fight them at Al-Masjid Al-Haram. Rather, He protected both groups and brought about peace between them in which there is good for the believers and a good outcome for them in this world and the hereafter. This was mentioned previously in the hadith of Salamah ibn Al-Akwa' **may God be pleased with him** when they brought those seventy prisoners and made them stand before the Messenger of God (blessings and peace of God be upon him). He looked at them and said: **Let them go, lest they be the beginning of immorality**, and he repeated it. He said: And regarding this, God the Almighty revealed: **And it is He who restrained their hands from you and your hands from them**. Imam Ahmad said: Yazid bin Harun narrated to us, Hammad narrated to us, on the authority of Thabit, on the authority of Anas bin Malik **may God be pleased with him**, who said: On the day of Hudaibiyyah, eighty men from the people of Mecca armed with weapons descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of Mount Tan'im, intending to surprise the Messenger of God (peace and blessings of God be upon him). Affan said: Then he pardoned them, and this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them**. Narrated by Muslim, Abu Dawud in his Sunan, and at-Tirmidhi and an-Nasa'i in their Tafsir from their Sunans, through various chains of transmission on the authority of Hammad bin Salamah.

Ahmad also said: Zaid bin Al-Hubab told us, Al-Husayn bin Waqid told us, Thabit Al-Banani told us, on the authority of Abdullah bin Mughaffal Al-Muzani, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, at the base of the tree about which God Almighty said in the Qur'an, and the branches of that tree were falling on the back of the Messenger of God, may God bless him and grant him peace, and Ali bin Abi Talib, may God be pleased with him, and Suhayl bin Amr was in front of him. So the Messenger of God, may God bless him and grant him peace, said

to Ali, may God be pleased with him: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl took his hand and said: 'We do not know, the Most Gracious, the Most Merciful. Write in our case what we know.' He said: 'Write, in Your name, O God,' and he wrote: 'This is what Muhammad, the Messenger of God, made peace with the people of Mecca.' Suhayl bin Amr took hold of his hand and said: 'We have wronged you, if you are his messenger. Write in our case what we know.' He said: 'Write, this is what Muhammad bin Abdullah made peace with.' While we were like that, thirty young men armed with weapons came out against us and rose up against us. The Messenger of God, may God bless him and grant him peace, invoked God against them, and God Almighty seized their ears, so we rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said: Salam said: Did you come under someone's covenant? Or did anyone grant you security? They said: No. So he let them go. Then God the Almighty revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them." The verse was narrated by An-Nasa'i from the hadith of Husayn ibn Waqid.

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, Ja'far told us on the authority of Ibn Abza, who said: When the Prophet, may God bless him and grant him peace, went out with the sacrificial animals and reached Dhu al-Hulayfah, Umar, may God be pleased with him, said to him: O Prophet of God, you enter upon a people at war with you without a weapon or a foreleg? He said: So the Messenger of God, may God bless him and grant him peace, sent to Medina, and he did not leave a single horse or weapon in it without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped in Mina and a spy came to him saying that Ikrimah ibn Abi Jahl had come out against you with five hundred men. So he said to Khalid ibn al-Walid, may God be pleased with him: **O Khalid, this is your cousin who has come to you with cavalry**. Khalid, may God be pleased with him, said: **I am the sword of God and the sword of His Messenger**. On that day he was called the sword of God. He said: **O Messenger of God, send me wherever you wish**. So he sent him on cavalry, and he met Ikrimah in the valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God, the Most High, revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. They are the ones who disbelieved and prevented you from the Sacred Mosque, and the offering was held back from reaching its destination. And had it not been for believing men and believing women..." "You did not teach them that you might trample them, and a disgrace might befall you because of them without knowledge. That God might admit into His mercy whom He wills. If they had separated, We would have punished those who disbelieved among them with a painful punishment." He said: "So God, the Almighty,

Surat al-Fath 48:23

The way of God which has already been in effect before, and you will not find in the way of God any change.

kept the Prophet, may God bless him and grant him peace, away from them after He had given him victory over them, because of the remnants of the Muslims who remained there, out of aversion to being trampled by horses.” Ibn Abi Hatim narrated it on the authority of Ibn Abza in a similar manner. This context is questionable, as it is not permissible for it to have been in the year of Al-Hudaybiyyah, because Khalid, may God be pleased with him, had not converted to Islam, but rather had been a vanguard for the polytheists on that day, as is proven in the Sahih. It is also not permissible for it to have been during the Umrah of Compensation, because they had agreed with him that he would come the following year and perform Umrah, and stay in Mecca for three days. When he, may God bless him and grant him peace, came, they did not prevent him, nor did they fight him or oppose him.

If it is said: So it was on the day of the conquest? The answer is: It is not permissible for it to be on the day of the conquest because he did not bring a sacrificial animal in the year of the conquest, but rather he came as a warrior fighting in a huge army. There is a flaw in this context and something has occurred in it, so let it be considered, and God knows best. Ibn Ishaq said: Someone I do not accuse told me on the authority of Ikrimah, the freed slave of Ibn Abbas, may God be pleased with him, who said: The Quraysh sent forty or fifty men from among them and ordered them to surround the camp of the Messenger of God, may God bless him and grant him peace, to capture one of his companions. They seized them, and they were brought to the Messenger of God, may God bless him and grant him peace, and he pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Regarding this, God, the Most High, revealed: **And it is He who restrained their hands from you and your hands from them** [Al-Bukhari and Muslim]. Qatada said: It was mentioned to us that a man called Ibn Zunaym went up the pass of Al-Hudaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the polytheists. He said to them: **Do you have a covenant with me? Do you have a protection with me?** They said: *No*. So he sent them, and God, the Most High, revealed about that: **And it is He who restrained their hands from you and your hands from them** Al-An'am 2:17.

Fath al-Qadir

23- **The way of God that has passed before** meaning His method and custom that has been in effect among nations of granting victory to His friends over His enemies. The word *sunnah* is in the accusative case as a source of a deleted verb: meaning God explained the way of God, or it is a source that confirms the content of the previous sentence **And you will not find any change in the way of God** meaning you will not find any change in it, rather it is continuous and constant.

Tafsir al-Baghawi

23. **The way of God that has already been in effect**, meaning like God's way of giving victory to His friends and defeating His enemies, **and you will not find any change in the way of God**.

Tafsir al-Baidawi

23- **The way of God that has passed before** meaning the way of His prophets' victory is an ancient way for the nations that have passed, as God Almighty said: **I will surely prevail, I and My messengers**. “And you will not find in the way of God any change” any alteration.

Surat al-Fath 48:24

And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing.

Tafsir al-Jalalayn

24 - **And it is He who restrained their hands from you and your hands from them in the valley of Mecca** at Al-Hudaibiyah **after He had given you victory over them** for eighty of them went around your army to take from you, so they were captured and brought to the Messenger of God, may God bless him and grant him peace, so he pardoned them and set them free, and that was the reason for the peace **and God is Seeing of what you do** with the ta' and the ya', meaning He has always been described as that.

Tafsir al-Suyuti

Muslim, Al-Tirmidhi, and Al-Nisa'i narrated on the authority of Anas that he said: "On the day of Al-Hudaybiyyah, eighty men in arms descended upon the Messenger of God, may God bless him and grant him peace, and his companions from Mount At-Tan'im, intending to surprise the Messenger of God, may God bless him and grant him peace. They seized them, and he freed them. Then God revealed: 'It is He who restrained their hands from you and supported you from them.'"

K and Muslim narrated something similar from the hadith of Salamah bin Al-Akwa K and Ahmad and Al-Nasa'i narrated something similar from the hadith of Abdullah bin Mughaffal Al-Muzani K and Ibn Ishaq narrated something similar from the hadith of Ibn Abbas

Tafsir al-Tabari

God the Almighty says to His Messenger, may God bless him and grant him peace, and to those who pledged the Pledge of Ridwan: **And it is He who restrained their hands from you.** Meaning that God restrained the hands of the polytheists who had rebelled against the army of God's Messenger, may God bless him and grant him peace, at Al-Hudaybiyyah, seeking to catch them by surprise and kill them. So the Messenger of God, may God bless him and grant him peace, sent and brought them as prisoners. Then the Messenger of God, may God bless him and grant him peace, released them, and was merciful to them and did not kill them. So God said to the believers: **And it is He who restrained the hands of these polytheists from you, and your hands from them in the valley of Mecca, after He had given you victory over them.**

The traces came in a similar manner to what we said.

The narration mentioned that:

Muhammad ibn Ali ibn al-Hasan ibn Shaiq narrated: I

heard my father say: al-Husayn ibn Waqid narrated: Thabit al-Banani narrated to me on the authority of Abdullah ibn Mughaffal: "The Messenger of God, may God bless him and grant him peace, was sitting at the base of a tree in al-Hudaibiyah, and on his back was a branch of the tree, so I removed it from his back, and Ali ibn Abi Talib, may God be pleased with him, was in front of him and Suhayl ibn Amr, the companion of the polytheists. The Messenger of God, may God bless him and grant him peace, said to Ali: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl held his hand and said: 'We do not know the Most Gracious. Write in our case what we know.' The Messenger of God, may God bless him and grant him peace, said: 'Write, in Your name, O God.' So he wrote and said: 'This is what Muhammad, the Messenger of God, made peace with the people of Mecca.' Suhayl held his hand and said: 'We have wronged you, if you are a messenger. Write in our case what we know.' He said: 'Write, 'This is what Muhammad ibn Abdullah ibn Abdul Muttalib made peace with, and I am the Messenger of God.' Then thirty young men wearing weapons came out against us and attacked us. The Messenger of God, may God bless them and grant them peace, invoked curses upon them, and God took away their sight. So we went to them and captured them. The Messenger of God, may God bless him and grant him peace, said: Did you go out under the protection of anyone? He said: So he let them go. He said: Then God revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them."

Ibn Hamid told us: Yahya ibn Wadh told us: Al-Husayn ibn Waqid told us, on the authority of Thabit, on the authority of Abdullah ibn Mughaffal, who said: "We were with the Prophet, may God bless him and grant him peace, at Al-Hudaibiyah at the base of the tree of which God mentioned in the Qur'an. There was a branch of that tree on the back of the Prophet, may God bless him and grant him peace, so I lifted it off his back." Then he mentioned a hadith similar to that of Muhammad ibn Ali, on the authority of his father.

Ibn Humayd narrated: Salamah narrated to us on the authority of Muhammad ibn Ishaq, who said: Someone I do not accuse narrated to me on the authority of Ikrimah, the freed slave of Ibn Abbas, that the Quraysh had sent forty or fifty men from among them and ordered them to go around the camp of the Messenger of God (peace and blessings of God be upon him) to capture one of his companions. They seized them and brought them to the Messenger of God (peace and blessings of God be upon him), who pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God (peace and blessings of God be upon him). Ibn Humayd said: Salamah said: Ibn Ishaq said: Concerning this, God said: **And it is He who restrained their hands from you and your hands from them...** the verse.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Husayn told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The Prophet of God, may God bless him and grant him peace, came to perform Umrah, and his companions seized some

Surat al-Fath 48:24

And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing.

people from the people of the Sacred Sanctuary, who were unaware. The Prophet, may God bless him and grant him peace, let them go, and that was the capture of the valley of Mecca.

Muhammad ibn Sinan al-Qazzaz told us: Ubayd God ibn Aisha told us: Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas ibn Malik, that eighty men from the people of Mecca descended upon the Messenger of God, may God bless him and grant him peace, and his companions from Mount al-Tan'im, after the dawn prayer, to kill them. The Messenger of God, may God bless him and grant him peace, took them and set them free, and then God revealed, **And it is He who restrained their hands from you and your hands from them...** the verse.

Qatada used to say about this:

Bishr narrated to us: Yazid Saeed narrated to us on the authority of Qatada regarding his statement: **And it is He who restrained their hands from you and your hands from them...** the verse. He said: "The valley of Hdaybiyyah in Mecca is called Ruhm. It went up the pass of Hdaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the infidels. The Prophet of God, may God bless him and grant him peace, said to them: Do you have a covenant with me? Do you have a protection with me? They said: No. So he sent them, and God revealed about that the Qur'an: "And it is He who restrained their hands from you and your hands from them"... the verse until His saying: **He is Seeing of what you do.**

Others said about this:

Ibn Hamid narrated to us: Ya'qub al-Qummi narrated to us on the authority of Ja'far on the authority of Ibn Abza who said: "When the Prophet, may God bless him and grant him peace, set out with the sacrificial offerings and reached Dhu al-Hulayfah, 'Umar said to him: 'O Prophet of God, are you entering upon a people with whom you are at war without a weapon or a mount?' So he sent to Medina, and he did not leave a mount or a weapon without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped at Mina, and a vision reached him that 'Ikrimah ibn Abi Jahl had come out against us with five hundred men. So he said to Khalid, 'This is your cousin who has come to you with the cavalry.' Khalid said, 'I am the sword of God and the sword of His Messenger - and at that time he was called the sword of God - O Messenger of God, shoot me wherever you wish.' So he sent him on cavalry, and he met 'Ikrimah in the valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God revealed, 'And it is He who has restrained their hands from you.' " And your hands from them..." until His saying, **a painful punishment.** He said: So God

restrained the Prophet from them after He had given him victory over them because of the remnants of the Muslims who had remained in them after He had given him victory over them, out of aversion to trampling on them without knowledge.

And His statement, **And God is All-Seeing of what you do**, means, the Most High, the Majestic, says: And God is All-Seeing of your deeds and their deeds, and nothing of them is hidden from Him.

Tafsir al-Qurtubi

The Almighty said: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca** - that is, Al-Hdaybiyyah, **after He had given you victory over them.** Yazid bin Harun narrated: Hammad bin Salamah told us on the authority of Thabit on the authority of Anas: Eighty men from the people of Mecca descended upon the Prophet, may God bless him and grant him peace, from Mount At-Tan'im, armed, intending to surprise the Prophet, may God bless him and grant him peace, and his companions. We captured them peacefully and spared them. Then God Almighty revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them.** Abdullah bin Mughaffal Al-Muzani said: We were with the Prophet, may God bless him and grant him peace, at Al-Hdaybiyyah at the base of the tree that God mentioned in the Qur'an. While we were like that, thirty young men armed came out to us and rose up in our faces. The Prophet, may God bless him and grant him peace, invoked God against them, and God took away their sight. He said: Come, Messenger of God, may God bless him and grant him peace. Have you come under the covenant of anyone, or has anyone given you security? They said: No, by God. So he released them, and God, the Most High, revealed: **And it is He who has restrained their hands from you.** Ibn Hisham reported on the authority of Wakee': "There had come from the Quraysh about seventy or eighty men to attack the Muslims and seize the opportunity to attack them. The Muslims became aware of them and took them as prisoners. This was while the ambassadors were walking among them in the peace treaty, so the Messenger of God, may God bless him and grant him peace, released them. They are the ones called Al-Anqa', and among them were Mu'awiyah and his father. Mujahid said: The Prophet, may God bless him and grant him peace, was excused from performing Umrah, when his companions took some people from the Sacred Sanctuary by surprise. The Prophet, may God bless him and grant him peace, sent them out, and that was the victory in the valley of Mecca." Qatada said: It was mentioned to us that a man from the companions of the Messenger of God, may God bless him and grant him peace, called Zunaym, climbed the pass of Al-Hdaybiyyah, and the polytheists shot him with an arrow and killed him. The Prophet, may God bless him and grant him peace, sent cavalry, and they brought twelve horsemen from the infidels. The Prophet, may God bless him and grant him peace, said to them: Do you have a

covenant with me? They said: No. So he sent them, and it was revealed. Ibn Abza and Al-Kalbi said: They are the people of Al-Hudaybiyyah. God held their hands back from the Muslims until the peace treaty was concluded. They had all gone out and headed towards the Muslims, and the Muslims' hands were held back from them. It was mentioned previously that Khalid bin Al-Walid was in the cavalry of the polytheists. Al-Qushayri said: This is a narration, and the correct version is that he was with the Prophet, may God bless him and grant him peace, at that time. Salamah bin Al-Akwa' said: They were in the matter of the peace treaty when Abu Sufyan came, and the valley was moving with men and weapons. He said: So I came with six of the polytheists, driving them armed, and they did not possess any power to benefit or harm themselves. I brought them to the Messenger of God, may God bless him and grant him peace. Umar had said on the way: O Messenger of God, we come to a people in a party and we do not have any weapons or a trotter? The Messenger of God, may God bless him and grant him peace, sent to Medina by way of the road, and they brought him every weapon and mount that was in it. The Messenger of God, may God bless him and grant him peace, was informed that Ikrimah ibn Abi Jahl had come out to you with five hundred horsemen. The Messenger of God, may God bless him and grant him peace, said to Khalid ibn al-Walid, **This is your cousin who has come to you with five hundred.** Khalid said, **I am the sword of God and the sword of His Messenger.** On that day, he was called the Sword of God. He went out with horses and defeated the infidels and pushed them back to the walls of Mecca. This narration is more authentic. There was fighting between them with stones, and it was said with arrows and nails. It was said that what was meant by **withholding the hand** was that it was stipulated in the letter that whoever came to us from them would be returned to them. Some people from Mecca came out as Muslims and feared that the Messenger, may God bless him and grant him peace, would return them to the polytheists, so they went to the coast, including Abu Basir. They began to raid the infidels and seize their caravans, until the leaders of Quraysh came to the Prophet, may God bless him and grant him peace, and said, **Get them with you so that we may be safe.** He did so. It was said that Ghatafan and Asad intended to prevent the Muslims from the Jews of Khaybar because they were their allies. So God prevented them from that, so it is the cessation of the hand **in the valley of Mecca**. There are two opinions on this: One of them means Mecca, the second: Al-Hudaybiyyah, because some of it is added to the sanctuary. Al-Mawardi said: And in His statement: **after He had given you victory over them** with the conquest of Mecca, and this was revealed after the conquest of Mecca, and in it is evidence that Mecca was conquered by peace, because the Almighty said: **He restrained their hands from you and your hands from them.**

I said: The correct view is that this verse was revealed at Al-Hudaybiyyah before the conquest of Mecca, according to what we have presented from the people of interpretation from the Companions and the Followers. Al-Tirmidhi narrated: Abd bin Hamid told us, Sulayman bin Harb told us, Hammad bin Salamah told

us, on the authority of Thabit, on the authority of Anas: Eighty men descended upon the Messenger of God, may God bless him and grant him peace, and his companions from Mount At-Tan'im at the time of the dawn prayer, intending to kill him. They seized them, but the Messenger of God, may God bless him and grant him peace, freed them, and God Almighty revealed: **And it is He who has restrained their hands from you and your hands from them.** Abu 'Eesa said: This is a good and authentic hadith, and it has been mentioned previously. As for the conquest of Mecca, what the reports indicate is that it was conquered by force, and we have already discussed this in Hajj and elsewhere: **And God is Seeing of what you do.**

Tafsir Ibn Kathir

Mujahid said about the Almighty's saying: **God has promised you many spoils that you will take** which are all the spoils up to this day. **So He hastened this for you** meaning the conquest of Khaybar. Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, **So He hastened this for you** meaning the Treaty of Hudaibiyyah **And He withheld the hands of people from you** meaning that no harm would come to you because of what your enemies had planned for you in terms of fighting and fighting. Likewise, He withheld the hands of people from you whom you left behind, from your families and women. **And that it may be a sign for the believers** meaning that they may take heed from that, for God the Almighty has protected them and supported them against all other enemies despite their small number. And so that they may know by this action of God for them that He is All-Knowing of the consequences of things, and that what He chooses for His believing servants is good even if they dislike it on the surface, as God the Almighty said: **And perhaps you dislike a thing which is good for you** "And He guides you to a straight path" meaning because of your submission to His command, your following His obedience, and your agreement with Him. His Messenger, may God bless him and grant him peace.

God the Almighty said: {And another which you have not been able to obtain, God has encompassed it. And God is over all things competent.} That is, another spoil of war and another specific conquest which you were not able to obtain, which God has made easy for you and encompassed for you. Indeed, God provides for His righteous servants from where they do not expect. The commentators differed as to what is meant by this spoil of war. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** that it refers to Khaybar. This is based on the statement of God the Almighty: {And He has hastened this for you.} It refers to the Treaty of Hudaibiyyah. Ad-Dahhak, Ibn Ishaq, and Abdur-Rahman ibn Zayd ibn Aslam said the same. Qatadah said: It refers to Mecca, and Ibn Jarir preferred this view. Ibn Abi Layla and Al-Hasan Al-Basri said: It refers to Persia and Rome. Mujahid said: It refers to every conquest and spoil of war until the Day of Resurrection. Abu Dawud At-Tayalisi said: Shu'bah narrated to us on the authority of Samak Al-Hanafi on the authority of Ibn Abbas **may God be**

And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing.

pleased with them both {And another which you have not been able to obtain, God has encompassed it.} He said: These are the conquests that have been won until today.

God the Almighty says: {And if those who disbelieve fight you, they would turn their backs and then find neither protector nor helper.} God the Almighty is saying, giving good tidings to His believing servants, that if the polytheists fight them, God will surely grant victory to His Messenger and His believing servants over them. We will not defeat the army of disbelief, fleeing and retreating, finding neither protector nor helper, because they are fighting God, His Messenger, and His believing party. Then God the Almighty says: {This is the way of God which has already occurred before, and you will not find in the way of God any change.} Meaning, this is God's way and His custom with His creation. When disbelief and faith confront each other in any situation, God grants victory to faith over disbelief, raising the truth and abolishing falsehood, just as God did on the day of Badr with His believing allies, granting them victory over His enemies among the polytheists, despite the small number of Muslims and the large number of polytheists.

And the saying of God the Most High: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Ever-Seeing of what you do." This is a gratitude from God to His believing servants when He restrained the hands of the polytheists from them so that no harm would come to them from them, and He restrained the hands of the believers from the polytheists so that they did not fight them at Al-Masjid Al-Haram. Rather, He protected both groups and brought about peace between them in which there is good for the believers and a good outcome for them in this world and the hereafter. This was mentioned previously in the hadith of Salamah ibn Al-Akwa' **may God be pleased with him** when they brought those seventy prisoners and made them stand before the Messenger of God (blessings and peace of God be upon him). He looked at them and said: **Let them go, lest they be the beginning of immorality**, and he repeated it. He said: And regarding this, God the Almighty revealed: **And it is He who restrained their hands from you and your hands from them**. Imam Ahmad said: Yazid bin Harun narrated to us, Hammad narrated to us, on the authority of Thabit, on the authority of Anas bin Malik **may God be pleased with him**, who said: On the day of Hudaibiyyah, eighty men from the people of Mecca armed with weapons descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of Mount Tan'im, intending to surprise the Messenger of God (peace and blessings of God be upon him). Affan said: Then he pardoned them, and this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them**. Narrated by Muslim, Abu Dawud in his Sunan, and at-Tirmidhi and an-Nasa'i in their Tafsir

from their Sunans, through various chains of transmission on the authority of Hammad bin Salamah.

Ahmad also said: Zaid bin Al-Hubab told us, Al-Husayn bin Waqid told us, Thabit Al-Banani told us, on the authority of Abdullah bin Mughaffal Al-Muzani, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, at the base of the tree about which God Almighty said in the Qur'an, and the branches of that tree were falling on the back of the Messenger of God, may God bless him and grant him peace, and Ali bin Abi Talib, may God be pleased with him, and Suhayl bin Amr was in front of him. So the Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl took his hand and said: 'We do not know, the Most Gracious, the Most Merciful. Write in our case what we know.' He said: 'Write, in Your name, O God,' and he wrote: 'This is what Muhammad, the Messenger of God, made peace with the people of Mecca.' Suhayl bin Amr took hold of his hand and said: 'We have wronged you, if you are his messenger. Write in our case what we know.' He said: 'Write, this is what Muhammad bin Abdullah made peace with.' While we were like that, thirty young men armed with weapons came out against us and rose up against us. The Messenger of God, may God bless him and grant him peace, invoked God against them, and God Almighty seized their ears, so we rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said: Salam said: Did you come under someone's covenant? Or did anyone grant you security? They said: No. So he let them go. Then God the Almighty revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them." The verse was narrated by An-Nasa'i from the hadith of Husayn ibn Waqid.

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, Ja'far told us on the authority of Ibn Abza, who said: When the Prophet, may God bless him and grant him peace, went out with the sacrificial animals and reached Dhu al-Hulayfah, Umar, may God be pleased with him, said to him: O Prophet of God, you enter upon a people at war with you without a weapon or a foreleg? He said: So the Messenger of God, may God bless him and grant him peace, sent to Medina, and he did not leave a single horse or weapon in it without carrying it. When he approached Mecca, they prevented him from entering, so he marched until he came to Mina. He stopped in Mina and a spy came to him saying that Ikrimah ibn Abi Jahl had come out against you with five hundred men. So he said to Khalid ibn al-Walid, may God be pleased with him: **O Khalid, this is your cousin who has come to you with cavalry**. Khalid, may God be pleased with him, said: **I am the sword of God and the sword of His Messenger**. On that day he was called the sword of God. He said: **O Messenger of God, send me wherever you wish**. So he sent him on cavalry, and he met Ikrimah in the

valley and defeated him until he brought him into the walls of Mecca. Then he returned a second time and defeated him until he brought him into the walls of Mecca. Then he returned a third time and defeated him until he brought him into the walls of Mecca. Then God, the Most High, revealed: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. They are the ones who disbelieved and prevented you from the Sacred Mosque, and the offering was held back from reaching its destination. And had it not been for believing men and believing women..." "You did not teach them that you might trample them, and a disgrace might befall you because of them without knowledge. That God might admit into His mercy whom He wills. If they had separated, We would have punished those who disbelieved among them with a painful punishment." He said: "So God, the Almighty, kept the Prophet, may God bless him and grant him peace, away from them after He had given him victory over them, because of the remnants of the Muslims who remained there, out of aversion to being trampled by horses." Ibn Abi Hatim narrated it on the authority of Ibn Abza in a similar manner. This context is questionable, as it is not permissible for it to have been in the year of Al-Hudaybiyyah, because Khalid, may God be pleased with him, had not converted to Islam, but rather had been a vanguard for the polytheists on that day, as is proven in the Sahih. It is also not permissible for it to have been during the Umrah of Compensation, because they had agreed with him that he would come the following year and perform Umrah, and stay in Mecca for three days. When he, may God bless him and grant him peace, came, they did not prevent him, nor did they fight him or oppose him.

If it is said: So it was on the day of the conquest? The answer is: It is not permissible for it to be on the day of the conquest because he did not bring a sacrificial animal in the year of the conquest, but rather he came as a warrior fighting in a huge army. There is a flaw in this context and something has occurred in it, so let it be considered, and God knows best. Ibn Ishaq said: Someone I do not accuse told me on the authority of Ikrimah, the freed slave of Ibn Abbas, may God be pleased with him, who said: The Quraysh sent forty or fifty men from among them and ordered them to surround the camp of the Messenger of God, may God bless him and grant him peace, to capture one of his companions. They seized them, and they were brought to the Messenger of God, may God bless him and grant him peace, and he pardoned them and let them go. They had thrown stones and arrows at the camp of the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Regarding this, God, the Most High, revealed: **And it is He who restrained their hands from you and your hands from them** [Al-Bukhari and Muslim]. Qatada said: It was mentioned to us that a man called Ibn Zunaym went up the pass of Al-Hudaybiyyah, and the polytheists shot him with an arrow and killed him. So the Messenger of God, may God bless him and grant him peace, sent cavalry, and they brought him twelve horsemen from the polytheists. He said to them: **Do you have a covenant with me? Do you have a protection with me?** They said: *No*. So he sent them, and God, the Most

High, revealed about that: **And it is He who restrained their hands from you and your hands from them** Al-An'am 2:17.

Fath al-Qadir

24- **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them.** That is, He restrained the hands of the polytheists from the Muslims and the hands of the Muslims from the polytheists when they came to confirm the truth about the Messenger of God (peace and blessings of God be upon him) and those with him from the House in the year of Al-Hudaybiyyah, and this is what is meant by the valley of Mecca. It was said that eighty men from the people of Mecca descended upon the Prophet (peace and blessings of God be upon him) from Mount At-Tan'im, armed, intending to surprise the Prophet (peace and blessings of God be upon him), so the Muslims captured them and then left them. In another narration there is a difference of opinion, which will be explained at the end of this research, God willing. **And God is Seeing of what you do.** Nothing of it is hidden from Him.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas, regarding his statement: **Of great strength**, he said: Persians. Ibn Abi Hatim narrated on the authority of Abu Hurayrah that they are the Kurds. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Persians and the Romans. Al-Faryabi and Ibn Mardawayh narrated on his authority, who said: Hawazin and Banu Hanifa. Al-Tabarani narrated. Al-Suyuti said with a good chain of transmission on the authority of Zayd ibn Thabit, who said: I was writing for the Messenger of God, may God bless him and grant him peace, and I was holding the pen to my ear when he ordered the fighting, when a blind man came and said: **How can I, when I have lost my sight?** Then the verse was revealed: **There is no blame upon the blind al-Ma'arij.** He said this regarding jihad, and jihad is not required of them if they are unable to do so. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Salamah ibn al-Akwa' who said: "While we were saying something, a crier called out to the Messenger of God (peace and blessings be upon him): 'O people, pledge allegiance! The Holy Spirit has descended.' So we rushed to the Messenger of God (peace and blessings be upon him) while he was under a samura tree and pledged allegiance to him. This is what God, the Most High, said: 'God was pleased with the believers when they pledged allegiance to you under the tree.' So he pledged allegiance to Uthman with one hand over the other. The people said: 'Congratulations to Ibn Affan, he is circumambulating the House while we are here.' The Messenger of God (peace and blessings be upon him) said: 'If he had stayed for so many years, he would not have circumambulated until I did.'" Ibn Abi Shaybah narrated in al-Musannaf on the authority of Nafi' who said: 'Umar ibn al-Khattab heard that people were coming to the tree under which the pledge of allegiance was taken, so he ordered that it be cut down.' Al-Bukhari narrated on the authority of Salamah ibn al-Akwa' who said: 'I pledged allegiance to the

And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing.

Messenger of God (peace and blessings be upon him) under the tree.' It was said: 'For what were you pledging allegiance to him that day?' He said: 'For death.'" Muslim and others narrated on the authority of Jabir that he said: We pledged allegiance to him that we would not flee, but we did not pledge allegiance to him to die. Ahmad, Abu Dawud and al-Tirmidhi narrated on the authority of Jabir that the Prophet (peace and blessings of God be upon him) said: **No one who pledged allegiance under the tree will enter the Fire.** Muslim narrated a similar hadith from him. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Then He sent down tranquility upon them**, meaning tranquility was only sent down to those from whom He knew they would fulfill their vows. Ibn Jarir and Ibn Mardawayh narrated on his authority, **Then He hastened this for you**, meaning the conquest. Ibn Mardawayh also narrated on his authority, **Then He hastened this for you**, meaning Khaybar, **And restrained the hands of the people from you**, meaning the people of Mecca, lest they violate the sanctity of God and violate your sanctity while you were in a sanctuary, **and that it may be a sign to the believers**, meaning a way for those who come after you. And Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il also narrated from him regarding his statement: **And others which you have not been able to conquer**, he said: These are the conquests that have been conquered until today. And Ibn Jarir and Ibn Mardawayh also narrated from him: **And others which you have not been able to conquer**, he said: It is Khaybar. Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated from Anas that he said: On the day of al-Hudaybiyyah, eighty men from the people of Makkah, armed with weapons, descended upon the Messenger of God (peace and blessings of God be upon him) and his companions from the direction of the mountains of al-Tan'im, intending to surprise the Messenger of God (peace and blessings of God be upon him). He invoked a curse upon them and they were seized, but he pardoned them. Then this verse was revealed: **And it is He who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them.** And in Sahih Muslim and others it is stated that it was revealed regarding a group that Salamah ibn al-Akwa' had taken prisoner on the day of al-Hudaybiyyah. Ahmad, al-Nasa'i, al-Hakim **who authenticated it**, Ibn Mardawayh, and Abu al-Na'im in al-Dala'il narrated regarding the reason for the revelation of this verse: "Thirty young men from the polytheists came out against the Muslims on the day of al-Hudaybiyyah, armed, and they rebelled against them. The Messenger of God (peace and blessings of God be upon him) invoked curses against them, and God took away their hearing, while al-Hakim took away their sight. The Muslims rose up against them and seized them. The Messenger of God (peace and blessings of God be upon him) said to them: 'Have you come under the covenant of anyone, or has anyone given you security?' They said: 'No.' So he let them go, and this

verse was revealed."

Tafsir al-Baghawi

24. The Almighty said: "And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing." Abu Amr read it with the letter Ya, and the others read it with the letter Ta, and they differed regarding these:

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, Amr bin Muhammad Al-Naqid told us, Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, may God be pleased with them: Eighty men from the people of Mecca descended upon the Messenger of God, may God bless him and grant him peace, from Mount At-Tan'im, armed, intending to betray the Prophet, may God bless him and grant him peace, and his companions. He took them peacefully and spared them, so God Almighty revealed this verse: **And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them.**

Abdullah bin Mughaffal Al-Muzani said: "We were with the Prophet, may God bless him and grant him peace, at Al-Hudaibiyah at the base of the tree about which God Almighty mentioned in the Qur'an. On his back was a branch of that tree, so I lifted it off his back, and Ali bin Abi Talib was in front of him writing the peace treaty. Thirty young men wearing weapons came out to us and attacked us. The Prophet, may God bless him and grant him peace, invoked God against them, and God took away their sight. We rose up against them and seized them. The Messenger of God, may God bless him and grant him peace, said to them: 'Have you come with a covenant? Or has anyone given you security?' They said: 'No, by God.' So he let them go, [and God Almighty revealed this verse]."

Tafsir al-Baidawi

24- **And it is He who restrained their hands from you** meaning the hands of the infidels of Mecca **and your hands from them in the valley of Mecca** inside Mecca **after He had given you victory over them** He had made you victorious over them. This is because Ikrimah bin Abi Jahl went out with five hundred men to Al-Hudaybiyyah, so the Messenger of God, may God bless him and grant him peace, sent Khalid bin Al-Walid with an army and he defeated them until he brought them inside the walls of Mecca and then he returned. It was said that this was on the day of the conquest and it was used as evidence that Mecca was conquered by force, but this is weak since the surah was revealed before that. **And God is All-Seeing of what you do** of fighting them first in obedience to His

Messenger and restraining them secondly to honor His House. Abu Amr read it with a ya' *Baseer* meaning He will reward them for it.

Surat al-Fath 48:25

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

Surat al-Fath 48:25

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

Tafsir al-Jalalayn

25 - **They are the ones who disbelieved and prevented you from the Sacred Mosque** that is, from reaching it **and the sacrificial offerings** is connected to **how much held back** as a state **from reaching its place** that is, the place where it is usually slaughtered, which is the Haram, as a substitute for inclusion **and had it not been for believing men and believing women** present in Mecca with the disbelievers **whom you did not know** as a matter of faith **that you would trample them** that is, kill them along with the disbelievers, had you been given permission to conquer it, as a substitute for inclusion of them **and there would have befallen you on their part a disgrace** that is, a sin **without your knowledge** of it. The third-person pronouns refer to both groups, with the males being predominant, and the answer to **if not** is omitted, that is, He would have given you permission to conquer, but permission was not given at that time **that God might admit into His mercy whom He wills** like the believers mentioned **had they separated** had they been distinguished from the disbelievers **We would have punished those who disbelieved among them** of the people of Mecca at that time by Our giving you permission to conquer it **with a painful punishment** painful

Tafsir al-Suyuti

Al-Tabarani and Abu Ya'la narrated on the authority of Abu Juma'ah Junayd ibn Sab' who said: I fought the Prophet, may God bless him and grant him peace, at the beginning of the day as an unbeliever, and I fought with him at the end of the day as a Muslim. We were three men and seven women, and it was revealed about us: **And if it were not for believing men and believing women.**

Tafsir al-Tabari

God the Almighty says: These polytheists from Quraysh are the ones who denied the Oneness of God, and prevented you, O believers in God, from entering the Sacred Mosque, and prevented the sacrificial

animals from reaching their destination. The position of *an* is in the accusative case because it is connected, if you wish, to *ma'kuf confined*, or if you wish, to **they prevented**. Some of the grammarians of Basra used to say in this regard: They prevented the sacrificial animals from reaching their destination.

What God Almighty meant by His saying: **that he reaches his place** is that he reaches the place of his slaughter, which is entering the sanctuary, and the place where, when he reaches it, his slaughter is permissible. The Messenger of God, may God bless him and grant him peace, had brought with him when he went out to Mecca on that journey of his, seventy camels.

Ibn Hamid told us: Salamah told us: Muhammad Ibn Ishaq told me, on the authority of Muhammad Ibn Muslim Al-Zuhri, on the authority of Urwah Ibn Al-Zubayr, on the authority of Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam, that they told him: The Messenger of God, may God bless him and grant him peace, went out in the year of Al-Hudaybiyah intending to visit the House, not intending to fight. He brought with him seventy sacrificial animals, and the people were seven hundred men, so each sacrificial animal was for ten.

And similar to what we said about the meaning of His statement, **They are the ones who disbelieved and prevented you from the Sacred Mosque and the offering, prevented from reaching its destination**, the people of interpretation said.

Who said that?

Bishr told us: Yazid told us: Sa'id told us, on the authority of Qatada: **They are the ones who disbelieved and prevented you from al-Masjid al-Haram while the sacrificial offerings were held back** means, **detained from reaching their destination**. The Prophet of God (peace and blessings of God be upon him) and his companions set out to perform Umrah in Dhul-Qa'dah, with the sacrificial offerings. When they reached al-Hudaybiyyah, the polytheists stopped them. The Prophet of God (peace and blessings of God be upon him) made peace with them on the condition that he would return that year and then the following year. He would stay in Makkah for three nights, and would not enter it except with the weapons of a rider, and that no one of its people would leave. So they slaughtered the sacrificial offerings, shaved their heads, and cut their hair. When it was the following year, the Prophet of God (peace and blessings of God be upon him) and his companions set out until they entered Makkah to perform Umrah in Dhul-Qa'dah. He stayed there for three nights. The polytheists had committed adultery with him when they turned him back, so God distanced him from them and brought him into Makkah in the same month in which they had turned him back. Then

God revealed: **A sacred month for a sacred month, and for sacred things there is equal retribution**
Al-Baqarah 2:149.

Muhammad ibn 'Amara al-Asadi and Ahmad ibn Mansur al-Ramadi told me, and the wording is from Ibn 'Amara. They said: 'Ubayd God ibn Musa told us, saying: 'Musa ibn 'Ubaydah told us, on the authority of Iyas ibn Salamah ibn al-Akwa', on the authority of his father, who said: "The Quraysh sent Suhayl ibn 'Amr, Huwaytib ibn 'Abd al-'Uzza, and Hafs ibn so-and-so to the Prophet, may God bless him and grant him peace, to make peace with him. When the Messenger of God, may God bless him and grant him peace, saw them, including Suhayl ibn 'Umar, he said: 'God has made your affair easy for you. The people are coming to you because of their kinship ties and are asking you for peace, so send offerings and make the Talbiyah clear, perhaps that will soften their hearts.' So they responded from the outskirts of the camp until their voices shook with the Talbiyah. They came and asked him for peace. While the people had made peace, and among the Muslims were some polytheists, Abu Sufyan was told about it. Then the valley was flowing with men. Iyas said, Salamah said: 'So I came with six polytheists.'" Armed, I drove them, they did not possess for themselves benefit or harm, so I brought them to the Prophet, may God bless him and grant him peace, and he did not take any loot or kill them, and he pardoned them. He said: So we attacked those of us who were in the hands of the polytheists, and we did not leave a man of us in their hands except that we rescued him. He said: And we defeated those of them who were in our hands, then the Quraysh sent Suhayl ibn Amr and Huwaytaba, and they carried out their peace treaty, and the Prophet, may God bless him and grant him peace, sent Ali in his peace treaty, so Ali wrote between them: In the name of God, the Most Gracious, the Most Merciful, this is what Muhammad, the Messenger of God, may God bless him and grant him peace, made peace with the Quraysh, he made peace with them on the condition that there would be no ihram or full moon, and that whoever of the companions of Muhammad, may God bless him and grant him peace, came to Mecca as a pilgrim or performer of the minor pilgrimage, or seeking God's bounty, his blood and property would be safe, and whoever of the Quraysh came to Medina passing through to Egypt or Syria seeking God's bounty, his blood and property would be safe, and whoever of the Quraysh came to Muhammad, may God bless him and grant him peace, would be returned to them, and whoever **Whoever comes to them from the companions of Muhammad, then it is theirs.** This was very difficult for the Muslims, so the Messenger of God (peace and blessings of God be upon him) said: "Whoever comes to them from us, may God distance him, and whoever comes to us from them, we will return him to them. God knows Islam in his soul and has made a way out for him." So they made peace with him on the condition that he would perform Umrah the following year in this month, and that he would not enter upon us with horses or weapons, except what a traveler carries in his skins, and that he would stay with us for three nights, and that this sacrificial animal, wherever we detained it, would be placed in its place and he would not give it precedence over us. The

Messenger of God (peace and blessings of God be upon him) said to them: **We will drive it and you turn back its destination.** So the Messenger of God (peace and blessings of God be upon him) set out with the sacrificial animal and the people set out."

Muhammad ibn 'Amara told me: 'Ubayd God ibn Musa told us: Musa told us: Abu Marra, the freed slave of Umm Hani', told me on the authority of Ibn 'Umar, who said: "The sacrificial animals were near the mountains overlooking Wadi al-Thaniyah. The polytheists approached them and turned them away. The Prophet, may God bless him and grant him peace, slaughtered the sacrificial animals when they stopped them, which was al-Hudaybiyyah, and shaved his head. Some people took comfort in his vision when they saw him shave his head and others waited. They said: 'Perhaps we will circumambulate the House.' The Messenger of God, may God bless him and grant him peace, said: 'May God have mercy on those who shave their heads.' It was said: 'And those who cut their hair short.' He ...And those who cut their hair short."

Ibn Humayd narrated: Al-Hakam ibn Bashir narrated: Umar ibn Dhir al-Hamadani narrated on the authority of Mujahid: "The Prophet, may God bless him and grant him peace, performed Umrah three times, all of them in Dhul-Qa'dah. He returned to Madinah for each of them, including the Umrah in which he slaughtered the sacrificial animal, slaughtering it in its place, near the tree. They stipulated that he would come the following year to perform Umrah, enter Makkah, and circumambulate the House for three days, then leave. They would not prevent anyone who had come with him from leaving him, and he would not take out from Makkah anyone who had been there before his arrival from the Muslims. So, the following year, he entered Makkah and stayed there for three days, circumambulating the House. When the third day was close to noon, they sent to him: Your people have been annoyed by your stay. So, it was announced to the al-Nas 114: The sun will not set while there are any Muslims who have come with the Messenger of God, may God bless him and grant him peace."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of al-Zuhri, on the authority of Urwah ibn al-Zubayr, on the authority of al-Miswar ibn Makhramah, who said: "The Prophet, may God bless him and grant him peace, set out at the time of al-Hudaybiyyah with some ten hundred of his companions. When they were at Dhu al-Hulayfah, he garlanded the sacrificial animals and marked them, and entered ihram for 'Umrah. He sent a spy of his from Khuza'ah ahead of him to inform him about Quraysh. The Prophet, may God bless him and grant him peace, set out until he was at Ghadir al-Ashtat, near Qaiqan. His spy from Khuza'ah came to him and said: 'I have left Ka'b ibn Lu'ay and 'Amir ibn Lu'ay, and they have gathered the Abyssinians against you and have gathered forces against you. They will fight you and prevent you from the House.' The Messenger of God, may God bless him and grant him peace, said: 'Advise me. Do you think that we should attack the descendants of those who helped them and give them a share? If they stay, they will stay resentful and sad, and if they give in, it will be a neck that God has severed. Or do you think that we should go to the

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

House, and whoever prevents us from it, we will fight him?" Abu Bakr, may God be pleased with him, stood up and said: 'O Messenger of God, God said: We did not come to fight anyone, but whoever comes between us and the House, we will fight him. The Prophet (peace and blessings of God be upon him) said: Then go. Abu Hurairah used to say: I have never seen anyone who consulted his companions more than the Prophet (peace and blessings of God be upon him). So they went until they were part of the way. The Prophet (peace and blessings of God be upon him) said: Khalid ibn al-Walid is at al-Ghamim with the cavalry of the Quraysh in the vanguard, so take the right. By God, Khalid did not notice them until he was at the rear of the army. He set off running as a warning to the Quraysh. The Prophet (peace and blessings of God be upon him) went on until he was at the pass from which he would descend upon them. His mount knelt down. The people said: It has come, it has come. He said: What has come? They said, "Al-Qaswa' has become empty." The Prophet, may God bless him and grant him peace, said, **It has not become empty, and that is not its nature, but it was held back by the One who held back the elephant.** Then he said, **By the One in Whose Hand is my soul, they will not ask me for a plan by which they can honor the sacred things of God except that I will give it to them.** Then he was rebuked and leapt up, and turned away from them until he reached the furthest part of Al-Hudaybiyyah, near a small well of water. People only quench their thirst by drinking it. The people soon began to draw water from it. He complained to the Messenger of God, may God bless him and grant him peace, of his thirst, so he took an arrow from his quiver and ordered them to put it in it. By God, he continued to bring them water until they left it. While they were like that, Badil ibn Warqa' Al-Khuza'i came with a group of Khuza'ah, and they were the retinue of sincere advice from the Messenger of God, may God bless him and grant him peace, from the people of Tihamah. He said, "I have left Ka'b ibn Lu'ay and 'Amir ibn Lu'ay, and they have come down near the waters of Al-Hudaybiyyah, with them are the protection of the tribes. They are your fighters and they have prevented you from the House." The Prophet, may God bless him and grant him peace, said, **We did not come to fight anyone.** But we came as pilgrims, and the Quraysh were exhausted and harmed by the war. If they wish, we will extend their time and let me be left alone with the people. If I prevail, then if they wish to do what the people have done, they will do so, otherwise they have stopped. But if they refuse, then by the One in Whose Hand is my soul, I will fight them over this matter of mine until my forelock is separated, or God carries out His command. Budayl said, **We will inform them of what you say.** So he set off until he came to the Quraysh and said, "We have come to you from this man, and we heard him say something. If you wish us to present it to you, we will." Their fools said,

We have no need for you to tell us anything about him. Those of them who possessed sound judgment said, **Tell us what you heard him say.** He said, **I heard him say such and such.** So he narrated to them what the Prophet (peace and blessings of God be upon him) had said. Then Urwah ibn Mas'ud ath-Thaqafi stood up and said, **O people, are you not the son?** They said, **Yes.** He said, **Am I not the father?** They said, **Yes.** He said, **Do you accuse me?** They said: No. He said: Do you not know that I mobilized the people of Ukaz, and when they insisted on me, I came to you with my family, my children and those who obeyed me? They said: **Yes.** He said: This man has offered you a plan of guidance, so accept it and let me go to him. They said: Go to him. So he went to him and began speaking to the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said something similar to what he had said to Badil. At that, Urwah said: O Muhammad, tell me, if I exterminate your people, have you ever heard of anyone among the Arabs who had eradicated their roots before you? If it is the other way around, by God, I see faces and nobles among the people who would flee and leave you. Abu Bakr said: Suck the clitoris of Al-Lat - and Al-Lat was the tyrant of Thaqeef whom they worshipped - should we flee and leave him? He said: Who is this? They said: Abu Bakr. He said: By the One in Whose Hand is my soul, were it not for the favor you did me which I did not repay you for, I would have answered you. He started speaking to the Prophet (peace and blessings of God be upon him), and every time he spoke to him, he grabbed his beard. Al-Mughira ibn Shu'ba was standing over the Prophet (peace and blessings of God be upon him) with a sword and a helmet. Every time Urwah reached for the Messenger of God's (peace and blessings of God be upon him) beard, he struck his hand with the blade of the sword and said: Take your hand away from his beard. He raised his head and said: Who is this? They said: Al-Mughira ibn Shu'ba. He said: What treachery? Did I not participate in your treachery? Al-Mughira ibn Shu'ba had accompanied some people during the pre-Islamic era, killed them and seized their wealth. Then he came and embraced Islam. The Prophet (peace and blessings of God be upon him) said: As for Islam, we have accepted it, but as for the wealth, it is the wealth of treachery and we have no need of it. And Urwa kept gazing at the companions of the Prophet (peace and blessings of God be upon him) with his eyes. By God, whenever the Prophet (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he ordered. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him. Urwa returned to his companions and said: O people,

by God, I have been a delegation to kings, and I have been a delegation to Caesar, Chosroes, and the Negus. By God, I have never seen a king whose companions respect him as much as the companions of Muhammad respect Muhammad. By God, whenever the Prophet spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he ordered. When he performed ablution, they would almost fight over his ablution water. When they spoke in his presence, they would lower their voices, but they would not stare at him out of respect for him. He has offered you a plan of guidance, so accept it.

A man from Kinanah said: Let me go to him. They said: Go to him. When he came to the Prophet (peace and blessings of God be upon him) and his companions, the Prophet (peace and blessings of God be upon him) said: This is so-and-so, and he is from a people who venerate sacrificial animals, so send them to him. So he sent them to him, and some people met him chanting the Talbiyah. When he saw that, he said: Glory be to God, it is not appropriate for these people to be prevented from the House. A man from among them called Mukraz ibn Hafs stood up and said: Let me go to him. They said: Go to him. When he came to the Prophet (peace and blessings of God be upon him) and his companions, the Prophet (peace and blessings of God be upon him) said: This is Mukraz ibn Hafs, and he is a wicked man. So he came and began to speak to the Prophet (peace and blessings of God be upon him), and while he was speaking to him, Suhayl ibn Amr came. Ayyub said: Ikrimah said: When Suhayl came, the Prophet (peace and blessings of God be upon him) said: Your matter has been made easy for you. Al-Zuhri said: Then Suhayl ibn Amr came and said: Come, let us write a document between us and you. So he called the scribe and the Prophet, may God bless him and grant him peace, said: Write: In the name of God, the Most Gracious, the Most Merciful. So he said: What is the Most Gracious? By God, I do not know what it is, but write: In Your Name, O God, as you used to write. The Muslims said: By God, we will not write it except in the name of God, the Most Gracious, the Most Merciful. The Prophet, peace and blessings be upon him, said: Write: In Your Name, O God. Then he said: Write: This is what Muhammad, the Messenger of God, has agreed upon. Suhayl said: By God, if we knew that you were the Messenger of God, we would not have prevented you from the House, nor would we have fought you, but write: Muhammad ibn Abdullah. The Prophet, peace and blessings be upon him, said: By God, I am the Messenger of God, even if you call me a liar, but write Muhammad ibn Abdullah. Al-Zuhri said: That is because he said: By God, they will not ask me for a plan to glorify the sacred things of God except that I give it to them. The Prophet, peace and blessings be upon him, said: On the condition that you leave us alone with the House so that we may circumambulate it. Suhayl said: By God, the Arabs will not say that we took a pressure, but you will have it from next year. So he wrote. Suhayl said: And on the condition that no man from us comes to you, even if we are of your religion, except that you return him to us. The Muslims said: Glory be to God, and how can he be returned to the polytheists when he came as a Muslim? While they

were like that, Abu Jandal bin Suhayl bin Amr came, swaying in his chains, having come out from the lower part of Mecca and thrown himself down among the Muslims. Suhayl said, **O Muhammad, this is the first person I will sue you for, that you return him to us.** The Prophet said, **Then grant him asylum to me.** The Prophet said, **I will not grant him asylum to you.** The Prophet said, **Yes, do so.** The Prophet said, **I will not.** His companion, Mukraz, with Suhayl beside him, said, **We have granted him asylum to you.** Abu Jandal said, **O group of Muslims, shall I be returned to the polytheists when I came as a Muslim? Don't you see what I have suffered? He had been severely tortured for the sake of God.**

Umar ibn al-Khattab said: By God, I never doubted since I embraced Islam except on that day. I came to the Prophet (peace and blessings of God be upon him) and said: Are we not upon the truth and our enemy is upon falsehood? He said: Yes. I said: Then why would we give up our religion? He said: I am the Messenger of God, and I will not disobey Him, and He will support me. I said: Didn't you tell us that we will come to the House and perform Tawaf around it? He said: Yes. I said: Did I tell you that you will come to it this year? I said: No. He said: Then I will come to it and perform Tawaf around it. I said: Then I came to Abu Bakr and said: Is this not truly the Prophet of God? He said: Yes. I said: Are we not upon the truth and our enemy is upon falsehood? He said: Yes. I said: Then why would we give up our religion? He said: O man, he is the Messenger of God, and he does not disobey his Lord, so hold fast to his roots until you die, for by God, he is upon the truth. I said: Didn't he tell us that we will come to the House and perform Tawaf around it? He said: Yes. Did he tell you that you will come to it this year? He said: No. He said: Then you will come to it and circumambulate it. Az-Zuhri said: Umar said: So I did some work for that. When he finished his story, the Prophet (peace and blessings of God be upon him) said to his companions: Get up and slaughter, then shave your head. He said: By God, not a single one of us got up until he had said that three times. When none of them got up, he got up and went to Umm Salamah and told her what he had encountered from the people. Umm Salamah said: O Messenger of God, do you like that? He said: Go out, and do not say a word to any of them until you slaughter your sacrifice and call your barber to shave you. So he got up and went out and did not say a word to any of them until he slaughtered his sacrifice and called his barber to shave him. When they saw that, they got up and slaughtered, and some of them shaved each other until some of them almost killed each other out of grief. Then believing women came to him, and God, the Exalted, the Majestic, revealed to him: **O you who have believed, when believing women come to you as emigrants until he reached by protecting the disbelieving women.** He said: So on that day, Umar divorced two of his wives who were polytheists. He said: So he forbade them from returning them, and ordered them to return the dowry at that time. A man said to Al-Zuhri: Is it for the sake of the private parts? He said: Yes, so one of them married Muawiyah ibn Abi Sufyan, and the other married Safwan ibn Umayyah. Then the Prophet, may God bless him and grant him peace, returned to Medina, and Abu Basir, a

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

man from the Quraysh who was a Muslim, came to him. He sent two men after him, and they said: The covenant that you made for us. So he gave it to the two men, and they went out with it until they reached Dhu al-Hulayfah, and they stopped to eat some of their dates. Abu Basir said to one of the two men: By God, I see that this sword of yours, so-and-so, is good. So the other drew it and said: By God, it is good. I have tried it and tried it. Abu Basir said: Show me, so I can see it! So he got hold of him and beat him with it until he cooled down. The other ran until he reached Madinah and entered the mosque running. The Prophet of God, may God bless him and grant him peace, said: This one saw panic and said: By God, my companion was killed. By God, I am going to be killed. Then Abu Basir came and said: By God, you have fulfilled your promise and you have returned me to them. Then God helped me against them. The Prophet, may God bless him and grant him peace, said: Woe to his mother, a war-monger if he had anyone. When he heard this, he knew that he would return him to them. He said: So he went out until he reached Saif al-Bahr, and Abu Jandal ibn Sahil ibn Umar escaped and joined Abu Basir. No man from Quraysh who had converted to Islam would leave without joining Abu Basir until a group of them gathered. By God, they would not hear of a camel going out to Quraysh to Syria except that they would intercept them and kill them and take their money. Quraysh sent to the Prophet, may God bless him and grant him peace, imploring him by God and kinship to send to them. Whoever comes to him is safe. Then God revealed: **And it is He who has restrained their hands from you and your hands from them** until he reached **the fanaticism of the Age of Ignorance** and their fanaticism was They did not acknowledge that he was a prophet, nor did they acknowledge **In the name of God, the Most Gracious, the Most Merciful**, and they stood between them and the House.

Yaqub ibn Ibrahim narrated to me: Yahya ibn Sa'id narrated to us: 'Abdullah ibn al-Mubarak narrated to us: Mu'ammarr informed us, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of al-Miswar ibn Makhrama and Marwan ibn al-Hakam, who said: "The Messenger of God (peace and blessings of God be upon him) set out at the time of al-Hudaybiyyah with some ten hundred men." Then he mentioned something similar, except that he said in his hadith: al-Zuhri said: Al-Qasim ibn Muhammad narrated to me that 'Umar ibn al-Khattab **may God be pleased with him** said: "So I came to the Prophet (peace and blessings of God be upon him) and said: 'Are you not the Messenger of God (peace and blessings of God be upon him)?' He said: 'Yes.' He also said: Abu Nusayr and those who had converted to Islam from those whom the Messenger of God (peace and blessings of God be upon him) had sent back went out until they reached the coast on the roads of the Quraysh caravan, and they killed the infidels who were on it and

seized it as booty. When the infidels of Quraysh saw that, a group of them rode to the Messenger of God (peace and blessings of God be upon him) and said to him: 'Your period will be of no avail, while we are being killed and our wealth is being plundered. We ask you to include these people among those who have converted to Islam in your peace treaty and to protect them.'" And he prevented us from fighting him. So the Messenger of God, may God bless him and grant him peace, did that, and God revealed: **And it is He who restrained their hands from you and your hands from them**. Then he led the hadith to its end, similar to the hadith of Ibn Abd al-A'la.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Muslim ibn Shihab al-Zuhri, on the authority of 'Urwah ibn al-Zubayr, on the authority of al-Miswar ibn Makhrama and Marwan ibn al-Hakam, that they both narrated to him, saying: "The Messenger of God, may God bless him and grant him peace, set out in the year of al-Hudaybiyyah, intending to visit the House, not intending to fight. He brought with him his offering of seventy camels, until when he was in Usfan, Bishr ibn Sufyan al-Ka'bi met him and said to him: 'O Messenger of God, these are the Quraysh who have heard of your march.' So they set out with them, wearing tiger skins, and they camped at Dhu Tuwa, making a covenant with God that you would never enter it upon them. And here is Khalid ibn al-Walid with their cavalry, which they have advanced to Kara' al-Ghamim. He said: 'So the Messenger of God, may God bless him and grant him peace, said: 'Woe to the Quraysh! War has destroyed them. What would they suffer if they left me alone with the rest of the Arabs? If they defeat me, that will be what they wanted, and if God gives me victory over them, they will enter Islam in humiliation.' Then he mentioned something like the hadith of Muammarr with many additions to the hadith of Muammarr that I have omitted to mention." .

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And the sacrificial offerings are to be held back until they reach their destination**, he said: "The sacrificial offerings were at Dhu Tuwa, and Al-Hudaybiyah was outside the sanctuary. The Messenger of God, may God bless him and grant him peace, stopped there when the water sank for him from the Quraysh."

And His statement, **And had it not been for believing men and believing women whom you did not know, lest you trample them and there befall you on their part a disgrace without your knowledge**, God Almighty says: And had it not been for believing men and believing women among them, O believers in God, lest you trample them with your cavalry and infantry, you would not have known them in Mecca, and the polytheists have kept them from you there, so that because of that

they cannot come out to you so that you may kill them.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And had it not been for believing men and believing women**, until he reached **without knowledge**, this was when Muhammad, may God bless him and grant him peace, and his companions were not allowed to enter Mecca, and there were believing men and believing women in it, so God hated that they should harm or trample without knowledge, so that a disgrace should befall you from them without knowledge.

The people of interpretation differed regarding the shame that God meant in this place. Some of them said: He meant sin.

Who said that?

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **And had it not been for believing men and believing women whom you did not know, lest you trample them and there should befall you on their part a sin without knowledge**, he said: A sin without knowledge.

Others said: He meant the blood money.

Who said that?

Ibn Humayd narrated: Salamah narrated to us on the authority of Ibn Ishaq: **And a disgrace befalls you on their part without your knowledge**, so you pay the blood money, but as for the sin, he did not hold it against them. Disgrace is the verbal noun from 'arr, which is scabies. The meaning is: And a disgrace befalls you on their part that makes you look sick, for which you must pay the expiation for accidental killing, which is freeing a believing slave, for whoever is able to do that, and for whoever is not able to do that, then he must fast for two months.

Rather, I chose this statement rather than the one said by Ibn Ishaq because God only made it obligatory for the killer of a believer in the land of war, if he had not emigrated from it and his killer was not aware of his faith, to pay expiation rather than blood money. He said: **And if he is from a people enemy to you and he is a believer, then the freeing of a believing slave** He did not make it obligatory for his killer to pay blood money by mistake. Therefore, we said: What is meant by disgrace in this place is expiation, and that what He said: **that you trample them** is in the nominative case in response to the men, because the meaning of the statement is: And were it not that you trample believing men and believing women without knowing it, and a disgrace befalls you from them without your knowledge, God would have permitted you, O believers, to enter Mecca. But He prevented you from that. **That God may admit into His mercy whom He wills** means: That God may admit into Islam from the people of Mecca whomever He wills before you enter it. The answer to **had it not been** was omitted because the statement indicated it.

And His statement, **If they had separated**, means: If those among the polytheists of Mecca, the believing men and believing women, whom you did not know, had separated from them and left them, **We would have punished those who disbelieved among them**

with a painful punishment, meaning: We would have killed whoever remained in it with the sword, or We would have destroyed them with some of what would cause them pain from Our immediate punishment.

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, regarding his statement, **If you were to separate**... the verse indicates that God protects the believers from the disbelievers.

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, **If only they had moved away, We would have punished those who disbelieved among them**, meaning the people of Mecca, among whom were weak believers. God says, **Had it not been for those weak ones, if they had moved away, We would have punished those who disbelieved among them with a painful punishment**.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **If they were to separate**, if they were to separate, and the believer were to separate from the disbeliever, then We would have punished those who disbelieved among them with a painful punishment.

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Tafsir al-Qurtubi

The Almighty said: **They are the ones who disbelieved and prevented you from the Sacred Mosque and the offering, withheld from reaching its destination**. There are three issues in this:

First: The Almighty's statement: **They are the ones who disbelieved** meaning the Quraysh. They prevented you from entering the Sacred Mosque in the year of Al-Hudaybiyyah when the Prophet (peace and blessings of God be upon him) entered into ihram with his companions for Umrah, and they prevented the sacrificial animals and prevented them from reaching their destination. This is what they did not believe in, but their previous pride and the fanaticism of the Age of Ignorance led them to do what they did not believe to be religious, so God rebuked them for that and threatened them with it, and He brought comfort to the Messenger of God (peace and blessings of God be upon him) with His explanation and His promise.

The second: The Almighty's saying: **And the sacrificial offering is withheld**, meaning imprisoned, and it was said that it was stopped. Abu Amr ibn al-Ala' said: Al-Jawhari collected it: *Akkafahu* means to detain and stop it, he keeps it and keeps it, *ikfahu* and *ikfahu* is from it. And from it is the saying of the Almighty: **And the sacrificial offering is withheld**, it is said: **What kept you from such and such?** And from it is the seclusion in the mosque, which is confinement. **That it reaches its place**, meaning they granted it to it. Al-Farra' said: Al-Shafi'i, may God be pleased with him, said: The sanctuary, and Abu Hanifa, may God be pleased with him, said the same. The place of the one who is prevented is the sanctuary, and the place **with a kasra**

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

on the ha': the limit of the thing, **and with a fatha:** it is the place where people stop. The sacrificial offering was seventy camels, but God, by His grace, has a place for it. The scholars differed on this, as was explained previously in Al-Baqarah, when God Almighty said: **And if you are prevented** (al-Baqarah 2:196). And what we mentioned is correct. And in Sahih Muslim on the authority of Abu al-Zubayr on the authority of Jabir ibn Abdullah, he said: We slaughtered with the Messenger of God, may God bless him and grant him peace, in the year Al-Hudaibiyah: The camel was sacrificed by seven, and the cow was sacrificed by seven. On his authority, he said: We participated with the Messenger of God, may God bless him and grant him peace, in Hajj and Umrah, each seven in a camel. A man said to Jabir: Is there a share in the camel as is shared in the camel? He said: It is nothing but a camel. Jabir was present at Al-Hudaibiyah and said: We slaughtered seventy camels on that day, seven of us sharing in a camel. In Al-Bukhari, it is narrated on the authority of Ibn Umar who said: We went out with the Messenger of God (peace and blessings of God be upon him) to perform Umrah, and the infidels of Quraysh prevented us from reaching the House, so the Messenger of God (peace and blessings of God be upon him) slaughtered a camel and shaved his head. It was said: The one who shaved his head on that day was Khurash ibn Umayyah ibn Abi Al-Ays Al-Khuz'a'i. The Messenger of God (peace and blessings of God be upon him) ordered the Muslims to slaughter and then to become halal. They did so after some hesitation, and one of them angered the Messenger of God (peace and blessings of God be upon him). Umm Salamah said to him: If you slaughter, they will slaughter. So the Messenger of God (peace and blessings of God be upon him) slaughtered a gift and they slaughtered with his slaughter. The Messenger of God (peace and blessings of God be upon him) shaved his head and prayed for those who shaved and those who cut their hair. Once, Ka'b ibn Ujrah saw lice falling on his face, so he said: Do your lice bother you? He said: Yes. So he ordered him to shave while he was at Al-Hudaibiyah. Narrated by Al-Bukhari and Al-Daraqutni, and it has been mentioned in Al-Baqarah.

Third: The Almighty's saying: **And the guidance.** Guidance and guidance are two dialects. It was read **until the guidance reaches its place** with a light stress and a heavy stress. The singular is *hadiya* a gift. This has already been mentioned in Al-Baqarah as well. It is connected to the kaf and the mim of *saddukum* and *ma'kufan* is a state. The position of *an* in His saying: **that it reaches its place** is accusative based on the assumption that it is based on *saddukum*, meaning they prevented you and prevented the guidance from reaching it. It is permissible for it to be an object for it, as if he said: And they prevented the guidance out of

dislike for it to reach its place. Abu Ali: It is not correct to carry it on 'akf, because we do not know that *'akf* came transitive. The coming of *ma'kufan* in the verse may be carried on the meaning, as if since it was confinement, the meaning was carried on that, just as the obscenity was carried on the meaning of confinement, so it was transitive with 'ila. If it is carried on that, its position is accusative based on the analogy of what Sibawayh said, and genitive based on the analogy of what Al-Khalil said, or it is an object for it, as if he said: Imprisoned for fear that it would reach its destination, and it is permissible to estimate the accusative in *that* because *about* came before, so it is as if he said: And they prevented you from the Sacred Mosque, and they prevented the sacrificial offering *from* reaching its destination. Similar to it is what Sibawayh narrated on the authority of Yunus 10: I passed by a man, Zaid and Amr, so he omitted the accusative because he mentioned it before.

The Almighty said: **And had it not been for believing men and believing women whom you did not know, lest you trample them and there befall you on their part a disgrace without knowledge.** There are three issues in this:

The first: The Almighty's saying: **And had it not been for believing men** meaning the weak believers in Mecca among the unbelievers, such as Salamah ibn Hisham, Ayyash ibn Abi Rabi'ah, Abu Jandal ibn Suhayl, and their likes, **you did not know them** meaning you did not recognize them, and it was said you did not know that they were believers, **that you would trample them** by killing and striking them. It is said: I trampled the people, meaning I struck them. *That* may be in the nominative case as a substitute for **men and women**, as if he said, **And had it not been for your trampling believing men and believing women**, and it may be in the accusative case as a substitute for the *ha'* and the *mim* in **you learned them**, so the meaning would be: you did not know their trampling, which is in both cases a substitute for inclusion, and **you did not know them** is an attribute of *men* and *women*, and the answer to **had it not been** is omitted, and the meaning is: And had you trampled believing men and believing women whom you did not know, God would have given you permission to enter Mecca, and He would have given you power over them. But We protected whoever concealed his faith in it. Ad-Dahhak said: Were it not for the believing men and believing women in the loins of the infidels and the wombs of their women, you would not have known that you would trample their fathers and destroy their children.

The second: The Almighty's saying: **And a disgrace befalls you on their part without your knowledge.** Disgrace is a defect and is derived from *arr*, which means scabies. That is, the polytheists say: They have

killed the people of their religion. It was said: The meaning is that you will be afflicted by their killing with something for which you are required to pay the expiation for accidental killing, because God Almighty only made it obligatory for the killer of a believer in the land of war if he had not emigrated from it and his faith was not known to him to pay the expiation without the blood money in His saying: **He was from a people hostile to you and he was a believer, then the freeing of a believing slave** (An-Nisa': 92). This was said by Al-Kalbi, Muqatil, and others. The discussion of it has already been mentioned in An-Nisa'. Ibn Zayd said: *Disgrace* is a sin. Al-Jawhari and Ibn Ishaq said: The penalty of blood money. Qatrab: severity. It was also said: general.

Third: The Almighty's statement: **without knowledge** is a preference for the Companions and a statement about their noble characteristic of being chaste from sin and infallible from transgression, even if they had harmed someone in this way it would have been unintentional. This is like the ant's description of the soldiers of Solomon, peace be upon him, in its statement: **Solomon and his soldiers will crush you while they perceive not** (al-Naml 27:18).

The Almighty's saying: **That God may admit into His mercy whom He wills, even if they were to separate.** There are four issues in this:

The first: The Almighty's saying: **That God may admit into His mercy whom He wills, if you were to separate.** The *lām* in *li-dkhu* is connected to something omitted, meaning that if you killed them, God would admit them into His mercy. It is permissible for it to be connected to faith and not apply to believing men without believing women, nor to believing women without believing men, because all enter into mercy. It was said: The meaning is that God did not permit you to fight the polytheists so that whoever among the people of Mecca had decided to become Muslim would become Muslim after the peace treaty would become Muslim. And likewise, many of them became Muslim and their Islam was good, and they entered into His mercy, meaning His Paradise.

Second: The Almighty's saying: **If you were to separate** means if they were to be distinguished, as stated by Al-Qutbi. It was also said: If they were to disperse, as stated by Al-Kalbi. It was also said: If the believers were to separate from the unbelievers, the unbelievers would be punished by the sword, as stated by Ad-Dahhak. But God defends the unbelievers by means of the believers. Ali, may God be pleased with him, said: I asked the Prophet, may God's prayers and peace be upon him, about this verse: **If you were to separate, We would punish those who disbelieved**, so he said: **They are the polytheists from the ancestors of the Prophet of God and those who came after them and during their time who were in their loins** a people of believers, so if the believers were to separate from the loins of the unbelievers, God, the Almighty, would punish the unbelievers with a painful punishment.

Third: This verse is evidence of the disbeliever's respect for the believer's sanctity, as it is not possible to harm a disbeliever except by harming a believer. Abu Zayd said: I said to Ibn al-Qasim: Tell me, if a group of polytheists were in one of their fortresses, and

the Muslims besieged them and among them were some Muslim prisoners in their hands, should this fortress be burned or not? He said: I heard Malik when he was asked about a group of polytheists in their mounts: Should we throw fire at the Messenger of God (peace and blessings of God be upon him) while they had prisoners in their mounts? He said: Malik said: I do not see that, because God Almighty said to the people of Mecca: **If they had moved away, We would have punished those who disbelieved among them with a painful punishment.** Likewise, if a disbeliever shields himself with a Muslim, it is not permissible to shoot him. If someone does that and kills a Muslim, then he must pay blood money and expiation. If they did not know, then there is no blood money or expiation. This is because if they knew, then they do not have the right to shoot. If they did it, then they become accidental killers, and their blood money is due from their relatives. If they did not know, then they are allowed to shoot. If the action is permitted, it is not permissible for them to remain in it as a consequence. Ibn al-Arabi said: A group said that its meaning is if they moved away from the wombs of women and the loins of men. This is weak, because one who is in the loins or in the abdomen cannot be penetrated and no shame is inflicted on him. God Almighty has stated clearly, saying: **And were it not for believing men and believing women whom you did not know, that you might trample them.** This does not apply to one who is in the womb of a woman and the loins of men, but rather applies to the likes of al-Walid ibn al-Walid, Salamah ibn Hisham, and Ayyash ibn Abi Rabi'ah. And Abu Jandal bin Suhayl, and Malik also said: We besieged the city of the Romans and their water was withheld, so they would bring down the prisoners to draw water for them, and no one would be able to shoot arrows at them, so the water would be obtained for them without our consent. Abu Hanifa and his companions and al-Thawri permitted shooting at the fortresses of the polytheists even if there were Muslim prisoners and their children among them, and if the infidels used a Muslim child as a shield, they would shoot at the polytheist, and if one of the Muslims was injured, there is no blood money or expiation for that. Al-Thawri said: There is no expiation or blood money for that. Al-Shafi'i said with our statement: This is clear, because access to what is permissible when forbidden is not permissible, especially with the soul of a Muslim, so there is no statement except what Malik, may God be pleased with him, said, and God knows best.

I said: The shield may be permissible, and there is no difference in it, God willing, if the benefit is absolutely necessary and definitive. The meaning of it being necessary is that the infidels cannot be reached except by killing the shield. The meaning of it being definitive is that it is definitive for the entire nation, so that killing the shield will benefit all Muslims. If that is not done, the infidels will kill the shield and seize control of the entire nation. The meaning of it being definitive is that that benefit is definitely achieved by killing the shield. Our scholars said: There should be no difference in considering this benefit with these restrictions, because the assumption is that the shield is definitely killed, either by the hands of the enemy, in which case the great corruption will occur, which is the enemy seizing control of all Muslims, or by the hands

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

of the Muslims, in which case the enemy will perish and all Muslims will be saved. It is not possible for a rational person to say: The shield should not be killed in this situation in any way, because it would entail the loss of the shield, Islam, and the Muslims. However, since this benefit is not free of corruption, the soul of anyone who does not consider it deeply is repelled by it, because that corruption, in relation to what results from it, is nothing or almost nothing, and God knows best.

Fourth: The reading of the general public is **law taza'ilu** except for Abu Haywah, who read *taza'ilu* which is like *taza'ilu* in meaning, and *taza'il* means to be different, and *taza'ilu* is *tafa'ilu*, from *zalat*, and it was said: it is *tafa'ilu* **We would have punished those who disbelieved** It was said: the *lam* is an answer to two statements, one of them is **lawla rijal** and the second is **law taza'ilu** It was said that the answer to *lawla* is deleted, and it was mentioned before, **law taza'ilu** is the beginning of a statement.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels among the polytheists of the Quraysh, and about what they did to support them against the Messenger of God, may God bless him and grant him peace: **They are the ones who disbelieved** meaning they are the infidels and not others, **and prevented you from the Sacred Mosque** meaning you are more entitled to it and you are its people in fact, **and the sacrificial offering was held back from reaching its destination** meaning they prevented the sacrificial offering from reaching it, and this is due to their transgression and stubbornness. The sacrificial offering was seventy camels, as will come, God willing. And the Almighty's saying: **And had it not been for believing men and believing women** meaning among them who conceal their faith and hide it from them, fearing for themselves from their people, We would have given you power over them, so you would have killed them and destroyed their greenery. But among their courtyards, among the believing men and believing women, are people whom you do not know when they are being killed. For this reason God the Almighty said: **You did not know them, lest you trample them and a disgrace should befall you because of them** meaning sin and penalty **without knowledge, so that God may admit into His mercy whom He wills**. That is, He delays their punishment in order to rid them of the believers, and for many of them to return to Islam. Then the Blessed and Exalted said: **If you were to separate** that is, if the disbelievers were to be distinguished from the believers among them, **We would have punished those who disbelieved among them with a painful punishment** that is, We would have given you power

over them, and you would have killed them in a terrible manner.

Al-Hafiz Abu al-Qasim al-Tabarani said: Abu al-Zinba' Ruh ibn al-Faraj narrated to us, Abd al-Rahman ibn Abi Ibad al-Makki narrated to us, Abd al-Rahman ibn Abdullah ibn Sa'd, a client of Banu Hashim, narrated to us, Hajar ibn Khalaf narrated to us, saying: I heard Abdullah ibn Awf say: I heard Junayd ibn Sab' say: I fought the Messenger of God (peace and blessings of God be upon him) at the beginning of the day as an unbeliever, and I fought with him at the end of the day as a Muslim, and it was revealed about us: **And had it not been for believing men and believing women**, he said: We were nine people, seven men and two women. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Ibad al-Makki with it, and he said in it on the authority of Abu Jumah Junayd ibn Sab', and he mentioned it. The correct version is Abu Ja'far Habib ibn Sab'a. Ibn Abi Hatim narrated it from the hadith of Hajar ibn Khalaf with it: He said: We were three men and nine women, and it was revealed about us: **And had it not been for believing men and believing women**, Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, Muhammad ibn Ismail al-Bukhari narrated to us. Abdullah bin Othman bin Jabalah told us on the authority of Abu Hamza on the authority of Ata' on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: **If they were to separate, We would certainly punish those who disbelieved among them with a painful punishment**. He said: If the disbelievers were to separate from the believers, God would punish them with a painful punishment by killing them.

And the Almighty said: **When those who disbelieved put into their hearts arrogance - the arrogance of the times of ignorance** that was when they refused to write **In the name of God, the Most Gracious, the Most Merciful** and they refused to write **This is what Muhammad, the Messenger of God, has decreed. So God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety** which is the saying **There is no god but God** as Ibn Jarir and Abdullah bin Imam Ahmad said. Al-Hasan bin Qaz'ah Abu Ali Al-Basri narrated to us, Sufyan bin Habib narrated to us, Shu'bah narrated to us, on the authority of Thawr, on the authority of his father, on the authority of Al-Tufayl, meaning Ibn Abi bin Ka'b, on the authority of his father, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **And make them adhere to the word of piety**. He said: **There is no god but God**. And this is how Al-Tirmidhi narrated it on the authority of Al-Hasan bin Qaz'ah, and he said: It is strange. We do not know it except from his hadith. I asked Abu Zur'ah about it, but he did not know it except from this source. Ibn Abi Hatim said: Ahmad bin

Mansur Al-Ramadi narrated to us, Abdullah bin Saleh narrated to us, Al-Layth narrated to me, Abdul Rahman bin Khalid narrated to me, on the authority of Ibn Shihab, on the authority of Sa'id bin Al-Musayyab, that Abu Hurairah, may God be pleased with him, informed him that the Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say: There is no god but God. Whoever says: There is no god but God, his wealth and his life are protected from me, except for his right, and his reckoning is with God Almighty." And God revealed in His Book and mentioned a people, saying: "Indeed, when it was said to them: There is no god but God, they were arrogant." And God Almighty said: His praise: **And he made them adhere to the word of piety, and they were more deserving of it and more worthy of it. It is There is no god but God, and Muhammad is the Messenger of God.** But they were arrogant about it, and the polytheists were arrogant about it on the day of Al-Hudaybiyyah, so the Messenger of God, may God bless him and grant him peace, wrote to them regarding the term. Ibn Jarir narrated it with these additions from the hadith of Al-Zuhri, and it appears that it was inserted from the words of Al-Zuhri, and God knows best.

Mujahid said: The word of piety is sincerity. Ata' ibn Abi Rabah said: It is: "There is no god but God alone, with no partner. His is the kingdom and His is the praise, and He is over all things omnipotent." Yunus ibn Bakir said: **And make them adhere to the word of piety**, meaning: **There is no god but God alone, with no partner.** Ath-Thawri said: **And make them adhere to the word of piety**, meaning: **There is no god but God alone, with no partner.** Ibn Umar said: **And make them adhere to the word of piety**, meaning: **There is no god but God, and God is Great.** Ibn Umar said the same, may God be pleased with them both. Ali ibn Abi Talhah said: Ibn Abbas, may God be pleased with them both, regarding the words of God, **And make them adhere to the word of piety**, meaning: **The testimony that there is no god but God, which is the head of all piety.** Sa'id ibn Jubayr said: **And make them adhere to the word of piety**, meaning: **There is no god but God and Jihad in His cause.** Ata' al-Khurasani said: It is: **There is no god but God, Muhammad is the Messenger of God.** Abdullah ibn al-Mubarak said: Muammar said: Ath-Thawri said: **And make them adhere to the word of piety**, saying: **In the name of God, the Most Gracious, the Most Merciful.** Qatada said, **And He made them adhere to the word of piety.** He said, **There is no god but God.** "And they were more deserving of it and more worthy of it." The Muslims were more deserving of it and more worthy of it. **And God is Knowing of all things.** That is, He knows who deserves good and who deserves evil. An-Nasa'i said: Ibrahim ibn Sa'id told us, Shababah ibn Suwar told us, on the authority of Abu Razin, on the authority of Abdullah ibn al-Ala' ibn Nuwayr, on the authority of Bishr ibn Abdullah, on the authority of Abu Idris, on the authority of Ubayy ibn Ka'b, may God be pleased with him, that he used to recite, **When those who disbelieved put into their hearts arrogance, the arrogance of the times of ignorance.** And if you had been as arrogant as they were, the Sacred Mosque would have been ruined. report of that reached 'Umar, may God be pleased with him, so he spoke harshly to him and said, "You know

that I used to go to the Messenger of God, may God bless him and grant him peace, and he would teach me from what God had taught him." 'Umar, may God be pleased with him, said, **Rather, you are a man who has knowledge and the Qur'an, so recite and learn from what God and His Messenger have taught you.**

This is a mention of the hadiths related to the story of Hdaybiyyah and the story of the peace treaty.

Imam Ahmad said: Yazid bin Harun told us. Muhammad ibn Ishaq ibn Yasar told us, on the authority of Al-Zuhri, on the authority of Urwah ibn Al-Zubayr, on the authority of Al-Miswar ibn Makhrama and Marwan ibn Al-Hakam, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, went out in the year of Al-Hudaybiyyah intending to visit the House, not intending to fight. He brought with him seventy sacrificial animals, and the people were seven hundred men, so each sacrificial animal was for ten. The Messenger of God, may God bless him and grant him peace, went out until he was at Usfan, where Bishr ibn Sufyan Al-Ka'bi met him and said: O Messenger of God, these are the Quraysh. They heard of your march, so they went out with them, wearing tiger skins, and they pledged to God Almighty that they would never enter it upon them by force. And here is Khalid ibn Al-Walid with their cavalry, whom they have advanced to Kara' Al-Ghamim. The Messenger of God, may God bless him and grant him peace, said: "Woe to the Quraysh! War has consumed them. What would they suffer if they left me alone with the rest of the people? If they defeat me, then what they wanted will happen, and if God Almighty makes me victorious, they will enter Islam in great numbers, and if they do not, they will fight and have strength. So what do the Quraysh think? By God, I will not cease..." I will fight them for that with which God the Almighty has sent me until God the Almighty makes me victorious or this forerunner is left alone." Then he ordered the people to take the right between the two sides of Al-Hamd on a road that leads out to the pass of Al-Marar and Al-Hudaybiyah from the bottom of Mecca. He said: So he took the army that road, and when the Quraysh cavalry saw that the army had deviated from their path, they galloped back to the Quraysh. Then the Messenger of God (peace and blessings of God be upon him) went out until he took the pass of Al-Marar, and his she-camel knelt down and the people said: **She has not lain down.** The Messenger of God (peace and blessings of God be upon him) said: "She has not lain down and that is not her nature, but He who held back the elephant from Mecca held her back. By God, if the Quraysh call me today to a plan in which they ask me to maintain kinship ties, I will give it to them."

Then the Prophet (peace and blessings of God be upon him) said to the people, **Go down.** They said, **O Messenger of God, there is no water in this valley for people to go down to.** So the Messenger of God (peace and blessings of God be upon him) took an arrow from his quiver and gave it to one of his companions. He went down into one of those wells and stuck it in it. Water gushed forth until the people drove away from it with sticks. When the Messenger of God (peace and blessings of God be upon him) was at peace, there was Budayl ibn Warqa' with some men

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

from Khuza'ah. He said to them the same as he had said to Bishr ibn Sufyan. They returned to the Quraysh and said, "O people of Quraysh, you are hastening to punish Muhammad (peace and blessings of God be upon him). Muhammad did not come to fight, he only came as a visitor to this House and to honor its rights." So they accused them. Muhammad ibn Ishaq said: Al-Zuhri said: Khuza'a was in the possession of the Messenger of God, may God bless him and his family and grant them peace, both polytheists and Muslims, and they did not hide from the Messenger of God, may God bless him and his family and grant them peace, anything that was in Mecca. They said: If he only came for that purpose, then by God he will never enter it against us by force, and the Arabs will not speak of that. Then they sent to him Mukraz ibn Hafs, one of the Banu Amir ibn Lu'ayy. When the Messenger of God, may God bless him and grant him peace, saw him, he said: **This is a treacherous man.** When he reached the Messenger of God, may God bless him and his family and grant them peace, the Messenger of God, may God bless him and his family and grant them peace, spoke to him in a manner similar to what he had spoken to his companions. Then he returned to Quraysh and informed them of what the Messenger of God, may God bless him and his family and grant them peace, had said to him. They sent to him Al-Hulays ibn Alqama Al-Kinani, who was at that time the chief of the Abyssinians. When the Messenger of God, may God bless him and grant him peace, saw him, he said: **This is from a people who are godless, so send the sacrificial animals.** When he saw the sacrificial animals flowing towards him from the width of the valley in their necklaces, their hair having been eaten away by the length of the detention from... His place, he returned and did not reach the Messenger of God, may God bless him and grant him peace, out of respect for what he saw, so he said: O people of Quraysh, I have seen something that is not permissible to hang the sacrificial animals in its necklaces, its hair has eaten away from being kept in its place for a long time. They said: Sit down, you are only a Bedouin and you have no knowledge.

So they sent to him Urwah ibn Mas'ud Al-Thaqafi who said: O people of Quraysh, I have seen what happens to those you send to Muhammad when he comes to you of abuse and bad language. You know that you are a father and I am a son. I heard about what happened to you, so I gathered those of my people who obeyed me and then came until I consoled you with myself. They said: You have spoken the truth. You are not accused in our eyes. So he went out until he came to the Messenger of God (peace and blessings of God be upon him) and sat before him and said: O Muhammad, you have gathered the rabble of the people and then you have come to your house to destroy it. It is Quraysh who have come out with the most precious of incantations. They have put on the

skins of tigers and pledged to God Almighty that you will never enter it upon them by force. By God, it is as if I see these people fleeing from you tomorrow. Abu Bakr **may God be pleased with him** was sitting behind the Messenger of God (peace and blessings of God be upon him) and he said: Suck the clitoris of Al-Lat, should we flee from it? He said: Who is this, O Muhammad? The Prophet (peace and blessings of God be upon him) said: **This is the son of Abu Quhafah.** He said: **By God, were it not for the favor you had upon me, I would have rewarded you with it, but for this.** Then he grabbed the beard of the Messenger of God (peace and blessings of God be upon him) while Al-Mughirah ibn Shu'bah **may God be pleased with him** was standing over the head of the Messenger of God (peace and blessings of God be upon him) with iron. He struck his hand and said: "Retain your hand from the beard of the Messenger of God (peace and blessings of God be upon him) before, by God, it does not reach you." He said: **Woe to you, how rude and coarse you are!** The Messenger of God (peace and blessings of God be upon him) smiled. He said: **Who is this, O Muhammad?** The Prophet (peace and blessings of God be upon him) said: **This is your nephew, Al-Mughirah ibn Shu'bah.** He said: "He is treacherous. Did you wash your private parts until yesterday?" The Messenger of God (peace and blessings of God be upon him) spoke to him in the same way he had spoken to his companions, and informed him that he had not come intending war. He said: So he got up from the Messenger of God, may God bless him and grant him peace, and he saw what his companions were doing to him. He did not perform ablution without them rushing to him, nor did he spit without them rushing to him, nor did anything fall from his hair without them taking it. So he returned to the Quraysh and said: O people of Quraysh, I came to Khosrau in his kingdom, and I came to Caesar and the Negus in their kingdoms, and by God I have never seen a king like Muhammad, may God bless him and grant him peace, in his companions. I have seen people who would never surrender him for anything, so follow your opinion.

He said: Before that, the Messenger of God (peace and blessings of God be upon him) had sent Khurash ibn Umayyah Al-Khuza'i to Mecca, and he carried him on his camel called Al-Thalab. When he entered Mecca, the Quraysh attacked him and wanted to kill Khurash, but the Abyssinians prevented them until he came to the Messenger of God (peace and blessings of God be upon him). He called for Umar **may God be pleased with him** to send him to Mecca. He said: O Messenger of God, I fear for myself from the Quraysh, and there is no one from Banu Adi among them to protect me. The Quraysh know of my enmity towards them and my harshness towards them, but I will guide you to a man who is more honorable among them than I am: Uthman ibn Affan **may God be pleased with him.**

He said: The Messenger of God, may God bless him and grant him peace, called him and sent him to inform them that he had not come to fight anyone, but had come to visit this House and to respect its sanctity. So Uthman, may God be pleased with him, set out until he reached Mecca, and he was met by Abaan ibn Sa'id ibn al-As. He got down from his mount and carried him in front of him, made him ride behind him and protected him until he delivered the message of the Messenger of God, may God bless him and grant him peace. Uthman, may God be pleased with him, set out until he reached Abu Sufyan and the leaders of Quraysh, and conveyed to them what the Messenger of God, may God bless him and grant him peace, had sent him with. They said to Uthman, may God be pleased with him, **If you wish to circumambulate the House, then circumambulate it.** He said: "I would not do that until the Messenger of God, may God bless him and grant him peace, circumambulates it." He said: The Quraysh detained him with them. He said: The Messenger of God, may God bless him and grant him peace, was informed that Uthman, may God be pleased with him, had been killed.

Muhammad said: Al-Zuhri told me that the Quraysh sent Suhayl ibn Amr and said: Go to Muhammad and make peace with him, and do not be lenient in your peace treaty unless he withdraws from us this year. By God, the Arabs will never say that he entered our country by force again. So Suhayl ibn Amr went to him, and when the Messenger of God, may God bless him and grant him peace, saw him, he said: "The people wanted peace when they sent this man." When he reached the Messenger of God, may God bless him and grant him peace, they spoke at length and went back and forth until peace was concluded between them. When the matter was settled and nothing remained but the written document, Umar ibn al-Khattab, may God be pleased with him, jumped up and went to Abu Bakr, may God be pleased with him, and said: O Abu Bakr, is he not the Messenger of God? Are we not Muslims? Are they not polytheists? He said: Yes. He said: Then why should we give in to contempt in our religion? Abu Bakr, may God be pleased with him, said: O Umar, stick to his planting wherever he is, for I bear witness that he is the Messenger of God. Omar **may God be pleased with him** said: And I bear witness. Then he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, are we not Muslims? Are they not polytheists? The Prophet (peace and blessings of God be upon him) said: Yes. He said: Then why should we give in to humiliation in our religion? The Prophet (peace and blessings of God be upon him) said: "I am the servant of God and His Messenger. I will not disobey His command and He will not let me down." Then Omar **may God be pleased with him** said: I continued to fast, pray, give charity, and free slaves because of what I did, fearing what I said that day, until I hoped that it would be good.

He said: Then the Messenger of God, may God bless him and grant him peace, called Ali ibn Abi Talib, may God be pleased with him, and said: Write **In the name of God, the Most Gracious, the Most Merciful.** Suhayl said: I do not know this, but write: In Your name, O God. Then the Messenger of God, may God bless him and grant him peace, said: "Write in your name, O God.

This is what Muhammad, the Messenger of God, has agreed to." Suhayl ibn Amr said to him: "If I testify that you are the Messenger of God, I would not fight you. But write: This is what Muhammad ibn Abdullah and Suhayl ibn Amr have agreed to, to cease war for ten years, during which people will be safe and will refrain from attacking one another. However, whoever of his companions comes to the Messenger of God, may God bless him and grant him peace, without the permission of his guardian, he will be returned to him. Whoever of those with the Messenger of God, may God bless him and grant him peace, comes to the Quraysh, they will not return him. There will be a closed bond between us and there will be no chains or shackles. Among their conditions when they wrote the document was that whoever wanted to enter into the contract and covenant of Muhammad, may God bless him and grant him peace, he will enter into it, and whoever wanted to enter into the contract and covenant of the Quraysh, he will enter into it. Then Khuza'ah rose up and said: We are in the contract and covenant of the Messenger of God, may God bless him and grant him peace. Then Banu Bakr rose up and said: We are in the contract and covenant of the Quraysh. You will withdraw from us this year and not enter Mecca upon us. And when it is the next year, we will leave you and you will enter it with your companions." I stayed there for three days, with the weapon of a rider. Do not enter it with anything but swords in their scabbards.

While the Messenger of God (peace and blessings of God be upon him) was writing the document, Abu Jandal bin Suhayl bin Amr came to him in chains that had been stolen from him to the Messenger of God (peace and blessings of God be upon him). He said: The companions of the Messenger of God (peace and blessings of God be upon him) had gone out, and they had no doubt about the victory, due to a vision that the Messenger of God (peace and blessings of God be upon him) had seen. When they saw what they saw of the peace and the return, and what the Messenger of God (peace and blessings of God be upon him) had endured, the people were deeply troubled by that, until they were about to perish. When Suhayl saw Abu Jandal, he stood up and slapped him in the face. He said: O Muhammad, the case between me and you has been settled before this came to you. He said: You have spoken the truth. So he stood up and grabbed him by the collar. Abu Jandal shouted at the top of his voice: O group of Muslims, are you sending me back to the polytheists so that they may tempt me in my religion? This increased the evil of the people, so the Messenger of God (peace and blessings of God be upon him) said: O Abu Jandal, be patient and seek reward, for God, the Most High, will make a way out and relief for you and for those who are weak with you. We have concluded a peace treaty between us and the people. So we gave them a covenant for that, and they gave us a pledge for it, and we will not betray them." He said, "So Umar ibn al-Khattab, may God be pleased with him, jumped up to him and began walking with Abu Jandal, and he said, 'Be patient, Abu Jandal, for they are the polytheists, and the blood of one of them is the blood of a dog.' He said, 'And the hilt of the sword was close to him.' He said, 'I hoped that he would take the sword and strike his father with it.' He

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

said, 'The man was jealous of his father.' He said, 'And the deal was executed.' When they had finished writing, the Messenger of God, may God bless him and grant him peace, was praying in the Sacred Sanctuary and he was disturbed in the place of ihram. He said, 'The Messenger of God, may God bless him and grant him peace, stood up and said, "O people, slaughter and shave your heads." He said, 'No one stood up.' He said, 'Then he, may God bless him and grant him peace, did the same, but no one stood up.' He said, 'Then he, may God bless him and grant him peace, did the same, but no one stood up.' So the Messenger of God, may God bless him and grant him peace, went back and entered upon Umm Salamah, may God be pleased with her, and said, 'O Umm Salamah, what is the matter with the people?' She said: O Messenger of God, what you have seen has happened to them, so do not speak to any of them, but go to your sacrificial animal wherever it is, slaughter it and shave your head. If you do that, the people will do the same. So the Messenger of God (blessings and peace of God be upon him) went out without speaking to anyone until he came to his sacrificial animal, slaughtered it, then sat down and shaved his head. He said: So the people stood up to slaughter and shave their heads, until when he was between Makkah and Madinah, in the middle of the road, Surat Al-Fath was revealed. This is how Ahmad narrated it from this source, and this is how Yunus ibn Bakir and Ziyad Al-Bakka'i narrated it from Abu Ishaq in a similar manner, and in it is strangeness.

It was also narrated by Abd al-Razzaq, on the authority of Muammar, on the authority of al-Zuhri, with a similar chain of transmission, but he differed with him in some matters. Al-Bukhari, may God have mercy on him, narrated it in his Sahih, and he presented it in a good and lengthy chain of transmission with good additions. He said in the Book of Conditions of his Sahih: Abdullah bin Muhammad told us, Abd al-Razzaq told us, on the authority of Muammar, al-Zuhri told me, Urwah bin al-Zubayr told me, on the authority of al-Miswar bin Makhrama and Marwan bin al-Hakam, each of them confirming the hadith of the other, they said: The Messenger of God, may God bless him and grant him peace, went out at the time of al-Hudaybiyyah with a few hundred of his companions. When he reached Dhu al-Hulayfah, he put on the sacrificial animal and marked it and entered ihram from it for Umrah. He sent a spy from Khuza'ah and he set out, until when he was at Ghadir al-Ashta, his spy came to him and said: The Quraysh have gathered forces against you and they have gathered the Abyssinians against you, and they will fight you, repel you, and prevent you. Then the Prophet (peace and blessings of God be upon him) said: **Advise me, O people! Do you think we should attack the families and children of those who want to prevent us from the House?** In another version: "Do you think we should

attack the children of those who helped them? If they come to us, then God will have severed a neck from among the polytheists. Otherwise, we will leave them grieving." In another version: "If they stay, they will stay resentful, exhausted and exhausted. If they escape, then it will be a neck that God, the Almighty, the Majestic, has severed. Or do you think we should go to the House and whoever prevents us from it, we will fight him?"

Abu Bakr **may God be pleased with him** said: O Messenger of God, you have set out intentionally for this House, not wanting to kill anyone or wage war. So head towards it, and whoever prevents us from it, we will fight him. In another version: Abu Bakr **may God be pleased with him** said: God and His Messenger know that we have come as pilgrims and not to fight anyone, but whoever stands between us and the House, we will fight him. The Prophet (peace and blessings of God be upon him) said: **Then go.** In another version: **Proceed in the name of God Almighty.** When they were part of the way, the Prophet (peace and blessings of God be upon him) said: **Khalid ibn al-Walid is leading the Quraysh's cavalry, so take the right.** By God, Khalid did not notice them until they were at the rear of the army. He set off running, warning the Quraysh. The Prophet (peace and blessings of God be upon him) continued until he was at the pass from which they descended, and his mount knelt. The people said: **He has made haste, but she persisted.** They said: **Al-Qaswa' has become weak, Al-Qaswa' has become weak.** The Prophet (peace and blessings of God be upon him) said: **Al-Qaswa' has not become weak, and that is not her nature, but he who restrained the elephant has held her back.** Then he (peace and blessings of God be upon him) said: By the One in Whose hand is my soul, they will not ask me." **There is no plan in which they glorify the sanctities of God the Most High, except that I give it to them.** Then he rebuked her, so she jumped up, so he turned away from them until he descended to the farthest part of Al-Hudaybiyah, on a small place of water that the people were drinking from, but it did not take long for the people to draw water from it, and he complained to the Messenger of God of thirst, so he, may God bless him and grant him peace, took out an arrow from his quiver and ordered them to put it in it. By God, he continued to bring them water until they left it.

While they were like this, Budayl ibn Warqa' Al-Khuza'i came with a group of his people from Khuza'ah, who were the trustees of the Prophet's (peace and blessings of God be upon him) advice from the people of Tihamah. He said, "I have left Ka'b ibn Lu'ay and 'Amir ibn Lu'ay camped near the waters of Al-Hudaybiyah, with them were the protective amulets. They will fight you and prevent you from reaching the House." The Prophet (peace and blessings of God be upon him) said, "We have not come to fight anyone,

but we have come to perform Umrah. The Quraysh have been exhausted by war and it has harmed them. If they wish, I will extend their stay for a while and leave me alone with the people. If I prevail, then if they wish to do what the people have done, they may do so, otherwise I have finished. But if they refuse, then by the One in Whose Hand is my soul, I will fight them over this affair of mine until my forelock is separated or God carries out His command." Budayl said, **I will tell them what you say.** So he set out until he came to the Quraysh and said, "We have come from this man and we heard him say something. If you wish us to share it with you, we will." Their fools said, **We have no need for you to tell us anything about him.** Their wise men said, **Tell us what you heard him say.** He said, **I heard him say such and such.** So he narrated to them what the Messenger of God (peace and blessings of God be upon him) had said. Then Urwah ibn Mas'ud stood up and said, **O people, are you not the father?** They said, **Yes.** He said, **Am I not the son?** They said, **Yes.** He said, **Do you accuse me?** They said, **No.** He said, **Do you not know that I mobilized the people of Ukaz, and when they insisted on me, I came to you with my family, my children and those who obeyed me?** They said, **Yes.** He said, **This man has offered you a plan of guidance, so accept it and let me come to him.** They said: Go to him. So he went to him and began speaking to the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said to him something similar to what he had said to Budayl ibn Warqa'. At that, Urwah said: O Muhammad, tell me, if I should eradicate the affair of your people, have you ever heard of anyone among the Arabs who had uprooted their roots before you? If it is the other way around, by God I see faces and I see sects among the people who would flee and leave you. Abu Bakr **may God be pleased with him** said to him: Suck the clitoris of Al-Lat, should we flee and leave him? He said: Who is that? They said: Abu Bakr. He said: By the One in whose hand is my soul, were it not for the favor you had upon me that I did not reward you for, I would have answered you. He said: And he began speaking to the Prophet (peace and blessings of God be upon him), and whenever he spoke to him, he would grab his beard (peace and blessings of God be upon him), and Al-Mughirah ibn Shu'bah **may God be pleased with him** was standing over the Prophet's head (peace and blessings of God be upon him), with a sword and wearing a helmet. Every time Urwah reached for the Prophet's beard (peace and blessings of God be upon him), he would hit his hand with the scabbard of the sword and say: Take your hand away from the beard of the Messenger of God (peace and blessings of God be upon him). Urwah raised his head and said: Who is this? He said: Al-Mughirah ibn Shu'bah. He said: What treachery? Did I not seek your treachery? Al-Mughirah ibn Shu'bah **may God be pleased with him** accompanied some people during the pre-Islamic era, killed them, and seized their wealth. Then he came and embraced Islam. The Prophet (peace and blessings of God be upon him) said: **As for Islam, I accept it, but as for wealth, I have no share in it.**

Then Urwah began to glare at the companions of the Prophet (peace and blessings of God be upon him). He said, "By God, whenever the Messenger of God

(peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he wanted. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him (peace and blessings of God be upon him). So Urwah returned to his companions and said, 'O people! By God, I have visited kings, and I have visited Chosroes, Caesar, and the Negus. By God, I have never seen a king whose companions respect him as much as the companions of Muhammad respect Muhammad. By God, whenever the Messenger of God (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he wanted. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him. He has offered you a plan of guidance, so accept it.'"

A man from Banu Kinanah said, **Let me go to him.** They said, **Go to him.** When he came to the Prophet (peace and blessings of God be upon him) and his companions **may God be pleased with them**, the Prophet (peace and blessings of God be upon him) said, **This is so-and-so, and he is from a people who venerate sacrificial animals, so send them to him.** So they sent them and people met him, chanting the Talbiyah. When he saw that, he said, **Glory be to God, it is not appropriate for these people to be prevented from the House.** When he returned to his companions, he said, **I saw that the sacrificial animals have been girdled and branded, so I do not think they should be prevented from the House.** A man from among them called Mukraz ibn Hafs stood up and said, **Let me go to him.** They said, **Go to him.** When he came to them, the Prophet (peace and blessings of God be upon him) said: **This is Mukraz, and he is a wicked man.** So he began to speak to the Prophet (peace and blessings of God be upon him), and while he was speaking to him, Suhayl ibn Amr came. Muammar said: Ayyub told me on the authority of Ikrimah that he said: When Suhayl ibn Amr came, the Prophet (peace and blessings of God be upon him) said: **Your matter has been made easy for you.** Muammar said: Az-Zuhri said in his hadith: Then Suhayl ibn Amr came and said: **Let us write a document between us.** So the Prophet (peace and blessings of God be upon him) called for Ali **may God be pleased with him** and said: "Write: In the name of God, the Most Gracious, the Most Merciful." Suhayl ibn Amr said: "As for 'the Most Gracious,' by God I do not know what it is, but write: In Your name, O God, as you used to write." The Muslims said: **By God, we will not write it except in the name of God, the Most Gracious, the Most Merciful.** The Prophet (peace and blessings of God be upon him) said: "Write: In Your name, O God," then he said: **This is what Muhammad, the Messenger of God, has agreed upon.** Suhayl said: "By God, if we had known that you were the Messenger of God, we would not have prevented you from the House or fought you, but write: Muhammad ibn Abdullah." The Prophet (peace and blessings of God be upon him) said to him: "By God, I am the

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

Messenger of God, even if you call me a liar. Write: Muhammad ibn Abdullah." Al-Zuhri said: This is because he said: **By God, if they ask me for a plan in which they glorify the sacred things of God Almighty, I will give it to them.** The Prophet (peace and blessings of God be upon him) said to him: **On the condition that you leave us alone with the House so that we may circumambulate it.** Suhayl said: **By God, the Arabs will not say that we were pressured, but that will be next year.** So he wrote. Suhayl said: **On the condition that if a man from us comes to you, even if he is of your religion, you return him to us.** The Muslims said: "Glory be to God. How can he be returned to the polytheists when he came as a Muslim?"

While they were like that, Abu Jandal bin Suhayl bin Amr came, swaying in his chains, having come out from the lower part of Mecca and thrown himself down among the Muslims. Suhayl said, **O Muhammad, this is the first person I will sue you for, that you return him to me.** The Prophet (peace and blessings of God be upon him) said, **We have not yet concluded the treaty.** The Prophet (peace and blessings of God be upon him) said, "Then I will never make peace with you on anything." The Prophet (peace and blessings of God be upon him) said, **Then grant him his due ...I will not grant him that.** The Prophet (peace and blessings of God be upon him) said, **Yes, do it.** The Prophet (peace and blessings of God be upon him) said, **I will not.** Mukraz said, **Yes, we have granted him his due.** Abu Jandal said, **O group of Muslims, should I return him to the polytheists when I came to them as a Muslim? Do you not see what I have suffered?** He had been severely tortured for the sake of God. Umar **may God be pleased with him** said, "I came to the Prophet of God (peace and blessings of God be upon him) and said, 'Are you not truly the Prophet of God?' The Prophet (peace and blessings of God be upon him) said, "Yes." I said, **Are we not on the truth and our enemy on falsehood?** The Prophet (peace and blessings be upon him) said, **Yes.** I said, **Then why would we give up our religion?** He (peace and blessings be upon him) said, **I am the Messenger of God and I will not disobey Him, and He will support me.** I said, **Did you not tell us that we would come to the House and circumambulate it?** The Prophet (peace and blessings be upon him) said, "Yes. Did I tell you that we would come to it this year?" I said, **No.** The Prophet (peace and blessings be upon him) said, **Then you will come to it and circumambulate it.** I went to Abu Bakr and said, **Are we not truly the Prophet of God?** He said, **Yes.** I said, **Are we not upon the truth and our enemy not upon falsehood?** He said, **Yes.** I said, **Then why would we give up our religion?** He said, **O man, he is the Messenger of God and he does not disobey his Lord, and He is his supporter, so hold fast to his roots, for by God, he is upon the truth.** I said, **Did he not tell us that we would come to the House and circumambulate it?** He said, "Yes. Did he tell you that

you would come to it this year?" I said, **No.** He said, **Then you will come to it and circumambulate it.**

Az-Zuhri said: Umar **may God be pleased with him** said: So I did some work for that. He said: When he had finished writing the book, the Messenger of God (peace and blessings of God be upon him) said to his companions: **Get up and slaughter, then shave your head.** By God, not a single one of them got up until the Messenger of God (peace and blessings of God be upon him) said that three times. When none of them got up, the Messenger of God (peace and blessings of God be upon him) entered upon Umm Salamah **may God be pleased with her** and told her what he had encountered from the people. Umm Salamah **may God be pleased with her** said to him: O Prophet of God, do you like that? Go out and do not say a word to any of them until you slaughter your sacrifice and call your barber to shave you. So the Messenger of God (peace and blessings of God be upon him) went out and did not speak to any of them until he had done that. He slaughtered his sacrifice and called his barber to shave him. When they saw that, they stood up and slaughtered their sacrifices, and some of them began shaving each other's heads until some of them almost killed each other out of grief. Then believing women came to him, and God Almighty revealed: **O you who have believed, when believing women come to you as emigrants, until he reached with the protection of the disbelieving women.** So Omar, may God be pleased with him, divorced two of his wives who had been polytheists on that day, and he married one of them, Muawiyah ibn Abi Sufyan, and the other, Safwan ibn Umayya.

Then the Prophet (peace and blessings of God be upon him) returned to Madinah, and Abu Basir, a man from the Quraysh who was a Muslim, came to him. They sent two men after him and said, **The covenant that you made with us.** He gave it to the two men, and they went out with it until they reached Dhu al-Hulayfah. They stopped and ate some of their dates. Abu Basir said to one of the two men, **By God, I think this sword of yours, so-and-so, is good.** The other drew it and said, "Yes, by God, it is good. I have tried it again and again." Abu Basir said, **Let me see it.** So he gave him control over it and struck it until it became cold. The other ran until he reached Madinah and ran into the mosque. When the Messenger of God (peace and blessings of God be upon him) saw him, he said, **This man saw a panic.** When he reached the Prophet (peace and blessings of God be upon him), he said, **By God, my companion has been killed, and I am about to be killed.** Abu Basir came and said, "O Messenger of God, by God, God has fulfilled your covenant. You returned me to them, and God saved me from them." The Prophet (peace and blessings of God be upon him) said, **Woe to his mother, a war-monger if only someone had been with him.**

When he heard that, he knew that he would return him to them, so he went out until he reached Saif al-Bahr. He said, "Abu Jandal ibn Suhayl escaped from them and joined Abu Baseer. No man from Quraysh who had embraced Islam would leave without joining Abu Baseer, until a group of them gathered. By God, they did not hear of a camel going out from Quraysh to Syria without intercepting it, killing them and seizing their wealth. Quraysh sent word to the Prophet, peace and blessings be upon him, urging him by God and kinship to send him to them. Whoever of them came to him was safe. So the Prophet, peace and blessings be upon him, sent word to them, and God, the Almighty, revealed: "And it is He who has restrained their hands from you and your hands from them in the valley of Makkah" - until he reached - **the fanaticism of the Age of Ignorance**. Their fanaticism was that they did not acknowledge that he was the Messenger of God, nor did they acknowledge **In the Name of God, the Most Gracious, the Most Merciful**, and they stood between them and the House. This is how al-Bukhari narrated it here. He also included it in his Tafsir, in the Umrah of al-Hudaybiyyah, in the Hajj and elsewhere from the hadith of Mu'ammal and Sufyan ibn Uyaynah, both of them from al-Zuhri with it. It was mentioned in some places on the authority of Al-Zuhri on the authority of Urwah on the authority of Marwan and Al-Miswar on the authority of men from the companions of the Prophet, may God bless him and grant him peace, with that, and this is more likely, and God knows best. No one has narrated it more simply than here, and between it and the narration of Ibn Ishaq there are differences in places, and there are benefits that should be added to what is here, and for that reason we have cited that narration and this one, and God is the one sought for help and upon Him we rely, and there is no power or strength except with God, the Almighty, the Wise.

Al-Bukhari said in his interpretation: Ahmad ibn Ishaq al-Sulami narrated to us, Ya'la narrated to us, Abdul Aziz ibn Siyah narrated to us on the authority of Habib ibn Abi Thabit who said: I came to Abu Wa'il to ask him, and he said: We were at Siffin and a man said: Haven't you seen those who call to the Book of God? Ali ibn Abi Talib **may God be pleased with him** said: Yes. Sahl ibn Hanif said: Accuse yourselves, for I saw us on the day of Hdaybiyyah, meaning the peace treaty that was between the Prophet (peace and blessings of God be upon him) and the polytheists. If we had seen fighting, we would have fought. Then Umar **may God be pleased with him** came and said: Are we not on the truth and they on falsehood? Aren't our dead in Paradise and theirs in Hell? He said: Yes. He said: Why should we give up our religion and go back before God has judged between us? The Prophet (peace and blessings of God be upon him) said: O Ibn al-Khattab, I am the Messenger of God and God will never let me down. So he went back in anger and could not be patient until he came to Abu Bakr **may God be pleased with him** and said: O Abu Bakr, aren't we on the truth and they on falsehood? He said: O Ibn Al-Khattab, he is the Messenger of God and God will never let him down. So Surat Al-Fath was revealed. Al-Bukhari also narrated it in other places, and Muslim and Al-Nasa'i through other chains of narration on the authority of Abu Wa'il Sufyan bin Salamah on the authority of Sahl

bin Hunaif with it. And in some of its wordings: O people, accuse opinions, for I saw myself on the day of Abu Jandal, and if I had the ability to reject the command of the Messenger of God (peace and blessings of God be upon him), I would have rejected it. And in another narration: So Surat Al-Fath was revealed, so the Messenger of God (peace and blessings of God be upon him) called for Umar bin Al-Khattab **may God be pleased with him** and recited it to him.

Imam Ahmad said: Affan told us, Hammad told us, on the authority of Thabit, on the authority of Anas **may God be pleased with him**, who said: The Quraysh made peace with the Prophet (peace and blessings of God be upon him) and among them was Suhayl ibn Amr. The Prophet (peace and blessings of God be upon him) said to Ali **may God be pleased with him: Write 'In the name of God, the Most Gracious, the Most Merciful.'** Suhayl said: "We do not know what 'In the name of God, the Most Gracious, the Most Merciful' means, but write what we know: 'In Your name, O God.' The Prophet (peace and blessings of God be upon him) said: "Write: From Muhammad, the Messenger of God." The Prophet said: **If we knew that you were the Messenger of God, we would follow you, but write your name and your father's name.** The Prophet (peace and blessings of God be upon him) said: "Write: From Muhammad ibn Abdullah." They stipulated to the Prophet (peace and blessings of God be upon him): **Whoever comes from you, we will not return him to you, and whoever comes to you from us, you will return him to us.** The Prophet (peace and blessings of God be upon him) said: **O Messenger of God, should we write this?** The Prophet (peace and blessings of God be upon him) said: **Yes, whoever goes to them from us, God will distance him.** Narrated by Muslim from the hadith of Hammad ibn Salamah with this chain of transmission.

Ahmad also said, Abd al-Rahman ibn Mahdi told us on the authority of Ikrimah ibn Ammar, who said: Samak told me on the authority of Abdullah ibn Abbas, may God be pleased with them both, who said: When the Kharijites went out, they withdrew, so I said to them: The Messenger of God, may God bless him and grant him peace, made peace with the polytheists on the day of Hdaybiyyah, so he said to Ali, may God be pleased with him: "Write, Ali, this is what Muhammad, the Messenger of God, made peace with." They said: **If we knew that you were the Messenger of God, we would not have fought you.** So the Messenger of God, may God bless him and grant him peace, said: "Erase, Ali. O God, You know that I am Your Messenger. Erase, Ali, and write: This is what Muhammad ibn Abdullah made peace with." By God, the Messenger of God is better than Ali, and he erased himself, but his erasure did not erase him from the prophethood. Are you excluded from this? They said yes. Abu Dawud narrated it from the hadith of Ikrimah bin Ammar Al-Yamami in a similar manner. Imam Ahmad narrated on the authority of Yahya bin Adam, on the authority of Zuhair bin Harb, on the authority of Muhammad bin Abd Al-Rahman bin Abi Laila, on the authority of Al-Hakam, on the authority of Muqsim, 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, slaughtered seventy camels on

Surat al-Fath 48:25

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

the day of Al-Hudaybiyah, including a camel for Abu Jahl. When it turned away from the House, it moaned as it moans for its young.

Fath al-Qadir

His saying: 25- **They are the ones who disbelieved and prevented you from the Sacred Mosque** meaning the disbelievers of Mecca, and the meaning of preventing them from the Sacred Mosque is that they prevented them from circumambulating it and from completing their Umrah. **And the sacrificial animals are besieged.** The majority of scholars read **the sacrificial animals** with the accusative case in apposition to the accusative pronoun in **they prevented you**. Abu Amr, in a narration from him, read it with the genitive case in apposition to the mosque, and it is necessary to estimate an added word: that is, from slaughtering the sacrificial animals. It was read with the nominative case, assuming the sacrificial animals were besieged. The majority of scholars read with the fatha on the ha' of the sacrificial animals and the sukoon on the dal. It was narrated from Abu Amr Asim with the kasra on the dal and the shaddah on the ya': and the accusative case of *besieged* as a state of the sacrificial animals: that is, imprisoned. Al-Jawhari said, **He confined him** means he detained him and stopped him, and from this comes **and the sacrificial animals are besieged**. From this comes seclusion in the mosque, which means confinement. Abu Amr ibn al-Ala' said: "It is a connected and collected particle, and his saying: 'that it reaches its place' means that it does not reach its place, or it is an action for its sake, and the meaning is: they turned away the sacrificial animal, hating that it would reach its place, or it is a substitute for the sacrificial animal, a substitute for inclusion, and its place is its slaughtering place, and it is where it is permissible to slaughter it in the sanctuary, and the sacrificial animal was seventy camels, and God Almighty permitted them to make that place which they reached, which is al-Hudaybiyah, a place for slaughtering." Scholars have a well-known statement on this in the books of branches of knowledge. **And had it not been for believing men and believing women whom you did not know**, meaning the weak believers in Mecca. The meaning of **you did not know them** is that you did not recognize them. It was also said that you did not know that they were believers. **That you trample them** could be a substitute for men and women, but it is predominantly males. It could also be a substitute for the object of **you learned them**, and the meaning is that you trample them by killing and striking them. It is said that you trampled the people, meaning you struck them. This is because if they had conquered Mecca and taken it by force with the sword, the believers who were in it would not be distinguished from the disbelievers. At that point, they would not be safe from killing the believers, so expiation would be

required of them and a disgrace would befall them. This is the meaning of His statement, **Then a disgrace would befall you from them**, meaning from their side, "that is, hardship due to what is required of them in killing them of expiation and blemish. The root of "disgrace" is blemish, taken from *arr*; which is scabies. This is because the polytheists would say: The Muslims have killed the people of their religion. Al-Zajaj said: **Had it not been that you kill believing men and believing women and a disgrace befalls you because of them**: meaning, a sin. Al-Jawhari said the same, and Ibn Zayd said the same. Al-Kalbi, Muqatil, and others said: Disgrace is the expiation for accidental killing, as in His statement: **But if he is from a people hostile to you and he is a believer, then the freeing of a believing slave** (10:11). Ibn Ishaq said: Disgrace is the payment of blood money. Qatrub said: Disgrace is severity, and it was said that it means grief. **Without knowledge** is connected to **that you trample them**: meaning, without knowing. The answer to **had it not** is omitted, and the meaning is: God would have given you permission, or He would not have restrained your hands from them. The *lam* in **that God may admit into His mercy whom He wills** is connected to what is indicated by the implied answer, meaning, but He did not give you permission, or He restrained your hands so that God may admit into His mercy whom He wills of His servants, and they are the believing men and women who were in Mecca. So He completes their reward by bringing them out from among the disbelievers and frees their captivity, and removes the torment that had been descending upon them. It was said that the lam is related to an omitted word other than what was mentioned, and its interpretation is: If you had said them, God would have admitted them into His mercy, and the first is more appropriate. It was said that whoever He wills of His servants who desire Islam from the polytheists **if they were to separate, We would have punished those who disbelieved among them with a painful punishment**. At-tazeel means distinction: that is, if those who believed were to separate from those who disbelieved among them, We would have punished those who disbelieved. It was also said that at-tazeel means separation: that is, if these were to separate from those. It was also said that if the believers were to disappear from among them, and the meanings are close, and the painful punishment is killing, capture, and subjugation.

Tafsir al-Baghawi

25. The Almighty said: **They are the ones who disbelieved and prevented you from the Sacred Mosque**, the verse. Al-Zuhri narrated from Urwah ibn al-Zubayr, from al-Miswar ibn Makhrama and Marwan ibn al-Hakam, who said: The Messenger of God

(peace and blessings of God be upon him) set out from Medina in the year of al-Hudaybiyyah with some ten hundred of his companions, intending to visit the House, but he did not intend to fight. He led with him seventy sacrificial animals, and the people were seven hundred men, and each sacrificial animal was for ten people. When he reached Dhul-Hulayfah, he garlanded the sacrificial animals, marked them, and entered ihram for Umrah. He sent a spy from Khuza'ah to inform him about Quraysh. The Prophet (peace and blessings of God be upon him) traveled until he was at Ghadir al-Ashtat, near Usfan. His spy from Khuza'ah came to him and said: The Quraysh have gathered forces against you, and they have gathered the Abyssinians against you. They will fight you and prevent you from the House. The Prophet (peace and blessings of God be upon him) said: Advise me, O people. Do you think that I should attack the offspring of those who helped them and take their share? If they stay, they will stay in resentment, and if they escape, it will be a neck that God has cut off. Or do you think that we should go to the House and whoever prevents us from it, we will fight him?

Abu Bakr said: O Messenger of God, I only went out to this house with the intention of fighting or waging war. So head towards it, and whoever prevents us from it, we will fight him.

He said: Go in the name of God. So they set out. The Prophet, may God bless him and grant him peace, said: Khalid bin Al-Walid is at Al-Ghamim with the cavalry of the Quraysh in the vanguard, so take the right. By God, Khalid did not notice them until they were at the rear of the army. He set off running as a warning to the Quraysh. The Prophet, may God bless him and grant him peace, continued until he reached the pass from which they descended upon them. His mount knelt. The people said: He has come, he has come. She persisted, and they said: Al-Qaswa has become weak. The Prophet, may God bless him and grant him peace, said: Al-Qaswa has not become weak, and that is not her nature, but the One who held back the elephant has held her back. Then he said: By the One in whose hand is my soul, if the Quraysh invite me today to a plan in which they honor the sacred things of God and maintain kinship ties, I will give it to them. Then he rebuked it and it jumped up.

He said: So he turned away from them until he reached the furthest part of Al-Hudaibiyah, near a small place of water which the people were drinking from, but it was not long before the people had drawn water from it. The people complained to the Prophet (peace and blessings of God be upon him) of thirst, so he took an arrow from his quiver and gave it to a man from his companions called Najiyah ibn Umair, who was the driver of the Prophet's camels (peace and blessings of God be upon him). He descended into the well and stuck it in its throat. By God, he did not stop with their army at the watering place until they left it. While they were like that, Badil ibn Warqa' Al-Khuza'i came to him with a group of his people. Khuza'ah were a tribe that had advised the Messenger of God (peace and blessings of God be upon him) from the people of Tihamah. He said: I left Ka'b ibn Lu'ayy and they have settled near the waters of Al-Hudaibiyah with them, the Awadh Al-Matafil, and they are your fighters and they

have prevented you from the House.

The Prophet, may God bless him and grant him peace, said: We did not come to fight anyone, but we came to perform Umrah. The Quraysh have been exhausted and harmed by war. If they wish, I will extend their stay for a while and leave me alone with the people. If I prevail, then if they wish to enter into what the people have entered into, they will do so. Otherwise, they have gathered together. But if they refuse, then by the One in Whose Hand is my soul, I will fight them over this matter of mine until my forelock is separated, or God carries out His command.

Then Badil said: I will tell them what you say. So he set off until he came to the Quraysh. He said: We have come to you from this man, and we heard him say something. If you want us to present it to you, we will. Their fools said: We have no need for you to tell us anything about him. And the one with an opinion among them said: Tell us what you heard him say.

He said: I heard him say such and such, what the Prophet (peace and blessings of God be upon him) said. Then Urwah ibn Mas'ud ath-Thaqafi stood up and said: O people, are you not the father? They said: Yes. He said: Are you not the son? They said: Yes. He said: Do you accuse me? They said: No. He said: Do you not know that I mobilized the people of 'Ukaz, and when they became angry, I came to you with my family, my children, and those who obeyed me? They said: Yes. He said: This man has offered you a plan of guidance, so accept it and let me go to him. They said: Go to him. So he went to him and began speaking to the Prophet (peace and blessings of God be upon him), and the Prophet (peace and blessings of God be upon him) said something similar to what he said to Badil. At that, 'Urwah said: O Muhammad, tell me, if I exterminate your people, have you ever heard of anyone among the Arabs who wiped out his roots before you? If it is the other way around, by God, I see faces and young men among the people who would flee and leave you.

Abu Bakr Al-Siddiq said to him: Suck the clitoris of Al-Lat. Should we flee from him and leave him?

He said: Who is that? They said: Abu Bakr. He said: By the One in Whose Hand is my soul, were it not for the favor you did me that I did not reward you for, I would have answered you.

He said: And he began to speak to the Prophet (peace and blessings of God be upon him), and whenever he spoke to him, he would grab his beard, and Al-Mughirah ibn Shu'bah was standing over the head of the Prophet (peace and blessings of God be upon him) with a sword and a helmet. Whenever Urwah reached for the Prophet's (peace and blessings of God be upon him) beard, he would hit his hand with the scabbard of the sword and say, "Take your hand away from the beard of the Messenger of God (peace and blessings of God be upon him)." So Urwah shook his head and said, **Who is this?** They said, **This is Al-Mughirah ibn Shu'bah.** He said, **What treachery? Did I not participate in your treachery?**

Al-Mughira was a companion of some people in the pre-Islamic era, so he killed them and took their money.

Surat al-Fath 48:25

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

Then he came and converted to Islam. The Prophet, may God bless him and grant him peace, said: As for Islam, I accept it, but as for the money, I have no share in it.

Then Urwah began to watch the companions of the Prophet (peace and blessings of God be upon him). He said: By God, whenever the Messenger of God (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he ordered. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him. Urwah returned to his companions and said: O people, by God, I have visited kings, Caesar, Chosroes, and the Negus. By God, I have never seen a king whose companions respect him as much as the companions of Muhammad respect Muhammad. By God, whenever the Messenger of God (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he ordered. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him. He has offered you a plan of guidance, so accept it.

A man from Banu Kinanah said: Let me go to him. They said: Go to him. When he looked down upon the Prophet, may God bless him and grant him peace, and his companions, the Messenger of God, may God bless him and grant him peace, said: This is so-and-so, and he is from a people who venerate sacrificial animals, so send them to him. So they sent them to him and people met him, chanting the Talbiyah. When he saw that, he said: Glory be to God! It is not appropriate for these people to be prevented from the House.

When he returned to his companions, he said: I saw that the sacrificial animals had been girdled and branded, so I do not think they will be prevented from entering the House.

Then they sent to him Al-Hulays ibn Alqamah, who was at that time the chief of the Abyssinians. When the Messenger of God, may God bless him and grant him peace, saw him, he said: This man is from a people who are deified, so send the sacrificial animals in his direction so that he may see him. When he saw the sacrificial animals flowing towards him from the width of the valley in their necklaces, their fur eaten away by being held back for a long time, he returned to the Quraysh and did not reach the Messenger of God, may God bless him and grant him peace, out of respect for what he had seen. He said: O people of

Quraysh, I have seen something that is not permissible: the stopping of sacrificial animals in their necklaces, and their fur has been eaten away by being held back for a long time from their place. They said to him: Sit down, you are only a Bedouin man with no knowledge. Al-Hulays became angry at that and said: O people of Quraysh, by God, we did not make an oath to you for this, nor did we make a contract with you for this, that you should turn away from the House of God whoever came to it honoring it. By the One in whose hand is the soul of Al-Hulays, you must leave Muhammad alone with what he came for, or I will send the Abyssinians away as one man would. They said: Stop, Al-Hulays, stay away from us until we take for ourselves what pleases us. To him.

Then a man from among them called Makraz bin Hafs stood up and said: Let me go to him. They said: Go to him. When he came to them, the Prophet, may God bless him and grant him peace, said: This is Makraz, and he is a wicked man. So he began to speak to the Prophet, may God bless him and grant him peace. While he was speaking to him, Suhayl bin Amr came. Ikrimah said: When the Prophet, may God bless him and grant him peace, saw him, he said: Your matter has been made easy for you.

Al-Zuhri said in his hadith: Then Suhayl ibn Amr came and said: Come, let us write a document between us and you. So the Messenger of God, may God bless him and grant him peace, called Ali ibn Abi Talib, may God be pleased with him, and said to him: Write in the name of God, the Most Gracious, the Most Merciful.

Suhayl said: As for the Most Gracious, by God I do not know what it is, but write in your name, O God, as you used to write.

The Muslims said: By God, we will not write it except in the name of God, the Most Gracious, the Most Merciful.

The Prophet, may God bless him and grant him peace, said to Ali: Write in your name, O God. Then he said: Write: This is what Muhammad, the Messenger of God, may God bless him and grant him peace, has decided.

Suhayl said: By God, if we had known that you were the Messenger of God, we would not have prevented you from the House or fought you. But write: Muhammad ibn Abdullah.

The Messenger of God, may God bless him and grant him peace, said: By God, I am the Messenger of God, even if you call me a liar. Write, O Ali Muhammad ibn Abdullah.

Al-Zuhri said: This is because he said: They will not ask for a plan in which they will honor the sacred things of God except that I will give it to them. So he wrote: This is what Muhammad ibn Abdullah and

Suhayl ibn Amr agreed upon, and they agreed to stop fighting the people for ten years, during which people will be safe and will refrain from attacking one another. So the Prophet, may God bless him and grant him peace, said to him: And that you leave us alone with the House, so that we may circumambulate it. So Suhayl said: By God, the Arabs will not say that we took it by force, but that will be from next year. So he wrote, and Suhayl said: And that no man from us will come to you - even if he is of your religion - except that you return him to us. So the Muslims said: Glory be to God, how can he be returned to the polytheists when he came as a Muslim?

Abu Ishaq narrated on the authority of Al-Bara' the story of the peace treaty in which they said: If we knew that you were the Messenger of God, we would not have prevented you from anything, but you are Muhammad ibn Abdullah. He said: I am the Messenger of God and I am Muhammad ibn Abdullah. Then he said to Ali, may God be pleased with him: Erase the Messenger of God. He said: No, by God, I will never erase you. He said: Show it to me. So he showed it to him, and the Prophet, may God bless him and grant him peace, erased it with his hand. In his narration: The Messenger of God, may God bless him and grant him peace, took the letter, and he was not good at writing, so he wrote: This is what Muhammad ibn Abdullah has agreed to.

Al-Bara' said: He made peace on three things: that whoever came to him from the polytheists, he would return him to them, and whoever came to them from the Muslims, they would not return him, and that he would enter it the next year and stay there for three days, and he would not enter it except with a weapon, a sword, a bow, or the like.

Thabit narrated on the authority of Anas that the Quraysh made peace with the Prophet, may God bless him and grant him peace, and stipulated that whoever of you comes to us, we will not return him to you, and whoever of us comes to you, you will return him to us. They said: O Messenger of God, have you married this one? He said: Yes, whoever of us goes to them, God will distance him, but whoever of them comes to us, God will provide relief and a way out.

We return to the hadith of Az-Zuhri. He said: While they were like that, Abu Jabal bin Suhayl bin Amr came, swaying in his chains. He had escaped and gone out from the lower part of Mecca, until he threw himself among the Muslims. Suhayl said: O Muhammad, this is the first person I will sue you for, that you return him to me. The Prophet said: We have not yet fulfilled the contract. He said: Then by God, I will never make peace with you on anything. The Prophet (peace and blessings of God be upon him) said: Then grant him asylum ... I will not grant him asylum to you. The Prophet (peace and blessings of God be upon him) said: Yes, do it. The Prophet (peace and blessings of God be upon him) said: Then Suhayl began to drag him to return him to the Quraysh. Abu Jandal said: O group of Muslims, should I return him to the polytheists when I came as a Muslim? Do you not see what I have suffered? He had been severely tortured for the sake of God.

In the hadith: The Messenger of God, may God bless

him and grant him peace, said: O Abu Jandal, be patient, for God will make a way out and relief for you and for those who are weak with you. We have made a treaty and a peace agreement between us and the people, and we will not betray. Then Umar jumped up and walked beside Abu Jandal, saying: Be patient, for they are only polytheists, and the blood of one of them is like the blood of a dog. He brought the hilt of the sword close to him. Umar said: I hoped that he would take the sword and strike his father with it, but the man was jealous of his father.

The companions of the Messenger of God, may God bless him and grant him peace, left without doubting the victory, because of a vision that the Messenger of God, may God bless him and grant him peace, had seen. When they saw that, the people were seized with a terrible situation until they were on the verge of perishing, and the matter of Abu Jandal increased their evil to what they were already suffering.

Omar said: [By God] I have never doubted since I converted to Islam except on that day.

Al-Zuhri said in his hadith on the authority of Urwah on the authority of [Marwan] and Al-Miswar, and Abu Wa'il narrated it on the authority of Sahl bin Hunaif that Umar bin Al-Khattab, may God be pleased with him, said: So I came to the Prophet, peace and blessings be upon him, and said: Are you not truly the Prophet of God? He said: Yes. I said: Are we not on the truth and our enemy is on falsehood? He said: Yes. I said: Are not our dead in Paradise and their dead in Hell? He said: Yes. I said: Then why do we give up our religion? He said: I am the Messenger of God and I do not disobey Him and He is my supporter. I said: Did you not tell us that we would come to the House and circumambulate it? He said: Yes. Did I not tell you that we would come to it this year? I said: No. He said: Then I will come to it and circumambulate it. I came to Abu Bakr and said: O Abu Bakr, is this not truly the Prophet of God? He said: Yes. I said: Are we not on the truth and our enemy is on falsehood? He said: Yes. I said: Are not our dead in Paradise and their dead in Hell? He said: Yes. I said: Then why would we give up our religion? He said: O man, he is the Messenger of God, he does not disobey his Lord and He is his supporter, so hold fast to his roots, for by God, he is on the truth. I said: Didn't he tell us that we would come to the House and circumambulate it? He said: Yes. Did he tell you that you would come to it this year? I said: No. He said: Then I will come to it and circumambulate it.

Al-Zuhri said: Omar said: So I did some work for that.

He said: When he had finished writing the book, the Messenger of God (peace and blessings of God be upon him) said to his companions: Get up and slaughter, then shave your head. By God, not a single one of them got up until he had said that three times. When none of them got up, he got up and went to Umm Salamah and told her what he had encountered from the people. Umm Salamah said: O Prophet of God, do you like that? Go out and do not say a word to any of them until you have slaughtered your sacrifice and called your barber to shave your head. So he went out and did not speak to any of them until he had done that. He slaughtered his sacrifice and called his barber

They are the ones who disbelieved and prevented you from Al-Masjid Al-Haram and the sacrificial animals, bound from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and a disgrace would befall you on their part without knowledge, so that God might admit into His mercy whom He wills, if they would move away. We would have punished those among them who disbelieved with a painful punishment.

to shave his head. When they saw that, they got up and slaughtered, and some of them shaved each other until some of them were about to kill each other out of grief.

Ibn Umar and Ibn Abbas said: On the Day of Hudaibiyyah, some men shaved their heads while others shortened them. The Messenger of God (peace and blessings be upon him) said: **May God have mercy on those who shave their heads.** They said: **And those who shorten their heads?** He ...And those who shorten their heads.” They said: **O Messenger of God, why did you express your sympathy for those who shaved their heads but not for those who shortened their heads?** He said: **Because they did not complain.** Ibn Umar said: **That was because some people were waiting and said, ‘Perhaps we will circumambulate the House.’**

Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, gave Abu Jahl, in the year of Al-Hudaybiyah, among his gifts, a camel with a silver ring on its head, to enrage the polytheists with that.

Al-Zuhri said in his hadith: Then believing women came to him, so God Almighty revealed: **O you who have believed, when believing women come to you as emigrants,** until he reached: **By the protection of the disbelieving women** (al-Mumtahanah 60:10). On that day, Umar, may God be pleased with him, divorced two of his wives who were polytheists, and he married one of them to Muawiyah ibn Abi Sufyan, and the other to Safwan ibn Umayya. He said: He forbade them from returning the women and ordered the return of the dowry.

He said: Then the Prophet, may God bless him and grant him peace, returned to Medina, and Abu Basir, Utbah ibn Asid, a man from Quraysh who was a Muslim, came to him. He was one of those who had been imprisoned in Mecca. Azhar ibn Abd Auf and Al-Akhns ibn Shuraiq Al-Thaqafi wrote to the Messenger of God, may God bless him and grant him peace, about him and sent a man from Banu Amir ibn Lu'ayy in search of him, with one of their freedmen. They came to the Messenger of God, may God bless him and grant him peace, and said: The covenant that you made to us. The Messenger of God, may God bless him and grant him peace, said: O Abu Basir, we have given these people what you know, and treachery is not permissible in our religion. God will make for you and for those who are weak with you a way out and a way out. Then he gave him to the two men and they went out with him until they reached Dhu'l-Hulayfah. They stopped and ate some of their dates. Abu Basir said to one of the two men: By God, I see that your sword is good. The other drew it and said: Yes, by God, it is good. I have tried it and tried it again. Abu Basir said: Show me, so I can see it. So they took

him and he attacked him with it and beat him until he was cold. He fled. The other one came to the city and ran into the mosque. The Messenger of God, may God bless him and grant him peace, said when he saw him, **This man has seen fear.** When he reached the Prophet, may God bless him and grant him peace, he said, **Woe to you, what is wrong with you?** He said: By God, my companion was killed and I am to be killed. By God, he did not leave until Abu Basir came out, girded with a sword, and stood before the Messenger of God, may God bless him and grant him peace, and said: O Prophet of God, God has fulfilled your covenant. You returned me to them, then God saved me from them. The Prophet, may God bless him and grant him peace, said: Woe to his mother, the instigator of war, if only someone had been with him. When he heard that, he knew that he would return him to them, so he went out until he reached the sword of the sea. The Muslims who had been imprisoned in Mecca heard the words of the Messenger of God, may God bless him and grant him peace, to Abu Basir: Woe to his mother, the instigator of war, if only someone had been with him. So a group of them went out to him, and Abu Jandal bin Suhayl escaped and joined Abu Basir, until nearly seventy men had gathered around him. By God, they did not hear a camel that had gone out to the Quraysh to Syria, that is, they intercepted it and killed them and took their money. The Quraysh sent to the Prophet, may God bless him and grant him peace, imploring him by God and kinship to send to them. Whoever comes to him is safe. The Prophet, may God bless him and grant him peace, sent to them, and they came to him in Medina. Then God Almighty revealed: **And it is He who restrained their hands.** From you and your hands from them in the valley of Mecca after He had given you victory over them. And God is Seeing of what you do. Until he reached **the fanaticism of the Age of Ignorance.** Their fanaticism was that they did not acknowledge that he was the Prophet of God, may God bless him and grant him peace, and they did not acknowledge **In the name of God, the Most Gracious, the Most Merciful,** and they stood between him and the House.

God the Almighty said: **They are the ones who disbelieved,** meaning the disbelievers of Mecca, **and prevented you from al-Masjid al-Haram,** from performing Tawaf around it, **and the sacrificial animals,** meaning: they prevented the sacrificial animals, which were seventy sacrificial animals that the Messenger of God (blessings and peace of God be upon him) drove, *withheld*, confined. It is said: I confined it, and *withholding* is for the intransitive form, just as it is said: he returned, returning, and returning. **that it should reach its place,** meaning its place of slaughter and where its slaughtering is permitted, meaning the Sacred Sanctuary. **And had it not been for believing men and believing women,** meaning the oppressed in Mecca, **whom you did not know,** “lest you trample

them," by killing and falling upon them, **and there should befall you on their part a disgrace without your knowledge**, Ibn Zayd said: A disgrace of sin. Ibn Ishaq said: The blood money.

It was said: The expiation is because God Almighty has made it obligatory for the killer of a believer in the land of war if his faith is not known to be expiated without blood money, as He said: **But if he is from a people hostile to you and he is a believer, then the freeing of a believing slave An-Nisa' 92.**

It was said: It is that the Muslims criticize you and say, **People of their religion**. The known meaning is: hardship. He says: If it were not for the fact that you have tread upon believing men and believing women whom you do not know, then you would be obligated to pay expiation for them or be disgraced. The answer to **if it were not** is omitted, and its meaning is: He would have given you permission to enter it, but he stood between you and that.

That God may admit into His mercy whom He wills.

The lam in *li-dikhul* is connected to an omitted word indicated by the meaning of the statement, meaning: He prevented you from that so that God may admit into His mercy in the religion of Islam whomever He wills of the people of Mecca after the peace treaty before you entered it. **If you had separated**, if you had distinguished yourself, meaning the believers from the disbelievers, **We would have punished those who disbelieved among them with a painful punishment**, by captivity and killing at your hands.

Some scholars said: **We would have punished** is an answer to two statements: **Had it not been for men** and **Had they been separated**. Then he said: **So that God may admit into His mercy whomever He wills**, meaning the believing men and women.

And His statement: **In His mercy**, meaning His Paradise. Qatada said about this verse: God defends the believers from the unbelievers just as He defended the weak believers from the polytheists of Mecca.

And had it not been for believing men and believing women whom you did not know you would not have known them by their identities because they had mixed with the polytheists. **lest you trample them** means that you would have overthrown them and destroyed them. He said:

And our tread was a tread of anger, the tread of the chained, fixed-age man

And he, peace and blessings be upon him, said: **The last place God treaded upon was Waj**. It is a valley in Taif, and it was the last battle of the Prophet, peace and blessings be upon him, in it. Its root is Ad-Daws, and it is a badal ishtilam from *men* and *women* or from their pronoun in **you learn them**. "Then you will be afflicted by them" from their side **with shame** something disliked, such as the obligation of blood money and expiation for killing them, and to feel sorry for them, and to reproach the infidels for that and the sin of neglecting to search for it, the active participle of 'ara if he exposes him to something he dislikes. **without knowledge** is related to **that you trample them**, meaning that you trample them without knowing them. The answer to **had it not been for** is omitted because the speech indicates it, and the meaning is **had it not been for** because of the disbelief that you destroy believing people among the disbelievers, ignorant of them, and that an evil would befall you because of their destruction, because you had withheld your hands from them. **That God may include in His mercy** is the reason for what was indicated by withholding the hands from the people of Mecca, in order to protect the believers in it, meaning that it was for God to include in His mercy, that is, in His success, to increase good or for Islam. **whoever He wills** of their believers or polytheists. **had they separated** had they dispersed and distinguished themselves from one another. It was also read **had they separated**. "We would have punished those who disbelieved among them with a painful punishment" by killing and captivity.

Tafsir al-Baidawi

25- **They are the ones who disbelieved and prevented you from al-Masjid al-Haram and the sacrificial animal, prevented from reaching its destination.** This indicates that this was in the year of al-Hudaybiyyah, and the sacrificial animal is what is offered to Mecca. The word *al-hady* was also read, and it is a fa'il with the meaning of maf'ul, and its location is the place where it is permissible to slaughter it, and what is meant is its usual place, which is Mina, not its place where it is not permissible to slaughter it anywhere else. Otherwise, the Messenger, may God bless him and grant him peace, would not have slaughtered it when he was prevented. This does not constitute evidence for the Hanafis that the place of slaughtering the sacrificial animal of one who is prevented is the Sacred Mosque.

Surat al-Fath 48:26

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

Surat al-Fath 48:26

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

Tafsir al-Jalalayn

26 - **When He placed** related to **We punished those who disbelieved** subject in their hearts the fanaticism the arrogance of something **the fanaticism of the Age of Ignorance** instead of the fanaticism, which is their preventing the Prophet and his companions from the Sacred Mosque **so God sent down His tranquility upon His Messenger and upon the believers** so they made peace with them on the condition that they would return the next year and the fanaticism that befell the disbelievers did not overtake them until they fought them **and He bound them** the believers **to the word of piety** there is no god but God, Muhammad is the Messenger of God and it was added to piety because it is its cause **and they were more deserving of it** of the word than the disbelievers **and its people** an explanatory apposition **and God is Knowing of all things** meaning He has always been characterized by that and it is known to Him, the Most High, that they are its people

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying: **When those who disbelieved put into their hearts the fanaticism of the times of ignorance** when Suhayl ibn Amr put the fanaticism into his heart, so he refused to write in the book of litigation that was before the Messenger of God, may God bless him and grant him peace, and the polytheists: In the name of God, the Most Gracious, the Most Merciful, and to write in it: Muhammad is the Messenger of God, and he and his people refused to enter the Messenger of God, may God bless him and grant him peace, that year.

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

Who said that?

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: Their fanaticism, which God mentioned, when those who disbelieved had placed fanaticism in their hearts, was the fanaticism of the Age of Ignorance, that they did not recite **In the Name**

of God, the Most Gracious, the Most Merciful and they stood between themselves and the House.

Yaqub bin Ibrahim told me: Yahya bin Saeed told us: Abdullah bin Mubarak told us, on the authority of Muammar, on the authority of Al-Zuhri, something similar.

Amr ibn Muhammad al-Uthmani told me: Ismail ibn Abi Uways told us: My brother told me, on the authority of Sulayman, on the authority of Yahya ibn Sa'id, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, that Abu Hurayrah told him that the Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' Whoever says, 'There is no god but God,' then his wealth and his life are protected from me, except for what is due to him, and his reckoning is with God. And God revealed in His Book, and mentioned a people who were arrogant, saying, 'Indeed, when it was said to them, "There is no god but God," they were arrogant.' And God said, 'When those who disbelieved put into their hearts conceit - the conceit of ignorance - then God sent down His tranquility upon His Messenger and upon the believers and made the word of righteousness binding upon them. And they were more deserving of it and more worthy of it.' And it is, 'There is no god but God, Muhammad is the Messenger of God.' The polytheists were arrogant about it on the day of al-Hudaybiyyah, the day the Messenger of God, may God bless him and grant him peace, wrote to them regarding the period of time."

And when from his saying, **When those who disbelieved made** from the connection of his saying: We would have punished . . . and the interpretation of the statement: We would have punished those who disbelieved among them with a painful punishment, when those who disbelieved made fanaticism in their hearts, and fanaticism is a verbal noun from the saying of the speaker: So-and-so protected his nose with fanaticism and a protection, and from it is the saying of Al-Mutalammiss:

But I am one of them and my honor is their honor. Thus the head protects its nose from being pinched.

What he means by his saying: *protects* is: prevents. And he said, **the fanaticism of the Age of Ignorance**, because what they did was all the behavior of the people of disbelief, and none of it was something that God had given them permission to do, nor any of His messengers.

And His statement, **So God sent down His tranquility upon His Messenger and upon the believers**, meaning, the Most High says, "So God sent down patience, reassurance, and dignity upon His Messenger and upon the believers, when those who disbelieved were protected with the zeal of the Age of Ignorance, and prevented them from circumambulating the House, and refused to write in the book between them, 'In the

name of God, the Most Gracious, the Most Merciful, and Muhammad is the Messenger of God.' And He made them adhere to the word of piety," meaning He made them adhere to the statement, **There is no god but God**, by which they would protect themselves from the Fire and the painful torment.

And in a similar manner to what we said about that, the people of interpretation said, with differences among them, and the report was narrated about it from the Messenger of God, may God bless him and grant him peace.

Those who said that mentioned what we said about it, and the report that we mentioned from the Messenger of God, may God bless him and grant him peace:

Al-Hasan bin Qaz'ah Al-Bahili told us: Sufyan bin Habib told us: Shu'bah told us, on the authority of Thawr bin Abi Fakhitah, on the authority of his father, on the authority of Al-Tufayl, on the authority of his father, who heard the Messenger of God, may God bless him and grant him peace, say: **And make them adhere to the word of piety**. He said: **There is no god but God**.

Muhammad bin Khalid bin Khidash Al-Ataki told me: I heard Salim, he heard Shu'bah, he heard Salamah bin Kuhayl, he heard Ubayya, he heard Ali, may God be pleased with him, regarding his statement, **And bind them to the word of piety**, he said: There is no god but God.

Ibn Bashar told me: Yahya and Abd al-Rahman told us: Sufyan told us, on the authority of Salamah, on the authority of Ubayya ibn Rib'i, on the authority of Ali, may God be pleased with him, regarding his statement, **And bind them to the word of piety**, he said: There is no god but God, and God is greatest.

Muhammad ibn Isa al-Damaghani told me: Ibn al-Mubarak told us, on the authority of Sufyan and Shu'bah, on the authority of Salamah ibn Kuhail, on the authority of a man, on the authority of Ali, may God be pleased with him, who said: There is no god but God, and God is the greatest.

Ibn Al-Muthanna told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Salamah, on the authority of Ubayyah, on the authority of a man from Banu Tamim, on the authority of Ali, may God be pleased with him: **And make them adhere to the word of piety**. He said: There is no god but God.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And bind them to the word of piety**, meaning the testimony that there is no god but God, so it is a word of piety. He says: It is the head of piety.

Ibn Al-Muthanna told us: Muhammad Ibn Ibn Ja'far told us: Shu'bah told us: I heard Abu Ishaq narrating on the authority of Amr Ibn Maymun that he used to say regarding this verse, **And He bound them to the word of piety**, he said: There is no god but God.

Muhammad bin Isa told me: Ibn al-Mubarak told us: Sufyan told me on the authority of Abu Ishaq on the authority of Amr bin Maymun, similarly.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun: **And make them adhere to the word of piety**. He said: There is no god but God.

He said: Sufyan told us, on the authority of Mansour, on the authority of Mujahid: **And he made them adhere to the word of piety**. He said: There is no god but God.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And make them adhere to the word of piety**, which is: the testimony that there is no god but God.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And bind them to the word of piety**, that it is **There is no god but God**.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar told us: Al-Hakam bin Abaan told us on the authority of Ikrimah regarding his statement, **And bind them to the word of piety**, he said: The testimony that there is no god but God.

Ibn Al-Barqi told me: Amr bin Abi Salamah told us, on the authority of Saeed bin Abdul Aziz, on the authority of Ata Al-Khurasani: **And he made them adhere to the word of piety**. He said: There is no god but God, and Muhammad is the Messenger of God.

Al-Sawari Muhammad ibn Ismail narrated to me: Muhammad ibn Suwar narrated to us: Sufyan ibn Uyaynah narrated to us, on the authority of Yazid ibn Abi Khalid al-Makki, on the authority of Ali al-Azdi, who said: "I was with Ibn Umar between Mecca and Mina at the two crossings, and he heard the people saying: 'There is no god but God, and God is the Greatest.' He said: 'It is it.' I said: 'What is it?' He said: 'And he made them adhere to the word of piety - sincerity - and they were the most deserving of it and the most worthy of it.'"

Others said: Rather, it is the word of piety and sincerity.

Who said that?

Ali bin Al-Hussein Al-Azdi told me: Yahya bin Yaman told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And make them adhere to the word of piety**. He said: Sincerity.

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: **The word of piety** means the word of sincerity.

Others said: It is his saying: In the name of God, the Most Gracious, the Most Merciful.

Who said that?

Muhammad bin Isa told me: Ibn al-Mubarak told us, on the authority of Muammar, on the authority of al-Zuhri, regarding his statement, **And he bound them to the word of piety**, he said: In the name of God, the Most Gracious, the Most Merciful.

Others said: It is: There is no god but God alone, He

Surat al-Fath 48:26

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

has no partner, His is the kingdom and His is the praise, and He is over all things omnipotent.

Those who said that: Abu Kurayb told us: Ibn Yaman told us: Ibn Jurayj told us on the authority of Mujahid and Ata': **And he made them adhere to the word of piety.** One of them said: Sincerity, and the other said: The word of piety is: There is no god but God alone, with no partner. His is the kingdom and His is the praise, and He is over all things competent.

And His statement, **And they were more deserving of it and more worthy of it**, God Almighty says: The Messenger of God, may God bless him and grant him peace, and the believers were the people of the word of piety, not the polytheists.

It was mentioned that it was in the reading of Abdullah and they were its people and most deserving of it.

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 they were more deserving of it and its people.** The Muslims were more deserving of it and they were its al-Nas 114: meaning monotheism, and the testimony that there is no god but God, and that Muhammad is His servant and Messenger.

And His statement, **And God is All-Knowing of all things**, God Almighty says: And God has always been All-Knowing of all things, nothing that will happen is hidden from Him. And because of His knowledge, O people, of what will happen when you enter Mecca, and in it are believing men and believing women whom you do not know, He has not permitted you to enter Mecca on this journey of yours.

Tafsir al-Qurtubi

God Almighty says: "When those who disbelieved put into their hearts arrogance - the arrogance of the times of ignorance - then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness. And they were most worthy of it and most deserving of it. And God is Knowing of all things."

The agent in *idh* is the Almighty's saying: **We would have punished them** meaning We would have punished them because they did this, or an implied verb, the meaning of which is: And remember *al-ha'iyah* protection which is arrogance. It is said: I was protected from such-and-such with arrogance **with emphasis** and *mahmiyah* if you were averse to it and it was inside you and arrogant to do it, from it the saying of al-Mutalammiss:

I am one of them, and my honor is their honor, just as

the one with the nose protects his nose from being scratched.

That is, to prevent. Al-Zuhri said: Their pride in acknowledging the Prophet's (peace and blessings of God be upon him) message and in opening with **In the name of God, the Most Gracious, the Most Merciful** protected them, and they were prevented from entering Mecca. The one who refused to write **In the name of God, the Most Gracious, the Most Merciful, and Muhammad is the Messenger of God** was Suhayl ibn Amr, as mentioned above. Ibn Bahr said: Their pride was driven by their fanaticism for their gods that they worshipped besides God, and their pride in worshipping anything other than them. It was said: **The pride of the Age of Ignorance** because they said: They killed our sons and brothers, then they enter our homes, and Al-Lat and Al-Uzza will never enter them. **So God sent down His tranquility** meaning reassurance and dignity **upon His Messenger and upon the believers.** It was said: He made them steadfast in contentment and submission, and did not enter their hearts what entered the hearts of those of pride. **And He made them adhere to the word of piety.** It was said:

There is no god but God. It was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, on the authority of Ubayy ibn Ka'b, on the authority of the Prophet, may God bless him and grant him peace. It is the saying of Ali, Ibn Umar, Ibn Abbas, Amr ibn Maymun, Mujahid, Qatadah, Ikrimah, Ad-Dahhak, Salamah ibn Kuhayl, Ubayd ibn Umair, Talhah ibn Musarrif, Ar-Rabi', As-Suddi, and Ibn Zayd. It was also said by Ata' Al-Khurasani, who added, **Muhammad is the Messenger of God.** It was also narrated by Ali and Ibn Umar: It is **There is no god but God, and God is Greatest.** Ata' ibn Abi Rabah and Mujahid also said: It is "There is no god but God alone, with no partner. His is the kingdom and His is the praise, and He is over all things omnipotent." Az-Zuhri said: In the name of God, the Most Gracious, the Most Merciful," meaning that the polytheists did not acknowledge this statement, so God singled it out for the believers. **The word of piety** is that by which one protects oneself from polytheism. It was also narrated by Mujahid that **the word of piety** is sincerity, **and they were more deserving of it and more worthy of it**, meaning more deserving of it than the disbelievers of Mecca, because God Almighty chose them for His religion and the company of His Prophet. **And God was with all... Something knowledgeable.**

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels among the polytheists of the Quraysh, and about what they did to support them against the Messenger of God, may God bless him and grant him peace: **They are the ones who disbelieved** meaning they are the

infidels and not others, **and prevented you from the Sacred Mosque** meaning you are more entitled to it and you are its people in fact, **and the sacrificial offering was held back from reaching its destination** meaning they prevented the sacrificial offering from reaching it, and this is due to their transgression and stubbornness. The sacrificial offering was seventy camels, as will come, God willing. And the Almighty's saying: **And had it not been for believing men and believing women** meaning among them who conceal their faith and hide it from them, fearing for themselves from their people, We would have given you power over them, so you would have killed them and destroyed their greenery. But among their courtyards, among the believing men and believing women, are people whom you do not know when they are being killed. For this reason God the Almighty said: **You did not know them, lest you trample them and a disgrace should befall you because of them** meaning sin and penalty **without knowledge, so that God may admit into His mercy whom He wills.** That is, He delays their punishment in order to rid them of the believers, and for many of them to return to Islam. Then the Blessed and Exalted said: **If you were to separate** that is, if the disbelievers were to be distinguished from the believers among them, **We would have punished those who disbelieved among them with a painful punishment** that is, We would have given you power over them, and you would have killed them in a terrible manner.

Al-Hafiz Abu al-Qasim al-Tabarani said: Abu al-Zinba' Ruh ibn al-Faraj narrated to us, Abd al-Rahman ibn Abi Ibad al-Makki narrated to us, Abd al-Rahman ibn Abdullah ibn Sa'd, a client of Banu Hashim, narrated to us, Hajar ibn Khalaf narrated to us, saying: I heard Abdullah ibn Awf say: I heard Junayd ibn Sab' say: I fought the Messenger of God (peace and blessings of God be upon him) at the beginning of the day as an unbeliever, and I fought with him at the end of the day as a Muslim, and it was revealed about us: **And had it not been for believing men and believing women**, he said: We were nine people, seven men and two women. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Ibad al-Makki with it, and he said in it on the authority of Abu Jumah Junayd ibn Sab', and he mentioned it. The correct version is Abu Ja'far Habib ibn Sab'a. Ibn Abi Hatim narrated it from the hadith of Hajar ibn Khalaf with it: He said: We were three men and nine women, and it was revealed about us: **And had it not been for believing men and believing women**, Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, Muhammad ibn Ismail al-Bukhari narrated to us. Abdullah bin Othman bin Jabalah told us on the authority of Abu Hamza on the authority of Ata' on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: **If they were to separate, We would certainly punish those who disbelieved among them with a painful punishment.** He said: If the disbelievers were to separate from the believers, God would punish them with a painful punishment by killing them.

And the Almighty said: **When those who disbelieved put into their hearts arrogance - the arrogance of the times of ignorance** that was when they refused to write In the name of God, the Most Gracious, the Most

Merciful and they refused to write **This is what Muhammad, the Messenger of God, has decreed. So God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety** which is the saying **There is no god but God** as Ibn Jarir and Abdullah bin Imam Ahmad said. Al-Hasan bin Qaz'ah Abu Ali Al-Basri narrated to us, Sufyan bin Habib narrated to us, Shu'bah narrated to us, on the authority of Thawri, on the authority of his father, on the authority of Al-Tufayl, meaning Ibn Abi bin Ka'b, on the authority of his father, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **And make them adhere to the word of piety.** He said: **There is no god but God.** And this is how Al-Tirmidhi narrated it on the authority of Al-Hasan bin Qaz'ah, and he said: It is strange. We do not know it except from his hadith. I asked Abu Zur'ah about it, but he did not know it except from this source. Ibn Abi Hatim said: Ahmad bin Mansur Al-Ramadi narrated to us, Abdullah bin Saleh narrated to us, Al-Layth narrated to me, Abdul Rahman bin Khalid narrated to me, on the authority of Ibn Shihab, on the authority of Sa'id bin Al-Musayyab, that Abu Hurairah, may God be pleased with him, informed him that the Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say: There is no god but God. Whoever says: There is no god but God, his wealth and his life are protected from me, except for his right, and his reckoning is with God Almighty." And God revealed in His Book and mentioned a people, saying: "Indeed, when it was said to them: There is no god but God, they were arrogant." And God Almighty said: His praise: **And he made them adhere to the word of piety, and they were more deserving of it and more worthy of it.** It is **There is no god but God, and Muhammad is the Messenger of God.** But they were arrogant about it, and the polytheists were arrogant about it on the day of Al-Hudaybiyyah, so the Messenger of God, may God bless him and grant him peace, wrote to them regarding the term. Ibn Jarir narrated it with these additions from the hadith of Al-Zuhri, and it appears that it was inserted from the words of Al-Zuhri, and God knows best.

Mujahid said: The word of piety is sincerity. Ata' ibn Abi Rabah said: It is: "There is no god but God alone, with no partner. His is the kingdom and His is the praise, and He is over all things omnipotent." Yunus ibn Bakir said: **And make them adhere to the word of piety**, meaning: **There is no god but God alone, with no partner.** Ath-Thawri said: **And make them adhere to the word of piety**, meaning: **There is no god but God alone, with no partner.** Ibn Umar said: **And make them adhere to the word of piety**, meaning: **There is no god but God, and God is Great.** Ibn Umar said the same, may God be pleased with them both. Ali ibn Abi Talhah said: Ibn Abbas, may God be pleased with them both, regarding the words of God, **And make them adhere to the word of piety**, meaning: **The testimony that there is no god but God, which is the head of all piety.** Sa'id ibn Jubayr said: **And make them adhere to the word of piety**, meaning: **There is no god but God and jihad in His cause.** Ata' al-Khurasani said: It is: **There is no god but God, Muhammad is the Messenger of God.** Abdullah ibn al-Mubarak said: Muammar said: Ath-Thawri said: **And make them adhere to the word of**

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

piety, saying: **In the name of God, the Most Gracious, the Most Merciful.** Qatada said, **And He made them adhere to the word of piety.** He said, **There is no god but God.** "And they were more deserving of it and more worthy of it." The Muslims were more deserving of it and more worthy of it. **And God is Knowing of all things.** That is, He knows who deserves good and who deserves evil. An-Nasa'i said: Ibrahim ibn Sa'id told us, Shababah ibn Suwar told us, on the authority of Abu Razin, on the authority of Abdullah ibn al-Ala' ibn Nuwayr, on the authority of Bishr ibn Abdullah, on the authority of Abu Idris, on the authority of Ubayy ibn Ka'b, may God be pleased with him, that he used to recite, **When those who disbelieved put into their hearts arrogance, the arrogance of the times of ignorance.** And if you had been as arrogant as they were, the Sacred Mosque would have been ruined. report of that reached 'Umar, may God be pleased with him, so he spoke harshly to him and said, "You know that I used to go to the Messenger of God, may God bless him and grant him peace, and he would teach me from what God had taught him." 'Umar, may God be pleased with him, said, **Rather, you are a man who has knowledge and the Qur'an, so recite and learn from what God and His Messenger have taught you.**

This is a mention of the hadiths related to the story of Hudaibiyyah and the story of the peace treaty.

Imam Ahmad said: Yazid bin Harun told us. Muhammad ibn Ishaq ibn Yasar told us, on the authority of Al-Zuhri, on the authority of Urwah ibn Al-Zubayr, on the authority of Al-Miswar ibn Makhrama and Marwan ibn Al-Hakam, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, went out in the year of Al-Hudaibiyyah intending to visit the House, not intending to fight. He brought with him seventy sacrificial animals, and the people were seven hundred men, so each sacrificial animal was for ten. The Messenger of God, may God bless him and grant him peace, went out until he was at Usfan, where Bishr ibn Sufyan Al-Ka'bi met him and said: O Messenger of God, these are the Quraysh. They heard of your march, so they went out with them, wearing tiger skins, and they pledged to God Almighty that they would never enter it upon them by force. And here is Khalid ibn Al-Walid with their cavalry, whom they have advanced to Kara' Al-Ghamim. The Messenger of God, may God bless him and grant him peace, said: "Woe to the Quraysh! War has consumed them. What would they suffer if they left me alone with the rest of the people? If they defeat me, then what they wanted will happen, and if God Almighty makes me victorious, they will enter Islam in great numbers, and if they do not, they will fight and have strength. So what do the Quraysh think? By God, I will not cease..." I will fight them for that with which God the Almighty has sent me until God the Almighty makes me victorious or this forerunner is left alone." Then he ordered the people to take the right between the two sides of Al-Hamd on a road that leads out to the pass of Al-Marar and

Al-Hudaibiyyah from the bottom of Mecca. He said: So he took the army that road, and when the Quraysh cavalry saw that the army had deviated from their path, they galloped back to the Quraysh. Then the Messenger of God (peace and blessings of God be upon him) went out until he took the pass of Al-Marar, and his she-camel knelt down and the people said: **She has not lain down.** The Messenger of God (peace and blessings of God be upon him) said: "She has not lain down and that is not her nature, but He who held back the elephant from Mecca held her back. By God, if the Quraysh call me today to a plan in which they ask me to maintain kinship ties, I will give it to them."

Then the Prophet (peace and blessings of God be upon him) said to the people, **Go down.** They said, **O Messenger of God, there is no water in this valley for people to go down to.** So the Messenger of God (peace and blessings of God be upon him) took an arrow from his quiver and gave it to one of his companions. He went down into one of those wells and stuck it in it. Water gushed forth until the people drove away from it with sticks. When the Messenger of God (peace and blessings of God be upon him) was at peace, there was Budayl ibn Warqa' with some men from Khuza'ah. He said to them the same as he had said to Bishr ibn Sufyan. They returned to the Quraysh and said, "O people of Quraysh, you are hastening to punish Muhammad (peace and blessings of God be upon him). Muhammad did not come to fight, he only came as a visitor to this House and to honor its rights." So they accused them. Muhammad ibn Ishaq said: Al-Zuhri said: Khuza'a was in the possession of the Messenger of God, may God bless him and his family and grant them peace, both polytheists and Muslims, and they did not hide from the Messenger of God, may God bless him and his family and grant them peace, anything that was in Mecca. They said: If he only came for that purpose, then by God he will never enter it against us by force, and the Arabs will not speak of that. Then they sent to him Mukraz ibn Hafs, one of the Banu Amir ibn Lu'ayy. When the Messenger of God, may God bless him and grant him peace, saw him, he said: **This is a treacherous man.** When he reached the Messenger of God, may God bless him and his family and grant them peace, the Messenger of God, may God bless him and his family and grant them peace, spoke to him in a manner similar to what he had spoken to his companions. Then he returned to Quraysh and informed them of what the Messenger of God, may God bless him and his family and grant them peace, had said to him. They sent to him Al-Hulays ibn Alqama Al-Kinani, who was at that time the chief of the Abyssinians. When the Messenger of God, may God bless him and grant him peace, saw him, he said: **This is from a people who are godless, so send the sacrificial animals.** When he saw the sacrificial animals flowing towards him from the width of the valley in their necklaces, their hair having been eaten away by the length of the detention from... His place, he returned and did not reach the Messenger of

God, may God bless him and grant him peace, out of respect for what he saw, so he said: O people of Quraysh, I have seen something that is not permissible to hang the sacrificial animals in its necklaces, its hair has eaten away from being kept in its place for a long time. They said: Sit down, you are only a Bedouin and you have no knowledge.

So they sent to him Urwah ibn Mas'ud Al-Thaqafi who said: O people of Quraysh, I have seen what happens to those you send to Muhammad when he comes to you of abuse and bad language. You know that you are a father and I am a son. I heard about what happened to you, so I gathered those of my people who obeyed me and then came until I consoled you with myself. They said: You have spoken the truth. You are not accused in our eyes. So he went out until he came to the Messenger of God (peace and blessings of God be upon him) and sat before him and said: O Muhammad, you have gathered the rabble of the people and then you have come to your house to destroy it. It is Quraysh who have come out with the most precious of incantations. They have put on the skins of tigers and pledged to God Almighty that you will never enter it upon them by force. By God, it is as if I see these people fleeing from you tomorrow. Abu Bakr **may God be pleased with him** was sitting behind the Messenger of God (peace and blessings of God be upon him) and he said: Suck the clitoris of Al-Lat, should we flee from it? He said: Who is this, O Muhammad? The Prophet (peace and blessings of God be upon him) said: **This is the son of Abu Quhafah.** He said: **By God, were it not for the favor you had upon me, I would have rewarded you with it, but for this.** Then he grabbed the beard of the Messenger of God (peace and blessings of God be upon him) while Al-Mughirah ibn Shu'bah **may God be pleased with him** was standing over the head of the Messenger of God (peace and blessings of God be upon him) with iron. He struck his hand and said: "Retain your hand from the beard of the Messenger of God (peace and blessings of God be upon him) before, by God, it does not reach you." He said: **Woe to you, how rude and coarse you are!** The Messenger of God (peace and blessings of God be upon him) smiled. He said: **Who is this, O Muhammad?** The Prophet (peace and blessings of God be upon him) said: **This is your nephew, Al-Mughirah ibn Shu'bah.** He said: "He is treacherous. Did you wash your private parts until yesterday?" The Messenger of God (peace and blessings of God be upon him) spoke to him in the same way he had spoken to his companions, and informed him that he had not come intending war. He said: So he got up from the Messenger of God, may God bless him and grant him peace, and he saw what his companions were doing to him. He did not perform ablution without them rushing to him, nor did he spit without them rushing to him, nor did anything fall from his hair without them taking it. So he returned to the Quraysh and said: O people of Quraysh, I came to Khosrau in his kingdom, and I came to Caesar and the Negus in their kingdoms, and by God I have never seen a king like Muhammad, may God bless him and grant him peace, in his companions. I have seen people who would never surrender him for anything, so follow your opinion.

He said: Before that, the Messenger of God (peace

and blessings of God be upon him) had sent Khurash ibn Umayyah Al-Khuza'i to Mecca, and he carried him on his camel called Al-Thalab. When he entered Mecca, the Quraysh attacked him and wanted to kill Khurash, but the Abyssinians prevented them until he came to the Messenger of God (peace and blessings of God be upon him). He called for Umar **may God be pleased with him** to send him to Mecca. He said: O Messenger of God, I fear for myself from the Quraysh, and there is no one from Banu Adi among them to protect me. The Quraysh know of my enmity towards them and my harshness towards them, but I will guide you to a man who is more honorable among them than I am: Uthman ibn Affan **may God be pleased with him.** He said: The Messenger of God, may God bless him and grant him peace, called him and sent him to inform them that he had not come to fight anyone, but had come to visit this House and to respect its sanctity. So Uthman, may God be pleased with him, set out until he reached Mecca, and he was met by Abaan ibn Sa'id ibn al-'As. He got down from his mount and carried him in front of him, made him ride behind him and protected him until he delivered the message of the Messenger of God, may God bless him and grant him peace. Uthman, may God be pleased with him, set out until he reached Abu Sufyan and the leaders of Quraysh, and conveyed to them what the Messenger of God, may God bless him and grant him peace, had sent him with. They said to Uthman, may God be pleased with him, **If you wish to circumambulate the House, then circumambulate it.** He said: "I would not do that until the Messenger of God, may God bless him and grant him peace, circumambulates it." He said: The Quraysh detained him with them. He said: The Messenger of God, may God bless him and grant him peace, was informed that Uthman, may God be pleased with him, had been killed.

Muhammad said: Al-Zuhri told me that the Quraysh sent Suhayl ibn Amr and said: Go to Muhammad and make peace with him, and do not be lenient in your peace treaty unless he withdraws from us this year. By God, the Arabs will never say that he entered our country by force again. So Suhayl ibn Amr went to him, and when the Messenger of God, may God bless him and grant him peace, saw him, he said: "The people wanted peace when they sent this man." When he reached the Messenger of God, may God bless him and grant him peace, they spoke at length and went back and forth until peace was concluded between them. When the matter was settled and nothing remained but the written document, Umar ibn al-Khattab, may God be pleased with him, jumped up and went to Abu Bakr, may God be pleased with him, and said: O Abu Bakr, is he not the Messenger of God? Are we not Muslims? Are they not polytheists? He said: Yes. He said: Then why should we give in to contempt in our religion? Abu Bakr, may God be pleased with him, said: O Umar, stick to his planting wherever he is, for I bear witness that he is the Messenger of God. Omar **may God be pleased with him** said: And I bear witness. Then he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, are we not Muslims? Are they not polytheists? The Prophet (peace and blessings of God be upon him) said: Yes. He said: Then why should we give in to humiliation in our religion? The Prophet

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

(peace and blessings of God be upon him) said: "I am the servant of God and His Messenger. I will not disobey His command and He will not let me down." Then Omar **may God be pleased with him** said: I continued to fast, pray, give charity, and free slaves because of what I did, fearing what I said that day, until I hoped that it would be good.

He said: Then the Messenger of God, may God bless him and grant him peace, called Ali ibn Abi Talib, may God be pleased with him, and said: Write **In the name of God, the Most Gracious, the Most Merciful**. Suhayl said: I do not know this, but write: In Your name, O God. Then the Messenger of God, may God bless him and grant him peace, said: "Write in your name, O God. This is what Muhammad, the Messenger of God, has agreed to." Suhayl ibn Amr said to him: "If I testify that you are the Messenger of God, I would not fight you. But write: This is what Muhammad ibn Abdullah and Suhayl ibn Amr have agreed to, to cease war for ten years, during which people will be safe and will refrain from attacking one another. However, whoever of his companions comes to the Messenger of God, may God bless him and grant him peace, without the permission of his guardian, he will be returned to him. Whoever of those with the Messenger of God, may God bless him and grant him peace, comes to the Quraysh, they will not return him. There will be a closed bond between us and there will be no chains or shackles. Among their conditions when they wrote the document was that whoever wanted to enter into the contract and covenant of Muhammad, may God bless him and grant him peace, he will enter into it, and whoever wanted to enter into the contract and covenant of the Quraysh, he will enter into it. Then Khuza'ah rose up and said: We are in the contract and covenant of the Messenger of God, may God bless him and grant him peace. Then Banu Bakr rose up and said: We are in the contract and covenant of the Quraysh. You will withdraw from us this year and not enter Mecca upon us. And when it is the next year, we will leave you and you will enter it with your companions." I stayed there for three days, with the weapon of a rider. Do not enter it with anything but swords in their scabbards.

While the Messenger of God (peace and blessings of God be upon him) was writing the document, Abu Jandal bin Suhayl bin Amr came to him in chains that had been stolen from him to the Messenger of God (peace and blessings of God be upon him). He said: The companions of the Messenger of God (peace and blessings of God be upon him) had gone out, and they had no doubt about the victory, due to a vision that the Messenger of God (peace and blessings of God be upon him) had seen. When they saw what they saw of the peace and the return, and what the Messenger of God (peace and blessings of God be upon him) had endured, the people were deeply troubled by that, until they were about to perish. When Suhayl saw Abu Jandal, he stood up and slapped him in the face. He said: O Muhammad, the case between me and you

has been settled before this came to you. He said: You have spoken the truth. So he stood up and grabbed him by the collar. Abu Jandal shouted at the top of his voice: O group of Muslims, are you sending me back to the polytheists so that they may tempt me in my religion? This increased the evil of the people, so the Messenger of God (peace and blessings of God be upon him) said: O Abu Jandal, be patient and seek reward, for God, the Most High, will make a way out and relief for you and for those who are weak with you. We have concluded a peace treaty between us and the people. So we gave them a covenant for that, and they gave us a pledge for it, and we will not betray them." He said, "So Umar ibn al-Khattab, may God be pleased with him, jumped up to him and began walking with Abu Jandal, and he said, 'Be patient, Abu Jandal, for they are the polytheists, and the blood of one of them is the blood of a dog.' He said, 'And the hilt of the sword was close to him.' He said, 'I hoped that he would take the sword and strike his father with it.' He said, 'The man was jealous of his father.' He said, 'And the deal was executed.' When they had finished writing, the Messenger of God, may God bless him and grant him peace, was praying in the Sacred Sanctuary and he was disturbed in the place of ihram. He said, 'The Messenger of God, may God bless him and grant him peace, stood up and said, "O people, slaughter and shave your heads." He said, 'No one stood up.' He said, 'Then he, may God bless him and grant him peace, did the same, but no one stood up.' He said, 'Then he, may God bless him and grant him peace, did the same, but no one stood up.' So the Messenger of God, may God bless him and grant him peace, went back and entered upon Umm Salamah, may God be pleased with her, and said, 'O Umm Salamah, what is the matter with the people?' She said: O Messenger of God, what you have seen has happened to them, so do not speak to any of them, but go to your sacrificial animal wherever it is, slaughter it and shave your head. If you do that, the people will do the same. So the Messenger of God (blessings and peace of God be upon him) went out without speaking to anyone until he came to his sacrificial animal, slaughtered it, then sat down and shaved his head. He said: So the people stood up to slaughter and shave their heads, until when he was between Makkah and Madinah, in the middle of the road, Surat Al-Fath was revealed. This is how Ahmad narrated it from this source, and this is how Yunus ibn Bakir and Ziyad Al-Bakka'i narrated it from Abu Ishaq in a similar manner, and in it is strangeness.

It was also narrated by Abd al-Razzaq, on the authority of Muammar, on the authority of al-Zuhri, with a similar chain of transmission, but he differed with him in some matters. Al-Bukhari, may God have mercy on him, narrated it in his Sahih, and he presented it in a good and lengthy chain of transmission with good additions. He said in the Book of Conditions of his Sahih: Abdullah bin Muhammad told us, Abd al-Razzaq told us, on the authority of Muammar, al-Zuhri told me,

Urwah bin al-Zubayr told me, on the authority of al-Miswar bin Makhrama and Marwan bin al-Hakam, each of them confirming the hadith of the other, they said: The Messenger of God, may God bless him and grant him peace, went out at the time of al-Hudaybiyyah with a few hundred of his companions. When he reached Dhu al-Hulayfah, he put on the sacrificial animal and marked it and entered ihram from it for Umrah. He sent a spy from Khuza'ah and he set out, until when he was at Ghadir al-Ashta, his spy came to him and said: The Quraysh have gathered forces against you and they have gathered the Abyssinians against you, and they will fight you, repel you, and prevent you. Then the Prophet (peace and blessings of God be upon him) said: **Advise me, O people! Do you think we should attack the families and children of those who want to prevent us from the House?** In another version: "Do you think we should attack the children of those who helped them? If they come to us, then God will have severed a neck from among the polytheists. Otherwise, we will leave them grieving." In another version: "If they stay, they will stay resentful, exhausted and exhausted. If they escape, then it will be a neck that God, the Almighty, the Majestic, has severed. Or do you think we should go to the House and whoever prevents us from it, we will fight him?"

Abu Bakr **may God be pleased with him** said: O Messenger of God, you have set out intentionally for this House, not wanting to kill anyone or wage war. So head towards it, and whoever prevents us from it, we will fight him. In another version: Abu Bakr **may God be pleased with him** said: God and His Messenger know that we have come as pilgrims and not to fight anyone, but whoever stands between us and the House, we will fight him. The Prophet (peace and blessings of God be upon him) said: **Then go.** In another version: **Proceed in the name of God Almighty.** When they were part of the way, the Prophet (peace and blessings of God be upon him) said: **Khalid ibn al-Walid is leading the Quraysh's cavalry, so take the right.** By God, Khalid did not notice them until they were at the rear of the army. He set off running, warning the Quraysh. The Prophet (peace and blessings of God be upon him) continued until he was at the pass from which they descended, and his mount knelt. The people said: **He has made haste, but she persisted.** They said: **Al-Qaswa' has become weak, Al-Qaswa' has become weak.** The Prophet (peace and blessings of God be upon him) said: **Al-Qaswa' has not become weak, and that is not her nature, but He who restrained the elephant has held her back.** Then he (peace and blessings of God be upon him) said: By the One in Whose hand is my soul, they will not ask me." **There is no plan in which they glorify the sanctities of God the Most High, except that I give it to them.** Then he rebuked her, so she jumped up, so he turned away from them until he descended to the farthest part of Al-Hudaybiyah, on a small place of water that the people were drinking from, but it did not take long for the people to draw water from it, and he complained to the Messenger of God of thirst, so he, may God bless him and grant him peace, took out an arrow from his quiver and ordered them to put it in it. By God, he continued to bring them water until they left it.

While they were like this, Budayl ibn Warqa' Al-Khuza'i

came with a group of his people from Khuza'ah, who were the trustees of the Prophet's (peace and blessings of God be upon him) advice from the people of Tihamah. He said, "I have left Ka'b ibn Lu'ay and 'Amir ibn Lu'ay camped near the waters of Al-Hudaybiyah, with them were the protective amulets. They will fight you and prevent you from reaching the House." The Prophet (peace and blessings of God be upon him) said, "We have not come to fight anyone, but we have come to perform Umrah. The Quraysh have been exhausted by war and it has harmed them. If they wish, I will extend their stay for a while and leave me alone with the people. If I prevail, then if they wish to do what the people have done, they may do so, otherwise I have finished. But if they refuse, then by the One in Whose Hand is my soul, I will fight them over this affair of mine until my forelock is separated or God carries out His command." Budayl said, **I will tell them what you say.** So he set out until he came to the Quraysh and said, "We have come from this man and we heard him say something. If you wish us to share it with you, we will." Their fools said, **We have no need for you to tell us anything about him.** Their wise men said, **Tell us what you heard him say.** He said, **I heard him say such and such.** So he narrated to them what the Messenger of God (peace and blessings of God be upon him) had said. Then Urwah ibn Mas'ud stood up and said, **O people, are you not the father?** They said, **Yes.** He said, **Am I not the son?** They said, **Yes.** He said, **Do you accuse me?** They said, **No.** He said, **Do you not know that I mobilized the people of Ukaz, and when they insisted on me, I came to you with my family, my children and those who obeyed me?** They said, **Yes.** He said, **This man has offered you a plan of guidance, so accept it and let me come to him.** They said: Go to him. So he went to him and began speaking to the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said to him something similar to what he had said to Budayl ibn Warqa'. At that, Urwah said: O Muhammad, tell me, if I should eradicate the affair of your people, have you ever heard of anyone among the Arabs who had uprooted their roots before you? If it is the other way around, by God I see faces and I see sects among the people who would flee and leave you. Abu Bakr **may God be pleased with him** said to him: Suck the clitoris of Al-Lat, should we flee and leave him? He said: Who is that? They said: Abu Bakr. He said: By the One in whose hand is my soul, were it not for the favor you had upon me that I did not reward you for, I would have answered you. He said: And he began speaking to the Prophet (peace and blessings of God be upon him), and whenever he spoke to him, he would grab his beard (peace and blessings of God be upon him), and Al-Mughirah ibn Shu'bah **may God be pleased with him** was standing over the Prophet's head (peace and blessings of God be upon him), with a sword and wearing a helmet. Every time Urwah reached for the Prophet's beard (peace and blessings of God be upon him), he would hit his hand with the scabbard of the sword and say: Take your hand away from the beard of the Messenger of God (peace and blessings of God be upon him). Urwah raised his head and said: Who is this? He said: Al-Mughirah ibn Shu'bah. He said: What treachery? Did I not seek your treachery? Al-Mughirah ibn Shu'bah **may God be pleased with him** accompanied

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

some people during the pre-Islamic era, killed them, and seized their wealth. Then he came and embraced Islam. The Prophet (peace and blessings of God be upon him) said: **As for Islam, I accept it, but as for wealth, I have no share in it.**

Then Urwah began to glare at the companions of the Prophet (peace and blessings of God be upon him). He said, "By God, whenever the Messenger of God (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he wanted. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him (peace and blessings of God be upon him). So Urwah returned to his companions and said, 'O people! By God, I have visited kings, and I have visited Chosroes, Caesar, and the Negus. By God, I have never seen a king whose companions respect him as much as the companions of Muhammad respect Muhammad. By God, whenever the Messenger of God (peace and blessings of God be upon him) spat, it fell into the hand of one of them, who would rub it on his face and skin. When he gave them an order, they would rush to do what he wanted. When he performed ablution, they would almost fight over his ablution water. When he spoke, they would lower their voices in his presence, but they would not stare at him out of respect for him. He has offered you a plan of guidance, so accept it.'"

A man from Banu Kinanah said, **Let me go to him.** They said, **Go to him.** When he came to the Prophet (peace and blessings of God be upon him) and his companions **may God be pleased with them**, the Prophet (peace and blessings of God be upon him) said, **This is so-and-so, and he is from a people who venerate sacrificial animals, so send them to him.** So they sent them and people met him, chanting the Talbiyah. When he saw that, he said, **Glory be to God, it is not appropriate for these people to be prevented from the House.** When he returned to his companions, he said, **I saw that the sacrificial animals have been girdled and branded, so I do not think they should be prevented from the House.** A man from among them called Mukraz ibn Hafs stood up and said, **Let me go to him.** They said, **Go to him.** When he came to them, the Prophet (peace and blessings of God be upon him) said: **This is Mukraz, and he is a wicked man.** So he began to speak to the Prophet (peace and blessings of God be upon him), and while he was speaking to him, Suhayl ibn Amr came. Muammar said: Ayyub told me on the authority of Ikrimah that he said: When Suhayl ibn Amr came, the Prophet (peace and blessings of God be upon him) said: **Your matter has been made easy for you.** Muammar said: Az-Zuhri said in his hadith: Then Suhayl ibn Amr came and said: **Let us write a document between us.** So the Prophet (peace and blessings of God be upon him) called for Ali **may God be pleased with him** and said: "Write: In the name

of God, the Most Gracious, the Most Merciful." Suhayl ibn Amr said: "As for 'the Most Gracious,' by God I do not know what it is, but write: In Your name, O God, as you used to write." The Muslims said: **By God, we will not write it except in the name of God, the Most Gracious, the Most Merciful.** The Prophet (peace and blessings of God be upon him) said: "Write: In Your name, O God," then he said: **This is what Muhammad, the Messenger of God, has agreed upon.** Suhayl said: "By God, if we had known that you were the Messenger of God, we would not have prevented you from the House or fought you, but write: Muhammad ibn Abdullah." The Prophet (peace and blessings of God be upon him) said to him: "By God, I am the Messenger of God, even if you call me a liar. Write: Muhammad ibn Abdullah." Al-Zuhri said: This is because he said: **By God, if they ask me for a plan in which they glorify the sacred things of God Almighty, I will give it to them.** The Prophet (peace and blessings of God be upon him) said to him: **On the condition that you leave us alone with the House so that we may circumambulate it.** Suhayl said: **By God, the Arabs will not say that we were pressured, but that will be next year.** So he wrote. Suhayl said: **On the condition that if a man from us comes to you, even if he is of your religion, you return him to us.** The Muslims said: "Glory be to God. How can he be returned to the polytheists when he came as a Muslim?"

While they were like that, Abu Jandal bin Suhayl bin Amr came, swaying in his chains, having come out from the lower part of Mecca and thrown himself down among the Muslims. Suhayl said, **O Muhammad, this is the first person I will sue you for, that you return him to me.** The Prophet (peace and blessings of God be upon him) said, **We have not yet concluded the treaty.** The Prophet (peace and blessings of God be upon him) said, "Then I will never make peace with you on anything." The Prophet (peace and blessings of God be upon him) said, **Then grant him his due ...I will not grant him that.** The Prophet (peace and blessings of God be upon him) said, **Yes, do it.** The Prophet (peace and blessings of God be upon him) said, **I will not.** Mukraz said, **Yes, we have granted him his due.** Abu Jandal said, **O group of Muslims, should I return him to the polytheists when I came to them as a Muslim? Do you not see what I have suffered?** He had been severely tortured for the sake of God. Umar **may God be pleased with him** said, "I came to the Prophet of God (peace and blessings of God be upon him) and said, 'Are you not truly the Prophet of God?' The Prophet (peace and blessings of God be upon him) said, "Yes." I said, **Are we not on the truth and our enemy on falsehood?** The Prophet (peace and blessings be upon him) said, **Yes.** I said, **Then why would we give up our religion?** He (peace and blessings be upon him) said, **I am the Messenger of God and I will not disobey Him, and He will support me.** I said, **Did you not tell us that we would come to the House and circumambulate it?** The Prophet (peace and blessings be upon him) said, "Yes. Did I tell you

that we would come to it this year?" I said, *No*. The Prophet (peace and blessings be upon him) said, **Then you will come to it and circumambulate it.** I went to Abu Bakr and said, **Are we not truly the Prophet of God?** He said, *Yes*. I said, **Are we not upon the truth and our enemy not upon falsehood?** He said, *Yes*. I said, **Then why would we give up our religion?** He said, **O man, he is the Messenger of God and he does not disobey his Lord, and He is his supporter, so hold fast to his roots, for by God, he is upon the truth.** I said, **Did he not tell us that we would come to the House and circumambulate it?** He said, "Yes. Did he tell you that you would come to it this year?" I said, *No*. He said, **Then you will come to it and circumambulate it.**

Az-Zuhri said: Umar **may God be pleased with him** said: So I did some work for that. He said: When he had finished writing the book, the Messenger of God (peace and blessings of God be upon him) said to his companions: **Get up and slaughter, then shave your head.** By God, not a single one of them got up until the Messenger of God (peace and blessings of God be upon him) said that three times. When none of them got up, the Messenger of God (peace and blessings of God be upon him) entered upon Umm Salamah **may God be pleased with her** and told her what he had encountered from the people. Umm Salamah **may God be pleased with her** said to him: O Prophet of God, do you like that? Go out and do not say a word to any of them until you slaughter your sacrifice and call your barber to shave you. So the Messenger of God (peace and blessings of God be upon him) went out and did not speak to any of them until he had done that. He slaughtered his sacrifice and called his barber to shave him. When they saw that, they stood up and slaughtered their sacrifices, and some of them began shaving each other's heads until some of them almost killed each other out of grief. Then believing women came to him, and God Almighty revealed: **O you who have believed, when believing women come to you as emigrants, until he reached with the protection of the disbelieving women.** So Omar, **may God be pleased with him**, divorced two of his wives who had been polytheists on that day, and he married one of them, Muawiyah ibn Abi Sufyan, and the other, Safwan ibn Umayyah.

Then the Prophet (peace and blessings of God be upon him) returned to Madinah, and Abu Basir, a man from the Quraysh who was a Muslim, came to him. They sent two men after him and said, **The covenant that you made with us.** He gave it to the two men, and they went out with it until they reached Dhu al-Hulayfah. They stopped and ate some of their dates. Abu Basir said to one of the two men, **By God, I think this sword of yours, so-and-so, is good.** The other drew it and said, "Yes, by God, it is good. I have tried it again and again." Abu Basir said, **Let me see it.** So he gave him control over it and struck it until it became cold. The other ran until he reached Madinah and ran into the mosque. When the Messenger of God (peace and blessings of God be upon him) saw him, he said, **This man saw a panic.** When he reached the Prophet (peace and blessings of God be upon him), he said, **By God, my companion has been killed, and I am about to be killed.** Abu Basir came and said, "O Messenger of God, by God, God has fulfilled your covenant. You returned me to them, and God saved me from them."

The Prophet (peace and blessings of God be upon him) said, **Woe to his mother, a war-monger if only someone had been with him.**

When he heard that, he knew that he would return him to them, so he went out until he reached Saif al-Bahr. He said, "Abu Jandal ibn Suhayl escaped from them and joined Abu Baseer. No man from Quraysh who had embraced Islam would leave without joining Abu Baseer, until a group of them gathered. By God, they did not hear of a camel going out from Quraysh to Syria without intercepting it, killing them and seizing their wealth. Quraysh sent word to the Prophet, peace and blessings be upon him, urging him by God and kinship to send him to them. Whoever of them came to him was safe. So the Prophet, peace and blessings be upon him, sent word to them, and God, the Almighty, revealed: "And it is He who has restrained their hands from you and your hands from them in the valley of Makkah" - until he reached - **the fanaticism of the Age of Ignorance.** Their fanaticism was that they did not acknowledge that he was the Messenger of God, nor did they acknowledge **In the Name of God, the Most Gracious, the Most Merciful,** and they stood between them and the House. This is how al-Bukhari narrated it here. He also included it in his Tafsir, in the Umrah of al-Hudaybiyyah, in the Hajj and elsewhere from the hadith of Muammar and Sufyan ibn Uyaynah, both of them from al-Zuhri with it. It was mentioned in some places on the authority of Al-Zuhri on the authority of Urwah on the authority of Marwan and Al-Miswar on the authority of men from the companions of the Prophet, **may God bless him** and grant him peace, with that, and this is more likely, and God knows best. No one has narrated it more simply than here, and between it and the narration of Ibn Ishaq there are differences in places, and there are benefits that should be added to what is here, and for that reason we have cited that narration and this one, and God is the one sought for help and upon Him we rely, and there is no power or strength except with God, the Almighty, the Wise.

Al-Bukhari said in his interpretation: Ahmad ibn Ishaq al-Sulami narrated to us, Ya'la narrated to us, Abdul Aziz ibn Siyah narrated to us on the authority of Habib ibn Abi Thabit who said: I came to Abu Wa'il to ask him, and he said: We were at Siffin and a man said: Haven't you seen those who call to the Book of God? Ali ibn Abi Talib **may God be pleased with him** said: Yes. Sahl ibn Hanif said: Accuse yourselves, for I saw us on the day of Hudaybiyyah, meaning the peace treaty that was between the Prophet (peace and blessings of God be upon him) and the polytheists. If we had seen fighting, we would have fought. Then Umar **may God be pleased with him** came and said: Are we not on the truth and they on falsehood? Aren't our dead in Paradise and theirs in Hell? He said: Yes. He said: Why should we give up our religion and go back before God has judged between us? The Prophet (peace and blessings of God be upon him) said: O Ibn al-Khattab, I am the Messenger of God and God will never let me down. So he went back in anger and could not be patient until he came to Abu Bakr **may God be pleased with him** and said: O Abu Bakr, aren't we on the truth and they on falsehood? He said: O Ibn al-Khattab, he is the Messenger of God and God will never let him down. So Surat Al-Fath was revealed. Al-Bukhari also

Surat al-Fath 48:26

When those who disbelieved put into their hearts fanaticism, the fanaticism of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more worthy of it and more deserving of it. And God is ever Knowing of all things.

narrated it in other places, and Muslim and Al-Nasa'i through other chains of narration on the authority of Abu Wa'il Sufyan bin Salamah on the authority of Sahl bin Hunaif with it. And in some of its wordings: O people, accuse opinions, for I saw myself on the day of Abu Jandal, and if I had the ability to reject the command of the Messenger of God (peace and blessings of God be upon him), I would have rejected it. And in another narration: So Surat Al-Fath was revealed, so the Messenger of God (peace and blessings of God be upon him) called for Umar bin Al-Khattab **may God be pleased with him** and recited it to him.

Imam Ahmad said: Affan told us, Hammad told us, on the authority of Thabit, on the authority of Anas **may God be pleased with him**, who said: The Quraysh made peace with the Prophet (peace and blessings of God be upon him) and among them was Suhayl ibn Amr. The Prophet (peace and blessings of God be upon him) said to Ali **may God be pleased with him: Write 'In the name of God, the Most Gracious, the Most Merciful.'** Suhayl said: "We do not know what 'In the name of God, the Most Gracious, the Most Merciful' means, but write what we know: 'In Your name, O God.' The Prophet (peace and blessings of God be upon him) said: "Write: From Muhammad, the Messenger of God." The Prophet said: **If we knew that you were the Messenger of God, we would follow you, but write your name and your father's name.** The Prophet (peace and blessings of God be upon him) said: "Write: From Muhammad ibn Abdullah." They stipulated to the Prophet (peace and blessings of God be upon him): **Whoever comes from you, we will not return him to you, and whoever comes to you from us, you will return him to us.** The Prophet (peace and blessings of God be upon him) said: **O Messenger of God, should we write this?** The Prophet (peace and blessings of God be upon him) said: **Yes, whoever goes to them from us, God will distance him.** Narrated by Muslim from the hadith of Hammad ibn Salamah with this chain of transmission.

Ahmad also said, Abd al-Rahman ibn Mahdi told us on the authority of Ikrimah ibn Ammar, who said: Samak told me on the authority of Abdullah ibn Abbas, may God be pleased with them both, who said: When the Kharijites went out, they withdrew, so I said to them: The Messenger of God, may God bless him and grant him peace, made peace with the polytheists on the day of Hudaibiyyah, so he said to Ali, may God be pleased with him: "Write, Ali, this is what Muhammad, the Messenger of God, made peace with." They said: **If we knew that you were the Messenger of God, we would not have fought you.** So the Messenger of God, may God bless him and grant him peace, said: "Erase, Ali. O God, You know that I am Your Messenger. Erase, Ali, and write: This is what Muhammad ibn Abdullah made peace with." By God, the Messenger of God is better than Ali, and he erased himself, but his erasure did not erase him from the prophethood. Are you excluded from this? They said yes. Abu Dawud

narrated it from the hadith of Ikrimah bin Ammar Al-Yamami in a similar manner. Imam Ahmad narrated on the authority of Yahya bin Adam, on the authority of Zuhair bin Harb, on the authority of Muhammad bin Abd Al-Rahman bin Abi Laila, on the authority of Al-Hakam, on the authority of Muqsim, 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, slaughtered seventy camels on the day of Al-Hudaibiyyah, including a camel for Abu Jahl. When it turned away from the House, it moaned as it moans for its young.

Fath al-Qadir

The adverbial phrase in His statement: 26- **When those who disbelieved made** is in the accusative case with an implied verb: that is, remember the time when those who disbelieved made **in their hearts the fanaticism of the Age of Ignorance.** It was also said that it is related to **We punished**, and fanaticism means arrogance. It is said that someone is fanatic, meaning he has arrogance and anger: that is, they made it firmly established in their hearts. Making means throwing, and the fanaticism of the Age of Ignorance is a substitute for fanaticism. Muqatil ibn Sulayman and Muqatil ibn Hayyan said, the people of Mecca said: They have killed our sons and brothers and are now entering our homes, so the Arabs say that they have entered upon us against our will, but they would not let Al-Lat and Al-Uzza enter upon us. So this fanaticism is the fanaticism of the Age of Ignorance that has entered their hearts. Al-Zuhri said, their fanaticism is their aversion to acknowledging the Prophet's message, may God bless him and grant him peace. The majority read it as **law taza'ilu** while Ibn Abi Ubla, Abu Haywah and Ibn 'Awn read it as **law taza'ilu** and taza'il is the difference. **Then God sent down His tranquility upon His Messenger and upon the believers** meaning He sent down tranquility and dignity upon His Messenger and upon the believers, as He did not let them enter into what the unbelievers entered into of fanaticism. It was also said that He made them steadfast in contentment and submission. **And He bound them to the word of piety** which is **There is no god but God** as was said by the majority. Some of them added **Muhammad is the Messenger of God** and some of them added **He is alone, with no partner.** Az-Zuhri said in the treaty of peace that took place between them and the Messenger of God (peace and blessings of God be upon him), as is proven in the books of Hadeeth and Seerah, God singled out the believers with this word and bound them to it. The former is more appropriate because the word of monotheism is that by which one protects against associating partners with God. It was also said that the word of piety is keeping one's covenant and adhering to it. **And they were more deserving of it and worthy of it** meaning that the believers were more deserving of this word than the unbelievers and were less deserving of it because God, the Exalted, made them worthy of His

religion and the company of His Messenger (peace and blessings of God be upon him).

Tafsir al-Baghawi

26. **When those who disbelieved put into their hearts arrogance**, when they prevented the Messenger of God, may God bless him and grant him peace, and his companions from the House, and did not recite **In the name of God, the Most Gracious, the Most Merciful**, and denied Muhammad, the Messenger of God, may God bless him and grant him peace. Arrogance means pride. It is said: So-and-so is arrogant if he is angry and proud.

Muqatil said: The people of Mecca said: They killed our sons and brothers, and then they came upon us, [and the Arabs said that they came upon us] in spite of us, and Al-Lat and Al-Uzza would not come upon us. This is the **pre-Islamic fanaticism** that entered their hearts.

So God sent down His tranquility upon His Messenger and upon the believers, so that they were not overcome by the zeal that had overwhelmed them, so that they would disobey God in their fighting, **and He made them adhere to the word of piety**. Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, As-Suddi, Ibn Zayd, and most of the commentators said: The word of piety is **There is no god but God**.

It was narrated on the authority of Abi bin Mu'ab, with a chain of transmission traceable to the Prophet.

Ali and Ibn Omar said: **The word of piety is 'There is no god but God and God is greatest.'**

Ata bin Abi Rabah said: There is no power except from God alone, with no partner for Him. His is the kingdom and His is the praise, and He is over all things competent.

Ata Al-Khurasani said: It is **There is no god but God, and Muhammad is the Messenger of God**.

Al-Zuhri said: It is in the name of God, the Most Gracious, the Most Merciful.

And they were more deserving of it than the infidels of Mecca, **and its people**, meaning they were its people in God's knowledge, because God Almighty chose for His religion and the companionship of His Prophet the people of goodness, **and God is Knowing of all things**.

Tafsir al-Baidawi

26- **When those who disbelieved** is understood as a mention or an adverbial phrase **We would have punished you or turned you away**. **In their hearts is arrogance** and haughtiness. **The arrogance of the Age of Ignorance** that prevents submission to the truth. **So God sent down His tranquility upon His Messenger and upon the believers**. He sent down upon them steadfastness and dignity. This is what was narrated: "When the Prophet (peace and blessings be upon him) was about to fight them, they sent Suhayl ibn Amr or

Huwaytib ibn Abd al-Uzza and Mukraz ibn Hafs to ask him to return that year on the condition that the Quraysh would leave Mecca for him for three days. He agreed and they wrote a document among themselves. The Prophet (peace and blessings be upon him) said to Ali **may God be pleased with him**: Write: In the name of God, the Most Gracious, the Most Merciful. They said: We do not know this. Write: In your name, O God. Then he said: Write: This is what the Messenger of God made peace with the people of Mecca. They said: If we had known that you were the Messenger of God, we would not have prevented you from the House and we would not have fought you. Write: This is what Muhammad ibn Abdullah made peace with the people of Mecca. The Prophet (peace and blessings be upon him) said: Write what they want." The believers understood that they would refuse and be violent towards them, so God sent down tranquility upon them, so they were humbled and endured. And He made them adhere to the word of piety, the word of testimony or **In the name of God, the Most Gracious, the Most Merciful, Muhammad is the Messenger of God**, which He chose for them, or steadfastness and fulfillment of the covenant. And the word is added to *piety* because it is its cause or the word of its people. **And they were more deserving of it** than others, **and its people**, "and those deserving of it," **and God is Knowing of all things**, so He knows the people of everything and makes it easy for them.

Surat al-Fath 48:27

God has certainly fulfilled the vision of His Messenger in truth. “You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, having no fear.” And He knew what you did not know, so He decreed, beyond that, an imminent conquest.

Surat al-Fath 48:27

God has certainly fulfilled the vision of His Messenger in truth. **You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, having no fear.** And He knew what you did not know, so He decreed, beyond that, an imminent conquest.

Tafsir al-Jalalayn

27 - God has truly fulfilled the vision of His Messenger in truth The Messenger of God, may God bless him and grant him peace, saw in a dream in the year of Al-Hudaybiyyah before his departure that he and his companions would enter Mecca and shave and cut their hair. He informed his companions of that and they rejoiced. When they went out with him and the infidels stopped them at Al-Hudaybiyyah and they returned, and that was difficult for them and some of the hypocrites were disturbed, this was revealed. His saying in truth is related to the truth or the state of the vision and what comes after it is its interpretation **You will enter the Sacred Mosque, God willing** to seek blessings **in safety, with your heads shaved** all of her hair **and cutting** some of her hair, and these are two understood states **not fearing** ever **so He knew** in the peace **that which you did not know** of the peace **so He ordained for it** the entry **an imminent victory** which is the conquest of Khaybar, and the vision came true in the following year.

Tafsir al-Suyuti

Al-Faryabi, Abd bin Hamid, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Mujahid who said: The Prophet, may God bless him and grant him peace, saw while he was at Al-Hudaybiyah that he and his companions were entering Mecca in safety, with their heads shaved and their hair cut short. When he slaughtered the sacrificial animals at Al-Hudaybiyah, his companions said: Where was your vision, O Messenger of God? Then the verse was revealed: God has fulfilled the vision of His Messenger, the verse.

Tafsir al-Tabari

God Almighty says: God has fulfilled for His Messenger Muhammad the vision that He showed him, that he and his companions would enter the Sacred House of God in safety, not fearing the polytheists, some of them cutting their hair short, and some of them shaving their heads.

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: “God has truly

fulfilled the vision of His Messenger: You will surely enter the Sacred Mosque, God willing, in safety.” He said: It is the entry of Muhammad, may God bless him and grant him peace, and the believers into the House, with their heads shaved and their hair cut short.

Muhammad ibn Amr told me, on the authority of Abu Asim, who said: Isa told us, and Al-Harith told me, who said: Al-Hasan told us, who said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The vision is true**, he said: I saw at Al-Hudaibiyah that he would enter Mecca with his companions shaved. His companions said when he slaughtered at Al-Hudaibiyah: Where is the vision of Muhammad, may God bless him and grant him peace?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **God has truly fulfilled the vision of His Messenger.** He said: The Messenger of God, may God bless him and grant him peace, saw that he was circumambulating the House with his companions, and God fulfilled his vision, and said: **You will surely enter the Sacred Mosque, God willing, in safety...** until he reached **you will not fear.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **God has truly fulfilled the vision of His Messenger**, he said: I saw in a dream that they were entering the Sacred Mosque, and that they were safe, with their heads shaved and their hair cut short.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement, **God has truly fulfilled the vision of His Messenger...** the verse, he said: “The Prophet (peace and blessings of God be upon him) said to them, ‘Indeed, I have seen that you will enter Paradise with your heads shaved and your hair cut short.’ But when the battle of Hudaibiyah was completed and he had not entered that year, the hypocrites disputed that and said, ‘Where was his vision?’ God said, ‘Indeed, God has truly fulfilled the vision of His Messenger.’ Then he recited until he reached, ‘and with your hair cut short, having no fear.’ I see that he will enter it this year, and that will happen.”

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq, **God has truly fulfilled the vision of His Messenger...** until His saying, **God willing, in safety**, regarding the vision of the Messenger of God, may God bless him and grant him peace, which he saw that he would enter Mecca in safety, not afraid. He said: Shaving and cutting your hair, not afraid.

And His statement, **Then He knew what you did not know**, means, the Most High, the Majestic, the Most Glorious, that God, the Most High, knew what you did not know. That is His knowledge, the Most High, of the believing men and women in Mecca, whom the believers did not know about. Had they entered it that year, He would have trampled them on with horses and foot, and they would have suffered a disgrace

from them without their knowledge. So God turned them back from Mecca because of that.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Then He knew what you did not know**, that He returned him to a place among them among the believing men and women, and delayed him so that God would include in His mercy whomever He wills whom He wants to guide.

And His saying, **And He made for them a near victory**. The people of interpretation differed regarding the near victory that God made for the believers before they entered the Sacred Mosque with their heads shaved and their hair cut short. Some of them said: It is the peace treaty that took place between the Messenger of God, may God bless him and grant him peace, and the polytheists of Quraysh.

Who said that?

Muhammad ibn 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, **A victory soon to come**, he said: The sacrifice at Al-Hudaibiyah, and they returned and conquered Khaybar. Then he performed Umrah after that, and his vision was confirmed the following year.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri, regarding his statement, **And He made a near conquest before that**, meaning the Treaty of Hudaibiyah. And no conquest in Islam was greater than that. Fighting took place where people met, but when the truce came, war was stopped, and all people felt safe with one another. So they met and negotiated, discussed, and disputed. No one spoke about Islam with any understanding except that he entered into it. So in those two years, as many as had been in Islam before that, or more.

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq: **Then He made a near victory before that**. He said: The Treaty of Hudaibiyah.

Others said: What is meant by the imminent conquest in this place is the conquest of Khaybar.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And He granted a near conquest before that**, that Khaybar was conquered by God when they returned from Hudaibiyah, and He divided it among all the people of Hudaibiyah except for one man from the Ansar, called Abu Dujana Samak ibn Kharsha, who had witnessed Hudaibiyah but was absent from Khaybar.

The most correct of the sayings on this matter is to say: God informed us that He granted His Messenger and those who were with him from the people of the Pledge of Ridwan a near victory without their entering the Sacred Mosque and without his believing the vision of the Messenger of God, may God bless him and grant

him peace. The Treaty of Hudaibiyah and the conquest of Khaybar were before that, and God, the Most High, did not specify His report of that victory over that victory, rather He included that, and all of that was a victory that God granted without that.

The correct view is that it includes him as he did, so it is said: God made the vision of the Messenger of God, may God bless him and grant him peace, of him and his companions entering the Sacred Mosque with their heads shaved and their hair cut short, not fearing the polytheists, the Treaty of Hudaibiyah and the conquest of Khaybar, as proof of his belief.

Tafsir al-Qurtubi

Qatada said: The Messenger of God, may God bless him and grant him peace, saw in a dream that he would enter Mecca in this manner. When he made peace with the Quraysh at Hudaibiyah, the hypocrites doubted until the Messenger of God, may God bless him and grant him peace, said that he would enter Mecca. Then God Almighty revealed: **God has truly fulfilled the vision of His Messenger**, so He informed them that they would enter in a year other than that, and that his vision, may God bless him and grant him peace, was true. It was said that Abu Bakr was the one who said that the dream was not specified by a time, and that he would enter. It was narrated that the vision was at Hudaibiyah, and that the vision of the prophets is true, and the vision is one of the aspects of revelation to the prophets. **You will enter Abu Bakr in the next year the Sacred Mosque, God willing**. Ibn Kaysan said: It is a narration of what was said to the Prophet, may God bless him and grant him peace, in his dream. He was addressed in his dream with what was customary, so God informed about His Messenger that he said, and for this reason he made an exception. He was disciplined with the discipline of God Almighty where He said: **And never say of anything, 'I will do that tomorrow,' * except that "God wills** (al-Kahf 18:23). It was said: God addressed His servants with what He loves them to say, as He said: **And never say of anything, 'Indeed, I will do that tomorrow,' except, 'If God wills.'** It was said: He made an exception in what He knows so that the creation may be excepted in what they do not know, as Tha'lab said. It was said that God knew that He would kill some of those who were with Him at Al-Hudaibiyah, so the exception was made for this meaning, as Al-Husayn ibn Al-Fadl said. It was said: The exception from *safe* refers to addressing the servants according to what is customary. It was said: The meaning of **God willing** is if God commands you to enter. It was said: That is, if God makes it easy. It was said: **God willing** means as God wills. Abu Ubaidah said: *If* has the meaning of *when*, that is, if God wills, as God Almighty says: **Fear God and give up what remains of interest, if you are believers**. (al-Baqarah 2:278), that is, if you were. There is some distance in it, because *when* is in the past tense of the verb, and *when* is in the future, and this entry in the future, he promised them entry into the Sacred Mosque and made it conditional upon their will, and that was in the year of Al-Hudaibiyah. He informed his companions of that and they were happy.

Surat al-Fath 48:27

God has certainly fulfilled the vision of His Messenger in truth. “You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, having no fear.” And He knew what you did not know, so He decreed, beyond that, an imminent conquest.

Then that was delayed from the year in which they had eaten, and that upset them and was difficult for them, so he made peace with them and returned. Then God gave permission in the following year, so God revealed: **God has truly fulfilled the vision of His Messenger in truth.** And it was said to him in a dream: **You will surely enter the Sacred Mosque, God willing.** So he narrated in the revelation what was said to him in the dream. So there is no doubt here, as some of them claimed that the exception indicates doubt, and God Almighty does not doubt, and **you will surely enter** is confirmation, so how can doubt *if* be in the sense of *if* “safe” that is, from the enemy, **shaving your heads and cutting your hair.** Shaving and cutting are both for men, and that is why the masculine is more prevalent than the feminine, and shaving is better, and women have only cutting their hair. This has been said in Al-Baqarah, and in the Sahih that Muawiyah took from the hair of the Prophet, may God bless him and grant him peace, at Al-Marwah, and this was during the Umrah, not the Hajj, because the Prophet, may God bless him and grant him peace, during his Hajj **does not...** You fear **the one who shaves and trims his hair,** and the meaning is: not afraid). **So he knew what you did not know** meaning he knew what good and righteousness there was in delaying the entry that you did not know, and that is because when he, peace be upon him, returned, he went from there to Khaybar and conquered it, and returned with the wealth of Khaybar and took from the equipment and strength many times what he had in that year, and he came to Mecca with preparation, strength, and equipment many times that. Al-Kalbi said: That is, He knew that they had entered it a year ago, and you did not know about it. It was said: He knew that there were believing men and believing women in Mecca, whom you did not know. **So He made a near victory before that,** that is, before the vision of the Prophet, may God bless him and grant him peace, the conquest of Khaybar. This was said by Ibn Zayd and Al-Dahhak. It was also said: The conquest of Mecca. Mujahid said: It is the Treaty of Hudaibiyyah, and most of the commentators disagreed. Al-Zuhri said: What God opened in Islam was greater than the Treaty of Hudaibiyyah, because fighting only took place when people met. When there was a truce, the war laid down its burdens and people felt safe with each other. They met and negotiated, talked, and debated. No one spoke about Islam like what had been in Islam before that, and more. Evidence of that is that they were 1,400 on the day of Hudaibiyyah in the year 6, and after the year of Hudaibiyyah they were 10,000 in the year 8.

Tafsir Ibn Kathir

The Messenger of God (peace and blessings be upon him) had seen in a dream that he had entered Mecca and circumambulated the House. He informed his companions of this while he was in Medina. When they set out in the year of Hudaibiyyah, a group of them

had no doubt that this dream would be interpreted this year. When the peace treaty took place and they returned that year on the condition that they would return the following year, some of the companions **may God be pleased with them** were troubled by this, to the point that Umar ibn al-Khattab **may God be pleased with him** asked him about it. He said, **Did you not tell us that we would come to the House and circumambulate it?** He said, **Yes, did I tell you that you would come to it this year?** He said, *No.* The Prophet (peace and blessings be upon him) said, **Then you will come to it and circumambulate it.** This is how Abu Bakr **may God be pleased with him** answered, step by step. This is why God, the Most High, said, “God has truly fulfilled the vision of His Messenger. You will surely enter the Sacred Mosque, if God wills.” This is to confirm and affirm the report, and this is not an exception at all. And the Almighty’s statement, *Safe*, means when you enter. His statement: **shaving your heads and cutting your hair** is an implied circumstantial statement because when they entered they were neither shaving nor cutting their hair, but this was only in the second instance. Some of them shaved their heads and some cut their hair. It is proven in the two Sahihs that the Messenger of God (peace and blessings be upon him) said: **May God have mercy on those who shave their heads.** They said: **And those who cut their hair, O Messenger of God?** He ...And those who cut their hair” in the third or fourth instance. The statement of God, the Most High: **You shall not fear** is an emphatic circumstantial statement in meaning, so He confirmed for them security upon entering and removed fear from them once they settled in the city, not fearing anyone. This was during the Umrah of Compensation in Dhul-Qa’dah in the seventh year of Hijrah. When the Prophet (peace and blessings be upon him) returned from Hudaibiyyah in Dhul-Qa’dah, he returned to Madinah. He stayed there during Dhul-Hijjah and Muharram and went out in Safar to Khaybar. God conquered some of it for him by force and some by peace. It is a large region with many palm trees and crops. He put the Jews in charge of it in half and divided it among the people of Hudaibiyyah alone. No one witnessed it except those who came from Abyssinia: Ja’far ibn Abi Talib and his companions, and Abu Musa al-Ash’ari and his companions, may God be pleased with them. None of them was absent. Ibn Zayd said: Except Abu Dujana Samak ibn Kharsha, as is established in its place. Then he returned to Madinah.

In the month of Dhul-Qi’dah of the seventh year, the Prophet (peace and blessings of God be upon him) set out for Makkah to perform Umrah, along with the people of Al-Hudaibiyyah. He entered ihram at Dhul-Hulayfah and brought with him sacrificial animals. It was said that there were sixty camels. He recited the Talbiyah and his companions set out reciting the Talbiyah. When the Prophet (peace and blessings of God be upon him) was close to Marr adh-Dhahran, he sent Muhammad ibn Maslama ahead of him with cavalry and weapons. When the polytheists saw him, they were terrified and thought that the Messenger of

God (peace and blessings of God be upon him) was going to attack them and that he had broken the covenant between them to cease fighting for ten years. So they went and informed the people of Makkah. When the Messenger of God (peace and blessings of God be upon him) came and camped at Marr adh-Dhahran, where he could see the idols of the Sacred Sanctuary, he sent his weapons of bows, arrows and spears to Batn Ya'jij and set out for Makkah with swords sheathed in their scabbards, as he had stipulated. While he was on the way, the Quraysh sent Mukraz ibn Hafs who said, **O Muhammad, we have never known you to break a covenant.** The Prophet (peace and blessings of God be upon him) said, **Why is that?** He said, "You came to us with weapons, bows and spears. The Prophet (peace and blessings of God be upon him) said, 'That was not the case, and we sent you to Ya'jij.' He said, 'By this we have recognized you for your righteousness and loyalty.' The leaders of the infidels left Mecca so that they would not look at the Messenger of God (peace and blessings of God be upon him) and his companions **may God be pleased with them** with anger and resentment. As for the rest of the people of Mecca, men, women and children, they sat in the streets and houses watching the Messenger of God and his companions. The Prophet (peace and blessings of God be upon him) entered it with his companions in front of him, chanting the Talbiyah, and the sacrificial animals he had sent to Dhu Tuwa while he was riding his she-camel Al-Qaswa', which he had ridden on the day of Al-Hudaybiyyah. Abdullah ibn Rawahah Al-Ansari was holding the reins of the Messenger of God's she-camel, leading it while he was saying:

In the name of He who has no religion but His religion, in the name of He whose Messenger Muhammad is

Leave the children of the unbelievers alone. Today We will strike you for your interpretation of it.

As we have struck you with a blow that removes the head from its resting place.

And the friend is astonished about his friend, the Most Gracious has revealed in His revelation

In scriptures recited to His Messenger that the best thing is to be killed in His cause.

Oh God, I believe in his saying

This is a collection of various narrations. Yunus bin Bakir said on the authority of Muhammad bin Ishaq: Abdullah bin Abi Bakr bin Hazm told me: When the Messenger of God, may God bless him and grant him peace, entered Mecca for the Umrah of Compensation, he entered it with Abdullah bin Rawahah, may God be pleased with him, holding the reins of his camel, may God bless him and grant him peace, and he was saying:

Leave the children of the unbelievers alone. I bear witness that he is His Messenger.

Leave all the good in his messenger, O Lord, I believe in his saying

We killed you for interpreting it, just as we killed you for

revealing it.

A blow that removes the head from its resting place and distracts the friend from his friend

Abdul Razzaq said: Muammar told us on the authority of Al-Zuhri on the authority of Anas bin Malik, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, entered Mecca for the Umrah of compensation, Abdullah bin Rawahah, may God be pleased with him, walked in front of him. In another narration: And Ibn Rawahah was holding his reins, and he, may God be pleased with him, was saying:

Leave the children of the unbelievers alone. The Most Gracious has revealed in His revelation.

That the best thing is to be killed for His sake, O Lord, I believe in what he said.

We killed you for its interpretation, just as we killed you for its revelation.

Today we will strike you with a blow that will remove the head from its resting place.

And Khalil is astonished by his friend

Imam Ahmad said: Muhammad bin Al-Sabah told us, Ismail told us, meaning Ibn Zakariya, on the authority of Abdullah, meaning Ibn Uthman, on the authority of Abu Al-Tayyib, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the Messenger of God, may God bless him and grant him peace, stopped at Marr Al-Dhahran during his Umrah, the companions of the Messenger of God, may God bless him and grant him peace, were informed that the Quraysh were saying, "What are they doing to avoid being lean?" So his companions said, **If we were to slaughter our camels from behind and eat its meat and drink its broth, we would be fine tomorrow when we enter upon the people and we would be hungry.** The Prophet (peace and blessings of God be upon him) said: **Do not do that, but gather for me some of your provisions.** So they gathered for him and spread out the mats and they ate until they were all gone, and each one of them put some in his bag. Then the Messenger of God (peace and blessings of God be upon him) came until he entered the mosque. The Quraysh sat towards the Black Stone. The Messenger of God (peace and blessings of God be upon him) covered himself with his cloak and said: **Do not let the people see any fault in you.** So he touched the corner and ran until he disappeared at the Yemeni corner. He walked to the Black Corner. The Quraysh said: "You are not satisfied with walking. You leap like gazelles." So he did that three times and it was a Sunnah. Abu Tufayl said: Ibn Abbas **may God be pleased with him** informed me that the Messenger of God (peace and blessings of God be upon him) did that during the Farewell Pilgrimage.

Ahmad also said: Yunus ibn Muhammad narrated to us, Hammad ibn Zayd narrated to us, Ayoub narrated to us, 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 (peace and blessings of God be upon him) and his companions came to Mecca and the fever of Yathrib had weakened

God has certainly fulfilled the vision of His Messenger in truth. “You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, having no fear.” And He knew what you did not know, so He decreed, beyond that, an imminent conquest.

them and they had suffered badly from it. The polytheists said: There are coming to you people who have been weakened by the fever of Yathrib and they have suffered badly from it. The polytheists sat on the side facing the Black Stone, and God revealed to His Prophet (peace and blessings of God be upon him) what they had said. So the Messenger of God (peace and blessings of God be upon him) ordered his companions to walk quickly during the three circuits so that the polytheists would see their stamina. He said: So they walked quickly during the three circuits, and he ordered them to walk between the two corners where the polytheists would not see them. The Prophet (peace and blessings of God be upon him) did not prevent them from walking quickly during all the circuits except to spare them. The polytheists said: Are these the ones whom you claimed that the fever had weakened? Are these people more stamina than such and such? They included it in the two Sahihs from the hadith of Hammad ibn Zayd with this chain.

In another version: The Prophet (peace and blessings of God be upon him) and his companions **may God be pleased with them** arrived on the morning of the fourth day, meaning of Dhul-Qi'dah. The polytheists said, **A delegation has arrived to you who have been weakened by the fever of Yathrib**. The Prophet (peace and blessings of God be upon him) ordered them to walk quickly during the three circuits. Nothing prevented him from ordering them to walk quickly during all the circuits except to spare them. Al-Bukhari said: Ibn Salamah added, meaning Hammad ibn Salamah, from Ayyub, from Sa'id ibn Jubayr, from Ibn Abbas **may God be pleased with them both**, who said: When the Prophet (peace and blessings of God be upon him) arrived for the year in which he sought protection, he said, **Walk quickly**, to show the polytheists their strength, and the polytheists were from the direction of Quaiqaan. Muhammad told us, Sufyan ibn 'Uyaynah told us, from 'Amr ibn Dinar, from 'Ata', from Ibn 'Abbas **may God be pleased with them both**, who said: The Prophet (peace and blessings of God be upon him) only walked quickly around the House and around Safa and Marwah to show the polytheists his strength. And he narrated it in other places, and Muslim and An-Nasa'i narrated it through various chains of narration on the authority of Sufyan ibn 'Uyaynah. He also said: Ali ibn Abdullah told us, Sufyan told us, Ismail ibn Abi Khalid told us that he heard Ibn Abi Awfa say: When the Messenger of God (peace and blessings of God be upon him) performed Umrah, we screened him from the young boys of the polytheists and from them, lest they harm the Messenger of God (peace and blessings of God be upon him). This was reported by Al-Bukhari alone, not by Muslim. Al-Bukhari also said: Muhammad ibn Rafi' told us, Surayj ibn Al-Nu'man told us, Fali' told us, and Muhammad ibn Al-Husayn ibn Ibrahim told me, my father told us, Fali' ibn Sulayman told us, on the authority of Nafi', on the authority of Ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) went out to perform Umrah, and the infidels

of Quraysh prevented him from reaching the House, so he slaughtered his sacrificial animal and shaved his head at Al-Hudaibiyah and made a deal with them that he would perform Umrah the following year, and that he would not carry any weapons against them except swords, and that he would not stay there except as long as they liked. So he (peace and blessings of God be upon him) performed Umrah the following year and entered it as he had made peace with them. When he had stayed there for three days, they ordered him to leave, so he (peace and blessings of God be upon him) left. This is also in Sahih Muslim.

Al-Bukhari also said: Ubaydullah bin Musa narrated to us from Isra'il from Abu Ishaq from Al-Bara' **may God be pleased with him** who said: The Prophet (peace and blessings of God be upon him) performed Umrah in Dhul-Qa'dah, but the people of Mecca refused to let him enter Mecca until he made a deal with them that they would stay there for three days. When they wrote the deal, they wrote: This is what Muhammad, the Messenger of God, has agreed with us. They said: We do not acknowledge this, and if we knew that you were the Messenger of God, we would not have prevented you at all. But you are Muhammad bin Abdullah. The Prophet (peace and blessings of God be upon him) said: I am the Messenger of God and I am Muhammad bin Abdullah. Then the Prophet (peace and blessings of God be upon him) said to Ali bin Abi Talib **may God be pleased with him: Erase the name of the Messenger of God**. He (peace and blessings of God be upon him) said: No, by God, I will never erase you. The Messenger of God (peace and blessings of God be upon him) took the deal, though he was not good at writing, so he wrote: This is what Muhammad bin Abdullah has agreed with us: that he will not enter Mecca with weapons except with a sword in a scabbard, that he will not leave any of its people who wish to follow him, and that he will not prevent any of his companions if they wish to stay there.

When he entered her and the time limit had passed, they came to Ali and said: Tell your companion to leave us, for the time limit has passed. So the Prophet (peace and blessings of God be upon him) went out and the daughter of Hamza **may God be pleased with him** followed him calling: O uncle, O uncle. Ali **may God be pleased with him** took her and took her by the hand and said to Fatimah **may God be pleased with her**: Take your cousin. So she carried her. Ali, Zaid and Ja'far **may God be pleased with them** disputed over her. Ali **may God be pleased with him** said: I took her, and she is my cousin. Ja'far **may God be pleased with him** said: My cousin, and her aunt is under me. Zaid **may God be pleased with him** said: My brother's daughter. So the Prophet (peace and blessings of God be upon him) ruled in her favor with her aunt and said: The aunt is in the position of the mother. He said to Ali **may God be pleased with him**: You are from me and I am from you. He said to Ja'far **may God be pleased with him**: You resemble me in appearance and character. He (peace and blessings of God be upon him) said to Zaid **may God be pleased with him**: You

are our brother and our master. Ali **may God be pleased with him** said: Why don't you marry the daughter of Hamza **may God be pleased with him**? He (peace and blessings of God be upon him) said: She is my foster brother's daughter. This is unique in its chain of transmission.

God the Almighty said: **Then He knew that which you did not know, and He ordained, before that, a near conquest.** That is, God the Almighty knew of the good and benefit in turning you away from Mecca and entering it that year, what you did not know. **Then He ordained, before that,** that is, before your entry, which you were promised in the vision of the Prophet, may God bless him and grant him peace, a near conquest, which is the peace that was between you and your enemies from among the polytheists. Then God the Almighty said, giving good tidings to the believers of the victory of the Messenger, may God bless him and grant him peace, over his enemy and over all the people of the earth: **It is He who has sent His Messenger with guidance and the religion of truth,** that is, with beneficial knowledge and righteous deeds. For the Shari'ah includes two things: knowledge and action. Shari'ah knowledge is correct, and Shari'ah action is acceptable. Its narrations are true and its writings are just. **That He may make it prevail over all religions,** that is, over the people of all religions from all over the earth, from Arabs and non-Arabs, from Muslims and polytheists. **And sufficient is God as Witness,** that is, He is His Messenger and He is His Supporter. And God the Almighty knows best.

Fath al-Qadir

27- God has truly fulfilled the vision of His Messenger.

Al-Wahidi said: The commentators said: God, the Exalted, saw His Prophet, may God bless him and grant him peace, in Medina before he went out to Al-Hudaybiyyah, as if he and his companions had shaved and cut their hair. He informed his companions of that, so they rejoiced and thought that they would enter Mecca that year. But when they returned from Al-Hudaybiyyah and had not entered Mecca, the hypocrites said: By God, we have neither shaved nor cut our hair nor entered the Sacred Mosque. So God revealed this verse. It was said that the vision was at Al-Hudaybiyyah, and His saying **in truth** is an attribute of a deleted source: that is, a truth mixed with the truth. The answer to the deleted oath indicated by the preamble is His saying: **You will enter the Sacred Mosque,** that is, in the following year. His saying: **If God wills** is a condition for the number based on the will to teach the servants what they should say, as in His saying: **And never say of anything, 'I will do that tomorrow,' except [if God wills].** Tha'lab said: God made an exception in what He knows to exempt creation from what they do not know. It was also said that God Almighty knew that some of those who were with Him at Hdaybiyyah would die, so the exception was made for this meaning, as stated by Al-Hasan ibn Al-Fadl. It was also said that the meaning of God willing is as God wills. Abu Ubaidah said: "Inna means 'when' meaning if God wills, when I see His Messenger that. The accusative of 'safe' is in the state of the agent of 'you will certainly enter'. Likewise, 'shaving your heads and cutting your hair' means safe

from the enemy. Shaving some of you and cutting your hair. Shaving and cutting your hair are specific to men, and shaving is better than cutting your hair, as indicated by the authentic hadith in which the Prophet (peace and blessings of God be upon him) asked forgiveness for those who shaved their heads the first and second times. The speaker says to him and to those who cut their hair, so he said the third time and to those who cut their hair. His saying, 'do not fear' is in the accusative case as a state or a new sentence, and it further emphasizes what has been understood from his saying 'safe'. 'Then He knew what you did not know' meaning what you did not know of the benefit of the treaty because of the harm that would be in your entering in the year of Hdaybiyyah for the weak believers. It is conjoined with 'truth' meaning His Messenger's vision was true, so He knew what you did not know. 'Then He ordained for you a near victory' meaning He ordained for you a near victory before entering Mecca, as I see His Messenger. Most of the commentators said: It is the Treaty of Hdaybiyyah. Ibn Zayd and Al-Dahhak said: The conquest of Khaybar. Al-Zuhri said: There was no conquest in Islam greater than the Treaty of Hdaybiyyah. And in those two years, as many as had entered Islam before that, or even more. The Muslims in the sixth year, which was the year of Hdaybiyyah, were 1,400, and in the eighth year, they were 18,000.

Tafsir al-Baghawi

27. "God has truly fulfilled the vision of His Messenger. You will surely enter the Sacred Mosque, if God wills, in safety." This is because the Prophet, may God bless him and grant him peace, was shown in a dream in Medina before he set out for Hdaybiyyah that he and his companions were entering the Sacred Mosque in safety, shaving their heads and cutting their hair short. He told his companions about this, and they were happy and thought that they had entered Mecca that year. But when they returned and had not entered, they were distressed, so God revealed this verse.

It was narrated on the authority of Majma' bin Jariyah Al-Ansari: "He said: We witnessed Al-Hdaybiyyah with the Messenger of God, may God bless him and grant him peace. When we turned away from it, the people were shaking their camels. Some of them said: What is the matter with the people? They said: Revelation has been sent down to the Messenger of God, may God bless him and grant him peace. So we went out, hurrying, and found the Prophet, may God bless him and grant him peace, standing on his mount at Kura' Al-Ghamim. When the people gathered around him, he recited: 'Indeed, We have granted you a clear conquest.' Umar said: 'Is it a conquest, O Messenger of God?' He said: 'Yes, by the One in Whose Hand is my soul.'"

It is evidence that what was meant by the conquest was the Treaty of Hdaybiyyah, and the fulfillment of the vision was in the following year. So the Almighty said: **God has truly fulfilled the vision of His Messenger.** He informed us that the vision that He showed him on his way to Hdaybiyyah, that he and his companions would enter the Sacred Mosque, was true and correct.

Surat al-Fath 48:27

God has certainly fulfilled the vision of His Messenger in truth. “You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, having no fear.” And He knew what you did not know, so He decreed, beyond that, an imminent conquest.

His statement: **You will surely enter** means, and he said: You will surely enter. Ibn Kaysan said: **You will surely enter** is from the words of the Messenger of God, may God bless him and grant him peace, to his companions, narrating his dream. So God informed us on the authority of His Messenger that he said that, and he only made an exception despite his knowledge of her entering by God Almighty's information, out of respect for the manners of God, where He said to him: **And do not say of anything, 'I will do that tomorrow,' except [when adding], 'If God wills'** (al-Kahf 18:23).

Abu Ubaidah said: *If* means *when*. Its meaning is: **If God wills**, like His saying: **If you are believers**.

Al-Hussein bin Al-Fadl said: It is possible that the exception is from entering, because there is a year between the vision and its confirmation, and people died in that year, so the meaning of the verse is: You will all enter the Sacred Mosque, God willing.

It was said that the exception applies to security, not to entry, because there was no doubt about entry, like the saying of the Prophet, may God bless him and grant him peace, when entering the cemetery: **And we, God willing, will join you**. So the exception refers to joining, not to death.

Shaving your heads, all of it, **and cutting short**, by taking some of its hair, “do not fear. So He knows what you did not know,” that the reconciliation was in the peace and delaying the entry, and this is the saying of God Almighty: **And had it not been for believing men and believing women** (al-Fath 48:25). **Then He made before that**, meaning before you entered the Sacred Mosque, **an imminent conquest**, which is the Treaty of Hudaibiyyah according to the majority, and it was said: the conquest of Khaybar.

servants, or as a notification that some of them will not enter due to death or absence, or as a narration of what the Angel of Dreams, or the Prophet (peace and blessings of God be upon him) said to his companions. *Safe* is a state of the *and* and the condition is an interjection. **Shave your heads and cut your hair** meaning some of you will shave and others will cut their hair. **Do not fear** is a confirmatory state or a new sentence, meaning you will not fear after that. **Then He knew what you did not know** of the wisdom in delaying that. **Then He made something short of that** before you entered the mosque or the conquest of Mecca. **An imminent conquest** is the conquest of Khaybar so that the hearts of the believers may find comfort in it until the promised thing is made possible.

Tafsir al-Baidawi

27- **God has fulfilled the vision of His Messenger**. He saw, peace and blessings be upon him, that he and his companions had entered Mecca safely, having shaved and cut their hair. He related the vision to his companions, and they were happy and thought that it would happen that year. When he was delayed, some of them said, **By God, we have neither shaved nor cut our hair, nor have we seen the House**. So this verse was revealed, and the meaning is that his vision was true. **By the truth** is connected to it, because what he saw will inevitably happen at the appointed time, which is the next year. It is possible that **by the truth** is an attribute of a deleted source, meaning truthfulness connected to **by the truth**, which is the intention to distinguish between the one who is steadfast in faith and the one who is wavering in it, and that it is an oath either in the name of God Almighty or by the opposite of falsehood. His saying, **You shall enter the Sacred Mosque** is its answer, and the first two are the answer to a deleted oath. **If God wills** is a condition for the number. By the will of God, as an instruction to the

Surat al-Fath 48:28

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is God as Witness.

Tafsir al-Jalalayn

28 - **It is He who has sent His Messenger with guidance and the religion of truth to manifest it the religion of truth over all religions** over all other religions **and sufficient is God as Witness** that you are sent with what was mentioned as God Almighty said

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement, **It is He who has sent His Messenger with guidance and the religion of truth**, that He sent His Messenger Muhammad, may God bless him and grant him peace, with clear proof and the religion of truth, which is Islam, which He sent calling His creation to it, **to make it prevail over all religions**, meaning: to invalidate all religions with it, until there is no religion other than it. And that will be the case until Jesus, son of Mary, descends and kills the Antichrist, at which point all religions will be invalidated, except the religion of God that Muhammad, may God bless him and grant him peace, preached, and Islam will prevail over all religions.

And His saying, **And sufficient is God as a witness**, means that God Almighty says to His Prophet, may God bless him and grant him peace, **I call you, O Muhammad, to witness that your Lord will make manifest the religion with which He sent you.** "And sufficient is God as a witness," meaning that He is sufficient for you as a witness.

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

Who said that?

Ibn Humayd narrated: Yahya ibn Wadh narrated: Abu Bakr al-Hudhali narrated from al-Hasan: "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." He said: I bear witness for you regarding Himself that He will make your religion prevail over all religions. This was an announcement from God, the Most High, to His Prophet (peace and blessings of God be upon him) and to those of his companions who hated the treaty on the day of al-Hudaybiyah, that God had opened for them Mecca and other lands, thus comforting them from the depression and grief that had befallen them, as a result of their leaving Mecca before entering it and before performing the circumambulation of the House.

Tafsir al-Qurtubi

The Almighty says: **It is He who has sent His Messenger** meaning Muhammad, may God bless him and grant him peace **with guidance and the religion of truth to make it prevail over all religions** meaning to make it superior to all religions. So, religion is a noun meaning a source, and the singular and plural forms are the same in it. It was said: meaning to make His Messenger prevail over all religions, meaning over the religion that He legislated with proof, then with the hand and the sword, and abrogated everything else. **And sufficient is God as a witness** *witness* is in the accusative case for explanation, and the ba' is redundant, meaning God is sufficient as a witness for His Prophet, may God bless him and grant him peace, and his testimony does not demonstrate the validity of his prophethood through miracles. It was said: *witness* for what he was sent with, because the infidels refused to write: **This is what Muhammad, the Messenger of God, has agreed upon.**

Tafsir Ibn Kathir

The Messenger of God (peace and blessings be upon him) had seen in a dream that he had entered Mecca and circumambulated the House. He informed his companions of this while he was in Medina. When they set out in the year of Hudaibiyyah, a group of them had no doubt that this dream would be interpreted this year. When the peace treaty took place and they returned that year on the condition that they would return the following year, some of the companions **may God be pleased with them** were troubled by this, to the point that Umar ibn al-Khattab **may God be pleased with him** asked him about it. He said, **Did you not tell us that we would come to the House and circumambulate it?** He said, **Yes, did I tell you that you would come to it this year?** He said, *No*. The Prophet (peace and blessings be upon him) said, **Then you will come to it and circumambulate it.** This is how Abu Bakr **may God be pleased with him** answered, step by step. This is why God, the Most High, said, "God has truly fulfilled the vision of His Messenger. You will surely enter the Sacred Mosque, if God wills." This is to confirm and affirm the report, and this is not an exception at all. And the Almighty's statement, *Safe*, means when you enter. His statement: **shaving your heads and cutting your hair** is an implied circumstantial statement because when they entered they were neither shaving nor cutting their hair, but this was only in the second instance. Some of them shaved their heads and some cut their hair. It is proven in the two Sahihis that the Messenger of God (peace and blessings be upon him) said: **May God have mercy on those who shave their heads.** They said: **And those who cut their hair, O Messenger of God?** He ...**And those who cut their hair**" in the third or fourth instance. The statement of God, the Most High: **You shall not fear** is an emphatic circumstantial statement in meaning, so He confirmed for them security upon entering and removed fear from them once they settled in the city, not fearing anyone. This was during the Umrah of Compensation in Dhul-Qa'dah in the seventh year of Hijrah. When the Prophet (peace and blessings

Surat al-Fath 48:28

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is God as Witness.

be upon him) returned from Hudaybiyyah in Dhul-Qa'dah, he returned to Madinah. He stayed there during Dhul-Hijjah and Muharram and went out in Safar to Khaybar. God conquered some of it for him by force and some by peace. It is a large region with many palm trees and crops. He put the Jews in charge of it in half and divided it among the people of Hudaybiyyah alone. No one witnessed it except those who came from Abyssinia: Ja'far ibn Abi Talib and his companions, and Abu Musa al-Ash'ari and his companions, may God be pleased with them. None of them was absent. Ibn Zayd said: Except Abu Dujana Samak ibn Kharsha, as is established in its place. Then he returned to Madinah.

In the month of Dhul-Qi'dah of the seventh year, the Prophet (peace and blessings of God be upon him) set out for Makkah to perform Umrah, along with the people of Al-Hudaybiyah. He entered ihram at Dhul-Hulayfah and brought with him sacrificial animals. It was said that there were sixty camels. He recited the Talbiyah and his companions set out reciting the Talbiyah. When the Prophet (peace and blessings of God be upon him) was close to Marr adh-Dhahran, he sent Muhammad ibn Maslama ahead of him with cavalry and weapons. When the polytheists saw him, they were terrified and thought that the Messenger of God (peace and blessings of God be upon him) was going to attack them and that he had broken the covenant between them to cease fighting for ten years. So they went and informed the people of Makkah. When the Messenger of God (peace and blessings of God be upon him) came and camped at Marr adh-Dhahran, where he could see the idols of the Sacred Sanctuary, he sent his weapons of bows, arrows and spears to Batn Ya'jij and set out for Makkah with swords sheathed in their scabbards, as he had stipulated. While he was on the way, the Quraysh sent Mukraz ibn Hafs who said, **O Muhammad, we have never known you to break a covenant.** The Prophet (peace and blessings of God be upon him) said, **Why is that?** He said, "You came to us with weapons, bows and spears. The Prophet (peace and blessings of God be upon him) said, 'That was not the case, and we sent you to Ya'jij.' He said, 'By this we have recognized you for your righteousness and loyalty.' The leaders of the infidels left Mecca so that they would not look at the Messenger of God (peace and blessings of God be upon him) and his companions **may God be pleased with them** with anger and resentment. As for the rest of the people of Mecca, men, women and children, they sat in the streets and houses watching the Messenger of God and his companions. The Prophet (peace and blessings of God be upon him) entered it with his companions in front of him, chanting the Talbiyah, and the sacrificial animals he had sent to Dhu Tuwa while he was riding his she-camel Al-Qaswa', which he had ridden on the day of Al-Hudaybiyyah. Abdullah ibn Rawahah Al-Ansari was holding the reins of the Messenger of God's she-camel, leading it while he was saying:

In the name of He who has no religion but His religion,

in the name of He whose Messenger Muhammad is

Leave the children of the unbelievers alone. Today We will strike you for your interpretation of it.

As we have struck you with a blow that removes the head from its resting place.

And the friend is astonished about his friend, the Most Gracious has revealed in His revelation

In scriptures recited to His Messenger that the best thing is to be killed in His cause.

Oh God, I believe in his saying

This is a collection of various narrations. Yunus bin Bakir said on the authority of Muhammad bin Ishaq: Abdullah bin Abi Bakr bin Hazm told me: When the Messenger of God, may God bless him and grant him peace, entered Mecca for the Umrah of Compensation, he entered it with Abdullah bin Rawahah, may God be pleased with him, holding the reins of his camel, may God bless him and grant him peace, and he was saying:

Leave the children of the unbelievers alone. I bear witness that he is His Messenger.

Leave all the good in his messenger, O Lord, I believe in his saying

We killed you for interpreting it, just as we killed you for revealing it.

A blow that removes the head from its resting place and distracts the friend from his friend

Abdul Razzaq said: Muammar told us on the authority of Al-Zuhri on the authority of Anas bin Malik, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, entered Mecca for the Umrah of compensation, Abdullah bin Rawahah, may God be pleased with him, walked in front of him. In another narration: And Ibn Rawahah was holding his reins, and he, may God be pleased with him, was saying:

Leave the children of the unbelievers alone. The Most Gracious has revealed in His revelation.

That the best thing is to be killed for His sake, O Lord, I believe in what he said.

We killed you for its interpretation, just as we killed you for its revelation.

Today we will strike you with a blow that will remove the head from its resting place.

And Khalil is astonished by his friend

Imam Ahmad said: Muhammad bin Al-Sabah told us, Ismail told us, meaning Ibn Zakariya, on the authority of Abdullah, meaning Ibn Uthman, on the authority of Abu Al-Tayyib, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the Messenger of God, may God bless him and grant him peace, stopped at Marr Al-Dhahran during his Umrah,

the companions of the Messenger of God, may God bless him and grant him peace, were informed that the Quraysh were saying, "What are they doing to avoid being lean?" So his companions said, **If we were to slaughter our camels from behind and eat its meat and drink its broth, we would be fine tomorrow when we enter upon the people and we would be hungry.** The Prophet (peace and blessings of God be upon him) said: **Do not do that, but gather for me some of your provisions.** So they gathered for him and spread out the mats and they ate until they were all gone, and each one of them put some in his bag. Then the Messenger of God (peace and blessings of God be upon him) came until he entered the mosque. The Quraysh sat towards the Black Stone. The Messenger of God (peace and blessings of God be upon him) covered himself with his cloak and said: **Do not let the people see any fault in you.** So he touched the corner and ran until he disappeared at the Yemeni corner. He walked to the Black Corner. The Quraysh said: "You are not satisfied with walking. You leap like gazelles." So he did that three times and it was a Sunnah. Abu Tufayl said: Ibn Abbas **may God be pleased with him** informed me that the Messenger of God (peace and blessings of God be upon him) did that during the Farewell Pilgrimage.

Ahmad also said: Yunus ibn Muhammad narrated to us, Hammad ibn Zayd narrated to us, Ayoub narrated to us, 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 (peace and blessings of God be upon him) and his companions came to Mecca and the fever of Yathrib had weakened them and they had suffered badly from it. The polytheists said: There are coming to you people who have been weakened by the fever of Yathrib and they have suffered badly from it. The polytheists sat on the side facing the Black Stone, and God revealed to His Prophet (peace and blessings of God be upon him) what they had said. So the Messenger of God (peace and blessings of God be upon him) ordered his companions to walk quickly during the three circuits so that the polytheists would see their stamina. He said: So they walked quickly during the three circuits, and he ordered them to walk between the two corners where the polytheists would not see them. The Prophet (peace and blessings of God be upon him) did not prevent them from walking quickly during all the circuits except to spare them. The polytheists said: Are these the ones whom you claimed that the fever had weakened? Are these people more stamina than such and such? They included it in the two Sahihs from the hadith of Hammad ibn Zayd with this chain.

In another version: The Prophet (peace and blessings of God be upon him) and his companions **may God be pleased with them** arrived on the morning of the fourth day, meaning of Dhul-Qi'dah. The polytheists said, **A delegation has arrived to you who have been weakened by the fever of Yathrib.** The Prophet (peace and blessings of God be upon him) ordered them to walk quickly during the three circuits. Nothing prevented him from ordering them to walk quickly during all the circuits except to spare them. Al-Bukhari said: Ibn Salamah added, meaning Hammad ibn Salamah, from Ayyub, from Sa'id ibn Jubayr, from Ibn Abbas **may God be pleased with them both**, who said:

When the Prophet (peace and blessings of God be upon him) arrived for the year in which he sought protection, he said, **Walk quickly**, to show the polytheists their strength, and the polytheists were from the direction of Quaiqaan. Muhammad told us, Sufyan ibn 'Uyaynah told us, from 'Amr ibn Dinar, from 'Ata', from Ibn 'Abbas **may God be pleased with them both**, who said: The Prophet (peace and blessings of God be upon him) only walked quickly around the House and around Safa and Marwah to show the polytheists his strength. And he narrated it in other places, and Muslim and An-Nasa'i narrated it through various chains of narration on the authority of Sufyan ibn 'Uyaynah. He also said: Ali ibn Abdullah told us, Sufyan told us, Ismail ibn Abi Khalid told us that he heard Ibn Abi Awfa say: When the Messenger of God (peace and blessings of God be upon him) performed Umrah, we screened him from the young boys of the polytheists and from them, lest they harm the Messenger of God (peace and blessings of God be upon him). This was reported by Al-Bukhari alone, not by Muslim. Al-Bukhari also said: Muhammad ibn Rafi' told us, Surayj ibn Al-Nu'man told us, Falih told us, and Muhammad ibn Al-Husayn ibn Ibrahim told me, my father told us, Falih ibn Sulayman told us, on the authority of Nafi', on the authority of Ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) went out to perform Umrah, and the infidels of Quraysh prevented him from reaching the House, so he slaughtered his sacrificial animal and shaved his head at Al-Hudaibiyah and made a deal with them that he would perform Umrah the following year, and that he would not carry any weapons against them except swords, and that he would not stay there except as long as they liked. So he (peace and blessings of God be upon him) performed Umrah the following year and entered it as he had made peace with them. When he had stayed there for three days, they ordered him to leave, so he (peace and blessings of God be upon him) left. This is also in Sahih Muslim.

Al-Bukhari also said: Ubaydullah bin Musa narrated to us from Isra'il from Abu Ishaq from Al-Bara' **may God be pleased with him** who said: The Prophet (peace and blessings of God be upon him) performed Umrah in Dhul-Qa'dah, but the people of Mecca refused to let him enter Mecca until he made a deal with them that they would stay there for three days. When they wrote the deal, they wrote: This is what Muhammad, the Messenger of God, has agreed with us. They said: We do not acknowledge this, and if we knew that you were the Messenger of God, we would not have prevented you at all. But you are Muhammad bin Abdullah. The Prophet (peace and blessings of God be upon him) said: I am the Messenger of God and I am Muhammad bin Abdullah. Then the Prophet (peace and blessings of God be upon him) said to Ali bin Abi Talib **may God be pleased with him: Erase the name of the Messenger of God.** He (peace and blessings of God be upon him) said: No, by God, I will never erase you. The Messenger of God (peace and blessings of God be upon him) took the deal, though he was not good at writing, so he wrote: This is what Muhammad bin Abdullah has agreed with us: that he will not enter Mecca with weapons except with a sword in a scabbard, that he will not leave any of its people who

Surat al-Fath 48:28

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is God as Witness.

wish to follow him, and that he will not prevent any of his companions if they wish to stay there.

When he entered her and the time limit had passed, they came to Ali and said: Tell your companion to leave us, for the time limit has passed. So the Prophet (peace and blessings of God be upon him) went out and the daughter of Hamza **may God be pleased with him** followed him calling: O uncle, O uncle. Ali **may God be pleased with him** took her and took her by the hand and said to Fatimah **may God be pleased with her**: Take your cousin. So she carried her. Ali, Zaid and Ja'far **may God be pleased with them** disputed over her. Ali **may God be pleased with him** said: I took her, and she is my cousin. Ja'far **may God be pleased with him** said: My cousin, and her aunt is under me. Zaid **may God be pleased with him** said: My brother's daughter. So the Prophet (peace and blessings of God be upon him) ruled in her favor with her aunt and said: The aunt is in the position of the mother. He said to Ali **may God be pleased with him**: You are from me and I am from you. He said to Ja'far **may God be pleased with him**: You resemble me in appearance and character. He (peace and blessings of God be upon him) said to Zaid **may God be pleased with him**: You are our brother and our master. Ali **may God be pleased with him** said: Why don't you marry the daughter of Hamza **may God be pleased with him**? He (peace and blessings of God be upon him) said: She is my foster brother's daughter. This is unique in its chain of transmission.

God the Almighty said: **Then He knew that which you did not know, and He ordained, before that, a near conquest.** That is, God the Almighty knew of the good and benefit in turning you away from Mecca and entering it that year, what you did not know. **Then He ordained, before that,** that is, before your entry, which you were promised in the vision of the Prophet, may God bless him and grant him peace, a near conquest, which is the peace that was between you and your enemies from among the polytheists. Then God the Almighty said, giving good tidings to the believers of the victory of the Messenger, may God bless him and grant him peace, over his enemy and over all the people of the earth: **It is He who has sent His Messenger with guidance and the religion of truth,** that is, with beneficial knowledge and righteous deeds. For the Shari'ah includes two things: knowledge and action. Shari'ah knowledge is correct, and Shari'ah action is acceptable. Its narrations are true and its writings are just. **That He may make it prevail over all religions,** that is, over the people of all religions from all over the earth, from Arabs and non-Arabs, from Muslims and polytheists. **And sufficient is God as Witness,** that is, He is His Messenger and He is His Supporter. And God the Almighty knows best.

Fath al-Qadir

28- **It is He who has sent His Messenger with guidance** meaning a sending mixed with guidance **and the religion of truth** which is Islam **to make it prevail over all religions** meaning to make it superior to all religions

as is indicated by the emphasis on the genus. It was also said to make His Messenger prevail, but the former is more appropriate. And that happened, praise be to God, for the religion of Islam prevailed over all religions and all people of religions were subdued by it. **And sufficient is God as Witness** the *ba* is redundant as mentioned previously in more than one place: meaning sufficient is God as a witness to this manifestation that He promised the Muslims and to the truth of the prophethood of His Prophet, may God bless him and grant him peace.

Tafsir al-Baghawi

28. "It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions. And sufficient is God as Witness," that you are a truthful prophet in what you say.

Tafsir al-Baidawi

28- **It is He who has sent His Messenger with guidance** whether associated with it, because of it, or for its sake. **And the religion of truth** and the religion of Islam **to make it prevail over all religion** to make it prevail over all religions by abolishing what was true and demonstrating the corruption of what was false, or by giving authority over its people, since there is no people of a religion except that the Muslims have subdued them. This is an affirmation of what He promised of conquest. **And sufficient is God as Witness** that what He promised will come to pass, or of his prophethood by demonstrating miracles.

Surat al-Fath 48:29

Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

Tafsir al-Jalalayn

29 - *Muhammad* is the subject. **The Messenger of God** is its predicate. **And those with him** his companions of the believers is the subject, its predicate. **are harsh** **against the disbelievers** they do not have mercy on them. **Compassionate among themselves** is a second predicate, meaning sympathetic and affectionate, like a father with his son. **You see them** you see them **bowing and prostrating** two states. *Seeking* a new sentence, seeking (bounty from God and approval. Their mark) their marks is the subject. **In their faces** is its predicate, and it is light and whiteness by which they are known in the Hereafter, that they prostrated in this world. **From the traces of prostration** related to what the predicate is related to, meaning they are existing. It is construed as a state of its pronoun transferred to the predicate. *That* the aforementioned description. **Their example** their description is the subject. **In the Torah** is its predicate. **And their example in the Gospel** is the subject, its predicate. **Like a seed that sends forth its shoot** with a sukoon on the ta' and a fatha on it, its young shoots. **Then He supports it** with a long and short vowel, and aids it. **So he became thick** **then he became straight** strong and straight **on his stem** roots, plural of stem **plural of stalk** delighting the farmers) that is, his crops because of his beauty, like the Companions, may God be pleased with them, in that because they started out few and weak, then increased and became strong in the best way **so that He may enrage the disbelievers with them** related to an omitted word indicated by what preceded it, that is, they were likened to that **God has promised those who believe and do righteous deeds among them** the Companions and those to indicate the type, not to indicate the portion because they all have the mentioned characteristic **forgiveness and a great reward** Paradise, and they are for those who come after them also in verses

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Muhammad is the Messenger of God, and those with him are harsh against the disbelievers, merciful among themselves**, God

Almighty says: Muhammad is the Messenger of God, and his followers from among his companions who are with him in his religion, are harsh against the disbelievers, their hearts are harsh toward them, and their mercy toward them is little. **Merciful among themselves**, He says: Their hearts are tender toward one another, their souls are gentle toward them, and they are easy on them.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **Merciful among themselves** means God has put mercy into their hearts, some to others. **You see them bowing and prostrating** means: You see them bowing sometimes to God in their prayers and sometimes prostrating. **Seeking bounty from God** means: They seek, through their bowing and prostration and their severity against the disbelievers and their mercy to one another, bounty from God, and that is His mercy to them, by His favoring them and admitting them into His Paradise. **And approval** means: And that their Lord be pleased with them.

His saying, **Their mark is on their faces from the traces of prostration**, means: Their mark is on their faces from the traces of prostration during their prayer.

Then the people of interpretation differed about the mark that God meant in this place. Some of them said: That is a mark that God places on the faces of the believers on the Day of Resurrection, by which they will be known for their prostration to Him in this world.

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: **Their mark is on their faces from the traces of prostration**. He said: Their prayers will be evident on their faces on the Day of Resurrection.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaidullah Al-Atki told us on the authority of Khalid Al-Hanafi, regarding his statement, **Their mark is on their faces from the traces of prostration**. He said: This will be known on the Day of Resurrection in their faces from the traces of their prostration in this world, and it is like His statement, **You will recognize in their faces the radiance of pleasure**. al-Muttaffin 83:24

Ubaid bin Asbat bin Muhammad told me: My father told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah, regarding his statement: **Their mark is on their faces from the traces of prostration**, he said: The places of prostration on their faces on the Day of Resurrection will be whiter.

Muhammad bin Amara told us: Ubaidullah bin Musa told us: Ibn Fadil told us, on the authority of Fadil, on the authority of Atiyah, something similar.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Fadil, on the authority of Atiyah, something similar.

Mujahid bin Musa told us: Yazid told us: Fadil told us on the authority of Atiyah, something similar.

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard Shabib say on the authority of Muqatil from Hayyan: **Their mark is on their faces from the traces of prostration**. He said: The light on the Day of

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Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

Resurrection.

Ibn Sinan Al-Qazzaz told us: Harun bin Ismail told us: Ali bin Al-Mubarak said: I heard more than one person on the authority of Al-Hasan regarding his statement, **Their mark is on their faces from the traces of prostration**, he said: Whiteness on their faces on the Day of Resurrection.

Others said: Rather, this is a characteristic of Islam, its mark and piety, and what he meant by that is that he sees that from them in this world.

Who said that?

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Their mark is on their faces**, he said: Good looks.

He said: Mujahid told us, he said: Yazid told us, he said: Al-Hasan bin Amara told us, on the authority of Al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Their mark is on their faces from the traces of prostration**, he said: It is not what you see, but it is the mark of Islam, its complexion, its countenance, and its humility.

Ibn Bashar told us: Abu Amer told us: Sufyan told us, on the authority of Hamid al-A'raj, on the authority of Mujahid: **Their mark is on their faces from the traces of prostration**. He said: Humility and humility.

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Hamid al-A'raj, on the authority of Mujahid, similarly.

He said: Abu Amer told us: Sufyan told us, on the authority of Mansour, on the authority of Mujahid: **Their mark is on their faces from the traces of prostration**. He said: Humility.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us, on the authority of Shu'bah, on the authority of al-Hakam, on the authority of Mujahid, regarding this verse, **Their mark is on their faces from the traces of prostration**, he said: The complexion.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God, **Their mark is on their faces from the traces of prostration**, he said: It is humility. I said: Is it the trace of prostration? He said: It will be between his eyes like the knee of a goat, and it is as God wills.

Others said: This is a mark that appears on the faces of those who pray, like the mark of staying up late, which appears on the face, such as melasma, irritation, yellowness, and the like, which is shown by staying up late and fatigue on the face. They interpreted this as a sign in this world.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of a man, on the authority of Al-Hasan: **Their mark is on their faces from the traces of prostration**. He said: The yellowness.

Ibn Abd al-A'la told us: Al-Mu'tamir told us on the authority of his father, who said: The sheikh who used to recite verses in difficulty claimed that he recited **Their mark is on their faces from the traces of prostration**, and he claimed that staying up late could be seen on their faces.

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Hafs, on the authority of Shammam ibn Atiyah, regarding his statement, **Their mark is on their faces**, he said: It is irritation on the face from staying up all night.

Others said: These are traces that are seen on the face from the dust of the earth, or the dew of purification.

Who said that?

Hawthara bin Muhammad Al-Manqari told us: Hammad bin Mas'adah told us, and Ibn Hamid told us: Jarir told us both on the authority of Tha'laba bin Suhayl, on the authority of Ja'far bin Ibn Abi Al-Mughira, on the authority of Sa'id bin Jubayr, regarding his statement, **Their mark is on their faces from the traces of prostration**, he said: The dust of the earth and the dew of purification.

Ibn Sinan Al-Qazzaz told us: Harun bin Ismail told us: Ali bin Al-Mubarak told us: Malik bin Dinar told us: I heard Ikrimah say, **Their mark is on their faces from the traces of prostration**. He said: It is the trace of the dust.

The most correct of the sayings on this matter is to say: God, the Exalted, has informed us that the mark of these people, whose features He described on their faces, is from the effect of prostration, and He did not specify a specific time over another. Since this is the case, then it applies to all times. Thus, their mark by which they were known in this world was the effect of Islam, and that is its humility, guidance, asceticism, and characteristic, and the effects of performing its obligatory and voluntary acts. And in the Hereafter, He has informed us that they will be known by it, and that is the radiance in the face, and the whiteness of the hands and feet from the effect of ablution, and the whiteness of the faces from the effect of prostration.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Their mark is on their faces from the traces of prostration.** He said: Their sign is that I have taught them the prayer.

His saying, **That is their description in the Torah**, means: This description that I have described to you is of the description of the followers of Muhammad, may God bless him and grant him peace, who are with him, and their description is in the Torah.

And His statement, **And their example in the Gospel is like a seed which sends forth its shoot**, meaning: Their description in the Gospel of Jesus is like a seed which sends forth its shoot, which is its young ones. It is said from this: the seed has sprung forth, meaning it has sprouted, so it sprouts, and they are likened to the sprout-grown seed because they began to enter Islam, and they were a small number, then they began to increase, and a group entered it after them, then a group after a group, until their number increased, as happens with the origin of the seed, from which the young ones arise after it until it increases and grows.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Muhammad is the Messenger of God and those with him**: his companions are like them, meaning their description written in the Torah and the Gospel before the heavens and the earth were created.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told us on the authority of Ad-Dahhak: **Muhammad is the Messenger of God, and those with him are hard against the disbelievers...**until His saying: **That is their example in the Torah.** Then he said: **And their example in the Gospel is like a seed which sends forth its shoot...**the verse.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Their example in the Torah means this example in the Torah: And their example in the Gospel is like a seed which sends forth its shoot.** This is the example of the companions of the Messenger of God, may God bless him and grant him peace, in the Gospel.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Their mark is on their faces from the traces of prostration**, he said, "That is their example in the Torah and their example in the Gospel: like a seed which sends forth its shoot."

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, "Their mark is on their faces from the trace of prostration. That is their description in the Torah," meaning the mark on their faces is like their description in the Torah, but not like their description in the Gospel. Then the Almighty said, **And their description in the Gospel is like a seed which sends forth its shoot...** the verse. This is their description in the Gospel.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, "Their mark is on their faces from the trace of prostration. That is their description in the Torah and their description in the Gospel: like a seed which sends forth its shoot."

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding the statement of God: **Muhammad is the Messenger of God, and those with him...** the verse. He said: This is their example in the Torah and another example in the Gospel: **Like a seed which sends forth its shoot and makes it strong** the verse.

Others said: These two examples in the Torah and the Bible are like them.

Who said that?

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 his statement, **That is their example in the Torah**, and the Gospel are one.

The more correct of the two opinions on this matter is the opinion of those who said: Their example in the Torah is not their example in the Gospel. The report of their example in the Torah ends at His statement: **That is their example in the Torah.** This is because if the statement were as Mujtahid said, that their example in the Torah and the Gospel are the same, then the revelation would have been: **And their example in the Gospel is like a seed that sends forth its shoots.** So their example of the seed would have been connected to His statement: **Their mark is on their faces from the trace of prostration**, so that would be a report of that being their example in the Torah and the Gospel. The fact that the statement comes without the waw in His statement: **like a seed** is clear evidence of the correctness of what we said, and that their statement: **And their example in the Gospel** is a report of their description that is in the Gospel and not what is in the Torah of it.

And in a manner similar to what we said about His statement, **He brought forth its branch**, the people of interpretation said.

Who said that?

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Khaithamah, who said: While Abdullah was teaching a man to recite at sunset, he passed by this verse: **Like a seed which sends forth its stalk.** He said: You are the seed, and your harvest is near.

He said: Yaqub bin Ibrahim told us: Ibn Ulayyah told us on the authority of Hamid al-Tawil, who said: Anas bin Malik recited: **Like a seed which sends forth its shoot and makes it strong.** He said: Do you know what its shoot is? He said: Its plants.

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: His statement,

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Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

“That is their example in the Torah and their example in the Gospel: like a seed which sends forth its stalk,” he said: Its ear when its plant emerges from its grains.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Their example in the Gospel is like a seed which sends forth its stalk.** He said: This is the example of the companions of Muhammad, may God bless him and grant him peace, in the Gospel. It was said to them: “A people will emerge who will produce the plants of a seed. Among them will be a people who enjoin what is right and forbid what is wrong.”

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada and al-Zuhri: **Like a plant that sends forth its shoots.** They said: It sends forth its plants.

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 their example in the Gospel is like a seed which sends forth its shoot,** meaning: The companions of Muhammad, may God bless him and grant him peace, will be few, then they will increase and multiply and become coarse.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **Like a seed that sends forth its shoot,** his children, then his children increased.

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, **Like a seed that sends forth its shoot,** he said: What grows beside the field and matures and grows.

His saying, **So he supported it,** means: he strengthened it, meaning he strengthened the plant's roots and helped it. This is from *mu'azaara*, which means assistance. *Fastaghlaaza*, means: the plant became thick. **So it stood firm on its stalk.** The stalk is the plural of stalk, and the stalk of the plant and the tree is its carrier.

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

Mention who said that:

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: **And strengthened it.** He said: Its growth while it is wrapped up when the ear of corn is in the ears. **That is their description in the Torah and their description in the Gospel.** This is a description He made for the People of the Book: When a people emerge, they will sprout

like a seed, and there will be men among them who will enjoin what is right and forbid what is wrong, then they will become harsh. They are the ones who were with them. This is a description He made for Muhammad, peace and blessings be upon him, saying: God sent the Prophet, peace and blessings be upon him, meaning: God sent the Prophet, peace and blessings be upon him, on his own, then a few people gathered around him who believed in him, then the few will become many, and they will become harsh, and God will enrage the disbelievers for them.

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, **So he supported him,** he said: So he strengthened him and aided him.

And his saying, **On its market,** he said: its roots.

Ibn Abd al-A'la told me: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada and al-Zuhri: **So He strengthened him, and he became thick and stood firm on his legs.** He said: So they caught up with each other.

Yunus urged me, saying: Ibn Wahb told us, saying: Ibn Zayd said regarding His statement, **Then he supported him,** that this came together and was intertwined. He said: And so the believers went out, and they were few and weak. God never ceases to increase them and support them with Islam, just as He supported this plant with its children, so He supported it, and it was an example for the believers.

Amr ibn Abd al-Hamid told me: Marwan ibn Muawiyah told us, on the authority of Juwaybir, on the authority of al-Dahhak: **Like a seed that sends forth its shoot, then makes it strong, then it becomes thick and stands firmly on its stalk.** He said: A grain of wheat is scattered, and each grain sprouts as a single seed, then each one of them grows until it becomes thick and stands firmly on its stalk. He said: He said: The companions of Muhammad, may God bless him and grant him peace, were few, then they became many, then they became thick **so that God may enrage the disbelievers through them.**

And His statement, **It amazes the farmers, that He may enrage the disbelievers thereby,** says the Most High: This crop, which has grown thick and stood on its stalk in its perfection and good growth, and has reached maturity and reached maturity, amazes those who planted it. **That He may enrage the disbelievers thereby.** He says: So the example of Muhammad, may God bless him and grant him peace, and his companions, and their gathering together until they multiplied and grew, and their matter became thick, is

like this crop whose description the Most High described. Then He said, **That He may enrage the disbelievers thereby**, so that indicates an omitted statement, which is that God, the Most High, did that with Muhammad, may God bless him and grant him peace, and his companions, to enrage the disbelievers thereby.

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: **That He may enrage the disbelievers with them**. God says: Their example is like that of a seed which sends forth its shoot and makes it strong, so it becomes thick and stands firmly on its stem until it reaches the best of plants. The farmers are amazed at its abundance and the beauty of its growth.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **It delights the farmers**, that its beauty delights the farmers, **so that He may enrage the disbelievers with them** with the believers, because of their large number. This is their example in the Gospel.

And His statement, **God has promised those among them who believe and do righteous deeds forgiveness and a great reward**, God Almighty says: God has promised those who believe in God and His Messenger, **and do righteous deeds**, meaning: and do what God has commanded them to do of His obligations that He has made obligatory upon them.

His saying, **from them** means: from the shore that the crop brought forth, and they are those who entered Islam after the crop whose description our Lord, the Blessed and Exalted, described. The *ha'* and the *mim* in His saying, **from them** refer to the meaning of the shore, not to its wording, and that is why it was made plural and was said from them, not from them. The shore was made plural because what was meant by it was those who entered the religion of Muhammad, may God bless him and grant him peace, until the Day of Resurrection after the group whose description God described in His saying, "And those with him are harsh against the disbelievers, merciful among themselves. You see them bowing and prostrating."

His saying, **and forgiveness**, means: pardon for their past sins and bad deeds, and replace them with good ones. His saying, **and a great reward**, means: a generous recompense, and that is Paradise.

Tafsir al-Qurtubi

It contains five issues:

The first: The Most High said: **Muhammad is the Messenger of God**. *Muhammad* and *Messenger* are its predicate. It was said that *Muhammad* is the subject and **Messenger of God** is his description. **And those with him** are in apposition to the subject and predicate in what follows it. So, in this estimation, one does not stop at **Messenger of God**. In the first, one stops at

Messenger of God because his attributes, peace be upon him, are more than what his companions were described with. So *Muhammad* is the subject and **Messenger of God** is the predicate. **And those with him** is a second subject, and *strong* is its predicate and *merciful* is a second predicate. The attributes being in the group of the Prophet's companions, peace and blessings be upon him, is more likely. Ibn Abbas said: The people of Al-Hudaybiyyah were harsh on the disbelievers, meaning harsh on them like a lion on its prey. It was said: What is meant by **those with him** are all the believers. **Compassionate among themselves**, meaning they have mercy on one another. It was said that they are sympathetic and affectionate. Al-Hasan read: **Strong against the disbelievers, merciful among themselves** in the accusative case as a state, as if he said: And those with him in their state of harshness against the disbelievers. And their compassion among themselves, **And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze**. This is information about their frequent prayers, **they seek bounty from God and approval**. That is, they seek Paradise and the approval of God Almighty.

The second: The Almighty's saying: **Their mark is on their faces from the traces of prostration**. The mark is the sign, and there are two pronunciations for it: lengthening and shortening, meaning that the signs of praying at night and the signs of staying up late appear. In Sunan Ibn Majah, he said: Ismail bin Muhammad al-Talkhi told us, Thabit bin Musa Abu Yazid told us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever prays a lot at night, his face will be beautiful during the day.'" Ibn al-Arabi said: Some people inserted it into the hadith of the Prophet, may God bless him and grant him peace, by mistake, and there is no mention of it from the Prophet, may God bless him and grant him peace, even a single letter. Ibn Wahb narrated from Malik, **Their mark is on their faces from the traces of prostration**, which is related to their foreheads being covered with earth when prostrating, and Saeed bin Jubayr said the same. In the authentic hadith, "On the authority of the Prophet, may God bless him and grant him peace, he prayed on the morning of the twenty-first of Ramadan, and the mosque was covered and was on a trellis, so the Prophet, may God bless him and grant him peace, left his prayer and on his forehead and nose were traces of water and mud." Al-Hasan said: It is A whiteness that will be on the face on the Day of Resurrection. Saeed bin Jubair also said this. Al-Awfi narrated it on the authority of Ibn Abbas. Al-Zuhri also said this. In Sahih, it is narrated on the authority of the Messenger of God (blessings and peace of God be upon him) from the hadith of Abu Hurayrah, in which it says: "Until when God has finished judging between His servants and wants to bring out by His mercy whomever He wants from the people of Hell, He commands the angels to bring out from the Hellfire whoever did not associate anything with God, whom God wants to have mercy on, who says, 'La ilaha illa God.' They will recognize them in the Hellfire by the mark of their prostration. The Fire will consume the

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Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

sons of Adam except the mark of prostration. God has forbidden the Fire to consume the mark of prostration.” Shahr bin Hawshab said: The place of prostration on their faces will be like the moon on a full moon. Ibn Abbas and Mujahid said: The mark in this world is a good appearance. Mujahid also said: It refers to humility and modesty. Mansour said: I asked Mujahid about the statement of God, **Their mark is on their faces**. Is it a mark between the eyes of a man? He said: No, perhaps there is between the eyes of a man the size of a goat’s knee, yet his heart is harder than stone! Rather, it is a light in their faces from humility. Ibn Jurayj said: It is dignity and splendor. Shamr ibn Atiyyah said: It is the yellowness of the face from standing in prayer at night. Al-Hasan said: If you saw them, you would think they were sick, but they are not sick. Ad-Dahhak said: It is not a mark on their faces, but it is the yellowness. Sufyan Ath-Thawri said: They pray at night, and when they wake up, that is seen in their faces. Its explanation is the statement of the Prophet, may God bless him and grant him peace: **Whoever prays a lot at night, his face will be beautiful during the day**. This has already been said previously. Ata’ Al-Khurasani said: This verse includes everyone who maintains the five daily prayers.

Third: The Almighty’s saying: **That is their example in the Torah and their example in the Gospel**. Al-Farra’ said: There are two interpretations. If you wish, you can say that the meaning is that is their example in the Torah and in the Gospel also, like their example in the Qur’an, so the pause would be at **the Gospel**. If you wish, you can say: The rest of the statement is that is their example in the Torah. Then he began and said: And their example in the Gospel. Ibn Abbas and others said the same: They are two examples, one in the Torah and the other in the Gospel, so he pauses on this at **the Torah**. Mujahid said: It is one example, meaning that this is their description in the Torah and the Gospel, so he does not pause at **the Torah** on this, but pauses at **the Gospel** and begins: **Like a plant that sends forth its shoot**, meaning they are like a plant and **its shoot** means its young and offspring. Ibn Zayd and others said this. Muqatil said: It is a single plant, so if what comes after it comes forth, then it has sprung. Al-Jawhari said: The shoot of the plant and the plant is its young, and the plural is *ashta’*. And the plant has sprung, meaning it came out. Its edge. Al-Akhfash said in his statement **its edge came out** meaning its end. Al-Tha’labi narrated it on the authority of Al-Kisa’i. Al-Farra’ said: The crop has become branched, so it is branched if it comes out. The poet said:

He brought forth the shore on the face of the earth and the branches of fruit from the trees.

Glass: He brought forth its plant, meaning its vegetation. It was said that the plant is the thorn of the

ear of corn, and the Arabs also call it: the *safa*, which is the thorn of the animal, said Qatrib. It was said that it is the ear of corn, so ten, nine, and eight ears of corn come out of the grain, said Al-Farra’, narrated by Al-Mawardi. Ibn Kathir and Ibn Dhakwan read *shata’a* with the *ta’* open, and the rest made it quiescent. Anas, Nasr bin Asim, and Ibn Watthab read *shata’a* like his stick, and Al-Jahdary and Ibn Abi Ishaq read *shata’a* without a hamza, and all of them have dialects in them.

This is a parable that God Almighty gave to the companions of the Prophet, may God bless him and grant him peace, meaning that they would be few in number then increase and multiply. When the Prophet, may God bless him and grant him peace, began to supplicate, he was weak, but he was answered one by one until his matter became strong, like a seed that appears weak after sowing, then becomes stronger one by one until its plants and offspring become thick. This was one of the most correct parables and most powerful statements. Qatada said: The parable of the companions of Muhammad, may God bless him and grant him peace, is that it is written in the Gospel that there will emerge from a people who will produce the growth of plants, who enjoin what is right and forbid what is wrong. **He supported him** means he strengthened him, aided him, and strengthened him, meaning he strengthened the plant’s root. It was said the opposite, meaning he strengthened the plant’s root. The general reading is **He supported him** with a long vowel. Ibn Dhakwan, Abu Haywah, and Hamid ibn Qays read **He supported him** with a short vowel, like his verb. What is right is long. Imru’ al-Qays said:

In a curve, the lost one has been supported by its plants, which have brought about victorious armies and have disappointed.

And it stood firm on its stem on the branch on which it stands, so it becomes its stem. Stem is the plural of stalk. **The farmers delight** means that this crop delights its farmers. It is an example, as we have explained. The crop is Muhammad, may God bless him and grant him peace, and the shore is his companions. They were few and then became many, and weak and then became strong. This was said by Ad-Dahhak and others. **To enrage the disbelievers through them**. The lam is related to something omitted, meaning that God did this to Muhammad, may God bless him and grant him peace, and his companions to enrage the disbelievers through them.

Fourth: The Almighty’s saying: **God has promised those who believe** meaning God has promised those who are with Muhammad, and they are the believers whose deeds are righteous **from them forgiveness and a great reward** meaning an unending reward, which is Paradise. The word *min* in His saying **from them** is not

a specification for some of the Companions without others, but rather it is a general and generic word, like the Almighty's saying: **So avoid the uncleanness of idols** (al-Hajj 22:30). It is not intended to be specific, but rather it refers to the type, meaning avoid the uncleanness of the type of idols, since uncleanness occurs from various types, including adultery, usury, drinking alcohol, and lying. So He included *min* to indicate the type, and likewise *minhum* meaning from this type. The companions of Muhammad, may God bless him and grant him peace, may be singled out with the promise of forgiveness as a preference for them, and God promised forgiveness to all of the believers. In the verse there is another answer, which is that *min* emphasizes the statement, and the meaning is that God promised them all forgiveness and a great reward, so it follows the example of the Arab saying: **I cut a shirt from the garment**, meaning I cut the entire garment into a shirt. And *min* did not divide anything, and this is witnessed in the Qur'an: **And We send down from the Qur'an that which is a healing** (al-Isra' 17:82). Its meaning is, We send down the Qur'an as a healing, because every letter of it heals, and healing is not specific to some of it without others. However, some of the linguists say: *min* is a generic term, meaning We send down healing from the same type as the Qur'an, and from the side of the Qur'an, and from the side of the Qur'an. Zuhair said:

Is it true that Damna did not speak?

He wanted to know from the side of Umm Awfa Damna, or from its houses Damna, and the other said:

Brother Raghīb gives her and asks her, but he refuses to be wronged by Al-Nawfal Al-Zafar

From did not divide anything, as the goal was to reject injustice because he is Nawfal Zafar, and Nawfal is the one who gives a lot, and Zafar is: the one who carries burdens and believes in people.

Fifth: Abu Urwah Al-Zubayr, from the descendants of Al-Zubayr, narrated: We were with Malik bin Anas, and they mentioned a man who was criticizing the companions of the Messenger of God, may God bless him and grant him peace. Malik recited this verse:

Muhammad is the Messenger of God and those with him, until he reached: He delights the farmers in order to enrage the disbelievers with them. Malik said:

Whoever among the people wakes up in the morning with anger in his heart against one of the companions of the Messenger of God, may God bless him and grant him peace, then this verse has affected him. Al-Khatib Abu Bakr mentioned this.

I said: Malik did well in his statement and was correct in his interpretation. Whoever denies one of them or criticizes him in his narration has rejected God, Lord of the Worlds, and has invalidated the laws of the Muslims. God Almighty said: **Muhammad is the Messenger of God, and those with him are strong against the disbelievers** (48:18), and He said: **God was pleased with the believers when they pledged allegiance to you under the tree** (48:18), and other verses that included praise for them and testifying to their truthfulness and success. God Almighty said: **Men who have been true to what they pledged to God** (33:23), and He said: **To the poor emigrants who were**

expelled from their homes and their properties, seeking bounty from God and approval (59:8), and then the Almighty said: **And those who were established in the home and in faith before them** (59:9), and all of this is from His knowledge, Blessed and Exalted be He, of their condition and the outcome of their affair, and "The Messenger of God, may God bless him and grant him peace, is the best of people." **My generation and those who follow them**, and he said: **Do not revile my companions, for if one of you were to spend gold equivalent to Mount Uhud, he would not attain the level of one of them, nor even half of it**, both of them were narrated by al-Bukhari. In another hadith: **If one of you were to spend what is on the earth, he would not attain the level of one of them, nor even half of it**, Abu Ubaid said: Its meaning is that he would not attain the level of one of them if he gave charity, nor even half of it. So half is the half here, and likewise a tenth is called a tenth, a fifth a fifth, a ninth a ninth, an eighth a precious, a seventh a seventh, a sixth a sixth, a quarter a quarter, and the Arabs did not say a third a third. In al-Bazzar, on the authority of Jabir, with a sound chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Indeed, God chose my companions over all the worlds, except for the prophets and messengers, and He chose for me four of my companions, meaning Abu Bakr, Umar, and Uthman, and made them my companions," and he said: **Among my companions there is goodness**, and Uwaim ibn Sa'idah narrated that the Messenger of God, may God bless him and grant him peace, said: "Indeed, God Almighty chose me and chose my companions, and made for me from among them ministers, brothers, and in-laws. So whoever reviles them "Upon him is the curse of God, the angels, and all of mankind, and God will not accept from him on the Day of Resurrection any ransom or compensation." There are many hadiths with this meaning, so beware of falling into the trap of any of them, as did the one who attacked the religion and said: The two Mu'awwidhat are not from the Qur'an. There is no authentic hadith from the Messenger of God (peace and blessings of God be upon him) confirming them and including them in the revelation except from 'Uqbah ibn 'Amir. 'Uqbah ibn 'Amir is weak and no one else agreed with him on it, so his narration is rejected. This is a refutation of what we mentioned from the Qur'an and Sunnah, and a nullification of what the Companions transmitted to us from the religion. 'Uqbah ibn 'Amir ibn 'Isa al-Juhani is among those who narrated to us the Shari'ah in the two Sahih of al-Bukhari and Muslim and others. God praised them, described them, commended them, and promised them forgiveness and a great reward. Whoever attributes a lie to him or to one of the Companions is outside the Shari'ah, invalidating the Qur'an, and attacking the Messenger of God (peace and blessings of God be upon him). Whenever one of them attributes a lie, he has insulted him, because there is no shame or defect greater than lying after disbelief in God. The Messenger of God, may God bless him and grant him peace, cursed whoever insulted his companions. The one who belies the youngest of them, and there is no young one among them, is included in the curse of God, which the Messenger of God, may God bless him and grant him peace, bore witness to, and which was imposed on everyone who insulted one of his companions or

Surat al-Fath 48:29

Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

slandered him. On the authority of Umar ibn Habib, he said: I attended the assembly of Harun al-Rashid, and an issue arose that was disputed among those present, and their voices were raised. Some of them used as evidence a hadith narrated by Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace. Some of them raised the hadith, and the defense and argument increased until some of them said: This hadith is not acceptable on the authority of the Messenger of God, may God bless him and grant him peace, because Abu Hurayrah is one of them in what he narrates. They declared his denial, and I saw that al-Rashid had taken their side and supported their statement, so I said: The hadith is authentic on the authority of the Messenger of God, may God bless him and grant him peace, and Abu Hurayrah is authentic in his transmission and truthful in what he narrates on the authority of the Prophet, may God bless him and grant him peace, and others.

Al-Rashid looked at me angrily, and I got up from the assembly and went back to my house. I did not stay long until it was said: The postmaster is at the door. He entered and said to me: Answer the emir. The believers answer the questioner, and embalm and shroud! So I said: O God, You know that I defended the companion of Your Prophet, and I respected Your Prophet so that his companions would not be slandered, so save me from him. So I was brought to Rashid while he was sitting on a golden chair, his arms uncovered, with a sword in his hand and a mat in his hands. When he saw me, he said to me: O Omar bin Habib, no one has ever responded to and rebuffed my words with the same response you gave me! So I said: O Commander of the Faithful, what I said and argued about contains contempt for the Messenger of God (peace and blessings of God be upon him) and what he brought. If his companions are like those who slander him, then the Shariah is invalid, and the obligations and rulings on fasting, prayer, divorce, marriage, and the prescribed punishments are all rejected and not accepted! So he came to his senses and said: You have revived me, O Omar bin Habib, may God revive you. And he ordered that I be given ten thousand dirhams.

I said: The Companions are all just, the saints of God Almighty and His chosen ones, and the best of His creation after His prophets and messengers. This is the doctrine of the people of the Sunnah, and what the group of imams of this nation are upon. A group who do not care about them have gone so far as to say that the state of the Companions is like the state of others, so it is necessary to investigate their justice. Some of them differentiated between their state at the beginning of the matter and said: They were just at that time, then conditions changed for them and wars and bloodshed appeared among them, so it is

necessary to investigate. This is rejected, because the best of the Companions and their virtuous ones, such as Ali, Talhah, Al-Zubayr and others, may God be pleased with them, are among those whom God praised, purified, was pleased with, and satisfied with, and promised them Paradise with His Almighty saying: **Forgiveness and a great reward.** And especially the ten who were certain of Paradise by the Messenger's informing them, they are the role models, despite their knowledge of many of the tribulations and matters that befell them after their Prophet by informing them of that. This does not diminish their status and virtue, because those matters were based on ijtihad, and every ijtihadist is correct, and it will come. The discussion of these matters will be explained in Surat Al-Hujurat, God willing.

Tafsir Ibn Kathir

God the Almighty tells us about Muhammad, may God bless him and grant him peace, that he is truly His Messenger, without a doubt or suspicion. He said: **Muhammad is the Messenger of God.** This is a subject and predicate, and it includes every beautiful description. Then He praised his companions, may God be pleased with them, and said: **And those with him are harsh against the disbelievers, merciful among themselves.** As the Almighty said: **Then God will bring forth a people He will love and who will love Him, humble toward the believers, mighty against the disbelievers.** This is the characteristic of the believers, that one of them should be harsh and violent toward the disbelievers, merciful and kind to the good, angry and frowning at the disbelievers, and smiling and cheerful toward his believing brother, as the Almighty said: **O you who have believed, fight those of the disbelievers who are near you and let them find in you harshness.** And the Prophet, may God bless him and grant him peace, said: "The example of the believers in their mutual love and mercy is like that of a single body. If one part of it is ill, the rest of the body feels feverish and sleepless." The Prophet, may God bless him and grant him peace, said: **The believer to the believer is like a building, whose parts support one another.** He, may God bless him and grant him peace, interlocked his fingers. Both hadiths are in Sahih.

And the saying of God the Most High: **You will see them bowing and prostrating, seeking bounty from God and [His] pleasure.** He described them as having much work and much prayer, which is the best of deeds. He described them as being sincere in it to God the Almighty and seeking reward from God the Almighty for the abundant reward, which is Paradise, which includes the bounty of God the Almighty, which

is the ample provision for them and His pleasure with them. This is greater than the first, as He the Most High said: **And the pleasure of God is greater.** And His saying the Most High: **Their mark is on their faces from the traces of prostration.** Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them:** Their mark is on their faces meaning good appearance. Mujahid and others said: It means humility and modesty. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Hussain al-Ja'fi told us on the authority of Za'idah on the authority of Mansour on the authority of Mujahid: **Their mark is on their faces from the traces of prostration.** He said: Humility. I said: I did not see it as anything other than this mark on the face. He said: Perhaps there was before my eyes someone whose heart was harder than Pharaoh. Al-Suddi said: **Prayer improves their faces.** Some of the early Muslims said: **Whoever prays frequently at night, his face will be beautiful during the day.** Ibn Majah included this in his Sunan on the authority of Ismail ibn Muhammad al-Talhi, on the authority of Thabit ibn Musa, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever prays frequently at night, his face will be beautiful during the day.** The correct version is that it is a continuation of the hadith. Some of them said: **A good deed brings light to the heart, radiance to the face, abundance in provision, and love in people's hearts.**

The Commander of the Faithful, Uthman **may God be pleased with him** said: **No one keeps a secret except that God reveals it on his face and through the slips of his tongue.** The point is that what is hidden in the soul appears on one's face. So, if the believer's secret is sound with God, God will reform his outward appearance to people, as narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** who said: **Whoever reforms his secret, God will reform his outward appearance.** Abu al-Qasim al-Tabarani said: Mahmud ibn Muhammad al-Marwazi told us, Hamid ibn Adam al-Marwazi told us, al-Fadl ibn Musa told us, on the authority of Muhammad ibn Ubaydullah al-Arzami, on the authority of Salamah ibn Kuhayl, on the authority of Jundub ibn Sufyan al-Bajali **may God be pleased with him**, who said: The Prophet (peace and blessings of God be upon him) said: **No one keeps a secret except that God dresses him in its garment, if good, then good, and if evil, then evil.** Al-Arzami is rejected. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Saeed, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **If one of you were to work in a solid rock that had no door or window, his work would be revealed to the people, whatever it was.**

Imam Ahmad said: Hasan told us, Zuhair told us, Qabus bin Abi Dhiyban told us that his father told him on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: **Indeed, good guidance, good conduct, and moderation are a part of twenty-five parts of prophethood.** Abu Dawud narrated it on the authority of Abdullah bin Muhammad

al-Nufaili on the authority of Zuhair on his authority. So the Companions, may God be pleased with them, had pure intentions and good deeds, so everyone who looked at them was impressed by their conduct and guidance. Malik **may God be pleased with him** said: It has reached me that when the Christians saw the Companions **may God be pleased with them** who conquered the Levant, they would say: By God, these are better than the disciples, as far as we have been informed. And they were right in that, for this nation is honored in the previous books, and the greatest and best of them are the Companions of the Messenger of God (may God bless him and grant him peace). God, the Blessed and Exalted, has mentioned them in the revealed books and the circulated reports. That is why He, the Most High, said here: **That is their example in the Torah.** Then He said: **And their example in the Gospel is like a seed which sends forth its shoot,** meaning its young ones, **and strengthens it,** meaning it makes it strong, **and it becomes thick,** meaning it grows long and tall, **and stands firmly on its stalk, delighting the sowers,** meaning, the Companions of the Messenger of God (may God bless him and grant him peace) supported him, aided him, and aided him, so they are with him like the shoot with the seed, **that He may enrage the disbelievers thereby.**

From this verse, Imam Malik **may God have mercy on him** extracted, in a narration from him, the excommunication of the Rafidis who hate the Companions **may God be pleased with them.** He said: Because they annoy them, and whoever annoys the Companions **may God be pleased with them** is an unbeliever because of this verse. A group of scholars **may God be pleased with them** agreed with him on this. The hadiths about the virtues of the Companions **may God be pleased with them** and the prohibition of insulting them are many. God's praise of them and His pleasure with them is sufficient for them. Then God the Blessed and Exalted said: **God has promised those who believe and do righteous deeds among them** - this is to clarify the type - *forgiveness* for their sins **and a great reward** - meaning a generous reward and noble provision. God's promise is true and true, and He does not break or change it. Everyone who follows in the footsteps of the Companions **may God be pleased with them** is under their ruling, and they have virtue, precedence, and perfection that no one else in this nation can reach. May God be pleased with them and satisfy them and make the Gardens of Paradise their abode, and He did. Muslim said in his Sahih: Yahya ibn Yahya told us, Abu Muawiyah 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: **Do not revile my companions, for by the One in Whose Hand is my soul, if one of you were to spend gold equivalent to Mount Uhud, he would not reach the level of one of them, or even half of it.** End of the interpretation of Surat Al-Fath. All praise and thanks are due to God.

Fath al-Qadir

29- **Muhammad is the Messenger of God** Muhammad is the subject and the Messenger of God is its predicate, or it is the predicate of a deleted subject and

Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

the Messenger of God is its substitute. It was also said that Muhammad is the subject and the Messenger of God is its attribute. **And those with him** is conjoined to the subject and what follows is the predicate. The former is more appropriate, and the sentence is constructed for what is part of the group of what is testified to. Those with him were said to be the companions of Hudaybiyyah. The latter is more appropriate, in general. **Severe against the disbelievers** means harsh with them as a lion is harsh with its prey, which is a severe plural. **Compassionate among themselves** means loving and compassionate, which is a merciful plural. The meaning is that they show severity and firmness to those who oppose their religion, and mercy and compassion to those who agree with it. The majority read *severe* and *compassionate* in the nominative case as predicate of the relative pronoun, or predicate of Muhammad and what is conjoined to it as mentioned above. Al-Hasan read them in the accusative case as a state or as praise. According to this reading, the predicate is **You will see them bowing and prostrating**, meaning you will see them while bowing and prostrating. According to the majority reading, it is another predicate or a resumption: I mean His statement, **You will see them**, "seek bounty from God and His pleasure," meaning they seek God's reward and pleasure for them. This sentence is a third predicate according to the majority reading or in the accusative case as a state of the pronoun **you will see them**. Likewise, **Their mark is on their faces from the traces of prostration**. The mark is the sign, and there are two dialects for it: lengthening and shortening: meaning their mark appears on their foreheads from the traces of prostration in prayer and much worship during the day and night. Ad-Dahhak said: If a man stays up late, he becomes yellow, so he made this the mark. Az-Zuhri said: The places of prostration will be the whitest of their faces on the Day of Resurrection. Mujahid said: It refers to humility and modesty. According to the first reading, I mean that it is what appears on the foreheads from much prostration, as Sa'id ibn Jubayr and Malik said. Ibn Jarir said: It refers to dignity. Al-Hasan said: If you see them sick, but they are not sick. It was said that it is the radiance in the face and the appearance of lights on it. Sufyan al-Thawri said the same. The reference in his saying: *That* is to what preceded from these sublime attributes. It is the subject and its predicate is his saying: **Their likeness in the Torah**, meaning their description with which they were described in the Torah and their description with which they were described **in the Gospel**. The repetition of the mention of the example is to increase its confirmation and to draw attention to its strangeness and that it is similar to examples in strangeness. **Like a seed that sends forth its shoot**, etc. His statement is renewed: meaning they are like a seed, etc. It was said that it is an explanation

of that as an ambiguous indication that did not mean what preceded from the descriptions. It was said that it is the predicate of his saying: **And their likeness in the Gospel**, meaning their likeness in the Gospel is like a seed. Al-Farra' said: There are two aspects to it: If you wish, you can say that their likeness is in the Torah and their likeness in the Gospel: meaning, their likeness in the Qur'an, so the pause would be at the Gospel. If you wish, you can say that their likeness is in the Torah, then you begin and their likeness in the Gospel is like a seed. The majority read *shata'ahu* with a sukoon on the ta', while Ibn Kathir and Ibn Dhakwan read it with a fatha. Anas Nasr ibn Asim and Yahya ibn Wathab read it shattah like his stick. Al-Jahdi and Ibn Abi Ishaq read it shattah without a hamza, and all of them are dialects. Al-Akhfash and Al-Kisa'i said: shata'ahu means its edge. Al-Farra' said: The crop shata'a is thick and smooth if it comes out. Al-Zajaj said: **Akhraj shata'ahu**: meaning its plants. Qatrib said: The shata' is the length of the ear of corn. It was also narrated from Al-Farra' that he said: It is the ear of corn. Al-Jawhari said: The crop and the plant have become thick and even, and the plural is ashta'a. He has made the crop shata'a thick and he strengthened it, aided it, and supported it. It was said that the meaning is that the shata'a made the crop strong, and it was said that the crop has a strong root. What indicates that the shata' is the emergence of the plant. The poet said:

He brought forth the shore on the face of the earth and the branches of fruit from the trees.

The majority read *fa'azzura* with a long vowel. Ibn Dhakwan, Abu Haywah, and Hamid ibn Qays read it with a short vowel. The majority read it with the saying of Imru' al-Qays:

In a curve, the struggle has supported its plants by bringing armies of victors and losers.

Al-Farra' said: **Azarat Fulan Azran** means you strengthened him. *Fa-ta-ghalth* means that the crop became thick after it was thin. **Fa-stawa 'ala-sawquhu** means it stood straight on its stalks. *Sawq* is the plural of *saq*. Qunbul read *sawquhu* with a silent hamza. **Yajib al-Zar'** means that this crop impresses its planter with its strength and beautiful appearance. This is a metaphor that God the Almighty made for the companions of the Prophet (peace and blessings of God be upon him), that they would be few at first, then increase and multiply and become strong like a crop, which would be weak at first then become stronger, one condition after another, until its stem becomes thick. Qatada said: The metaphor of the companions of Muhammad (peace and blessings of God be upon him) in the Gospel is that there will emerge from a people who will grow like crops, enjoining what is right and forbidding what is wrong. Then the Almighty

mentioned the reason for His increasing the number of companions of His Prophet, may God bless him and grant him peace, and strengthening them, saying: **To enrage the disbelievers through them.** That is, He increased their number and strengthened them so that they would be an enrage to the disbelievers. The *lam* is related to something omitted: that is, He did that to enrage. **God has promised those who believe and do righteous deeds among them forgiveness and a great reward.** That is, the Almighty promised those who are with Muhammad, may God bless him and grant him peace, that He will forgive their sins and grant them a great reward by admitting them into Paradise, which is the greatest blessing and most important favor.

Ahmad and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas who said: On the day of Al-Hudaybiyyah, they slaughtered seventy camels. When they were prevented from reaching the House, they moaned as one moans for their young. Al-Hasan bin Sufyan, Abu Ya'la, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Qani', Al-Baroudi, Al-Tabarani and Ibn Mardawayh also narrated. Al-Suyuti said with a good chain of narration on the authority of Abu Jumah Hunayth bin Sab' who said: "I met the Messenger of God (peace and blessings of God be upon him) at the beginning of the day as an unbeliever, and at the end of the day I met him as a Muslim. It was about us that the verse 'And had it not been for believing men and believing women' was revealed. We were nine people, seven men and two women." In a narration by Ibn Abi Hatim: **We were three men and nine women.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, **Had it not been for believing men and believing women whom you did not know,** he said when they turned back the Prophet, peace and blessings be upon him, **had you not trampled them down,** by your killing of them, **had you removed,** he said, **had you removed the disbelievers from the believers, God would have punished them with a painful punishment because of your killing of them.** Al-Bukhari, Muslim and others narrated on the authority of Sahl ibn Hunayf that he said: On the day of Siffin, accuse yourselves. You saw us on the day of Hudaybiyyah," meaning the peace treaty that was between the Prophet, peace and blessings be upon him, and the polytheists. If we had seen fighting, we would have fought. Then Umar came to the Messenger of God, peace and blessings be upon him, and said: O Messenger of God, are we not upon the truth and they upon falsehood? Aren't our dead in Paradise and their dead in Hell? He said: Yes. He said: Then why should we give up our religion and go back before God has yet to judge between us and them? He said: **O Ibn Al-Khattab, I am the Messenger of God, and God has never let me down.** He returned furious, and could not be patient until he came to Abu Bakr and said: **O Abu Bakr, are we not on the truth and they on falsehood?** He said: Yes. He said: **Aren't our dead in Paradise and their dead in Hell?** He said: Yes. He said: **Then why should we give up our religion?** He said: **O Ibn Al-Khattab, he is the Messenger of God, and God has never let him down.** So Surah Al-Fath was revealed, and the Messenger of God, may God bless him and grant him peace, sent for Umar and recited it to him. He said: **O Messenger of God, is it a conquest?** He said: Yes. At-Tirmidhi, Abdullah ibn Ahmad in Zawa'id Al-Musnad, Ibn Jarir, Ad-Daraqutni

in Al-Ifrad, Ibn Mardawayh and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated from Ubayy ibn Ka'b on the authority of the Prophet, may God bless him and grant him peace, **And make them adhere to the word of piety,** he said: **There is no god but God.** In its chain of transmission is Al-Hasan ibn Qaz'ah. At-Tirmidhi said after narrating it: A strange hadith, we do not know it except from his hadith. Abu Zur'ah said the same. Ibn Mardawayh narrated a similar hadith from Salamah ibn Al-Akwa'. Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it,** and al-Bayhaqi in al-Asma' wa'l-Sifat narrated something similar on the authority of Ibn Abbas. Ibn Abi Hatim and al-Daraqutni in al-Ifrad narrated something similar on the authority of al-Miswar ibn Makhrama and Marwan. Something similar was also narrated on the authority of a group of the Tabi'un. Ibn Mardawayh narrated on the authority of Ibn Abbas, **God has truly fulfilled the vision of His Messenger.** He said: It refers to Muhammad entering the House while the believers were with their heads shaved or shortened. There are a number of hadiths in the supplication for those with their heads shaved or shortened in the two Sahihs and elsewhere, including what we have mentioned above. It is in the two Sahihs from the hadith of Ibn Umar, and in both of them from the hadith of Abu Hurayrah as well. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement, **Their mark is on their faces,** he said: It is not what they see, but it is the mark of Islam, its mark and humility. Muhammad ibn Nasr narrated in the Book of Prayer, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in his Sunan, on the authority of Ibn Abbas, regarding the verse, he said: It refers to a good mark. Al-Tabarani narrated in al-Awsat and al-Saghir, and Ibn Mardawayh narrated it. Al-Suyuti said with a good chain of transmission on the authority of Ubayy ibn Ka'b who said: The Messenger of God (peace and blessings of God be upon him) said regarding the verse, **Their mark is on their faces from the traces of prostration,** that he said: The light on the Day of Resurrection. Al-Bukhari narrated in his history and Ibn Nasr on the authority of Ibn Abbas regarding the verse, that he said: A whiteness that will cover their faces on the Day of Resurrection. Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, **That is their description in the Torah,** meaning their description was written in the Torah and the Gospel before God created the heavens and the earth. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Anas, **Like a seed that sends forth its shoot,** that is, its plants are its young.

Tafsir al-Baghawi

29. **Muhammad is the Messenger of God,** the speech was completed here, Ibn Abbas said, testifying to his prophethood, then he said, starting: **And those with him,** so the waw in it is for resumption, meaning: and those with him from the believers, **harsh against the disbelievers,** harsh with them as a lion against its prey, not feeling compassion for them, **compassionate among themselves,** sympathetic and loving to one another, like a son to his father, as he said: **humble**

Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

toward the believers, mighty against the disbelievers
5:54. You will see them bowing and prostrating, he informed about the abundance of their prayers and their persistence in them, **seek[ing] bounty from God**, that He should admit them into Paradise, **and approval**, that He should be pleased with them, **their mark**, meaning their sign, **is on their faces from the traces of prostration**, they differed about this mark. Some people said: They are light and whiteness on their faces on the Day of Resurrection by which they will be known that they prostrated in the world, and this is the narration of Atiyah al-Awfi from Ibn Abbas. Ataa bin Abi Rabah and al-Rabi' said: Ibn Anas: Their faces were illuminated from the amount of prayer they performed. Shahr ibn Hawshab said: The places of prostration on their faces were like the moon on a full moon night.

Others said: It is a good appearance, humility and modesty. This is the narration of Al-Walabi on the authority of Ibn Abbas, who said: It is not what you see, but it is the mark of Islam, its nature, characteristic and humility. This is the saying of Mujahid, and the meaning is: Prostration gave them humility and a good appearance by which they are known.

Ad-Dahhak said: It is the yellowness of the face due to staying up late.

Al-Hassan said: If you saw them, you would think they were sick, but they were not sick.

Ikrimah and Saeed bin Jubair said: It is the trace of dust on the forehead.

Abu Al-Aaliyah said: They prostrate on the dirt, not on clothes.

Ata Al-Khurasani said: This verse includes everyone who maintains the five daily prayers.

That, which I mentioned, **their likeness**, their description **in the Torah**, here the speech is complete, then he mentioned their description in the Gospel, so he said: **And their likeness**, their description, **in the Gospel is like a seed which sends forth its shoot**, Ibn Kathir and Ibn Amir read: **(its shoot)** with the opening of the taa, and the others read it with the sukoon, and they are two languages like the river and the river, and he meant its shoots, it is said: the seed shot forth, so it is shot forth, if it shoots forth, Muqatil said: It is a single plant, and if it comes out after it, then it is its shoot.

Al-Saddi said: It is that the other energy comes out with it.

His saying: **So he supported him**. Ibn Amir read: **So he supported him** in the shortened form, and the rest read it in the extended form, meaning: He strengthened him, aided him, and strengthened his back. **So he became**

thick, that is, the crop became thick. **So he became straight**, that is, its plants were complete and grew together and stood up. **On its stem**, that is, its roots. **It amazes the farmers**, that amazes its farmers.

This is a parable that God Almighty gave to the companions of Muhammad, may God bless him and grant him peace, in the Gospel [that they will be few, then they will increase and multiply.

Qatada said: The example of the companions of the Messenger of God, may God bless him and grant him peace, in the Gospel: It is written that a people will emerge who will produce crops, enjoining what is right and forbidding what is wrong.

It was said: **The crop** is Muhammad, may God bless him and grant him peace, and **the shore** is his companions and the believers.

It was narrated on the authority of Mubarak bin Fadala on the authority of Al-Hasan who said: **Muhammad is the Messenger of God and those with him**: Abu Bakr Al-Siddiq, may God be pleased with him. **Harsh against the disbelievers**: Umar bin Al-Khattab, may God be pleased with him. **Compassionate among themselves**: Uthman, may God be pleased with him. **You will see them bowing and prostrating**: Ali bin Abi Talib, may God be pleased with him. **Seeking bounty from God**: the rest of the ten who were given good tidings of Paradise.

It was said: **Like a seed that was brought forth** Muhammad, **its shoot was brought forth** Abu Bakr, **then Umar supported it** and it became thick" Uthman, for Islam **then it stood firm on its stalk** Ali bin Abi Talib, Islam was made straight by his sword, **(the farmers are amazed)** He said: They are the believers.

To enrage the infidels with them, Omar's words to the people of Mecca after he converted to Islam: Do not worship God secretly from today on.

Abu Hamid bin Muhammad al-Shuja'i al-Sarakhsi narrated to us by dictation, Abu Bakr Abdullah bin Ahmad al-Qaffal informed us, Abu Ahmad Abdullah bin Muhammad al-Fadl al-Samarqandi informed us, my sheikh Abu Abdullah Muhammad bin al-Fadl al-Balkhi informed us, Abu Raja' Qutaybah bin Sa'id informed us, Abdul Aziz bin Muhammad al-Dawwardi informed us, on the authority of Abdul Rahman bin Hamid, on the authority of his father, on the authority of Abdul Rahman bin Awf: The Prophet, may God bless him and grant him peace, said: "Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talhah is in Paradise, al-Zubayr is in Paradise, Abdul Rahman bin Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'id bin Zaid is in Paradise, and Abu Ubaidah bin al-Jarrah is in

Paradise.”

Abu Al-Muzaffar Muhammad bin Ahmad Al-Tamimi narrated to us, Abu Abd Al-Rahman bin Uthman bin Qasim informed us, Khaithama bin Sulayman bin Haidar Al-Atrabulsi informed us, Ahmad bin Hashim Al-Antaki informed us, Qutba bin Al-Ala' informed us, Sufyan Al-Thawri informed us, on the authority of Khalid Al-Hadha', on the authority of Abu Qilabah, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "The most merciful of my nation is Abu Bakr, the strictest of them in the matter of God is Umar, the most truthful of them in modesty is Uthman, the most knowledgeable of them in the science of jurisprudence is Zaid, the most knowledgeable of them in the Qur'an is Abu, and the most knowledgeable of them in what is lawful and what is unlawful is Muadh bin Jabal. Every nation has a trustee, and the trustee of this nation is Abu Ubaidah bin Al-Jarrah."

It was narrated by Muammar on the authority of Qatada, without a chain of transmission, and it says: **And the most just of them is Ali.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ma'la bin Asad told us, Abdul Aziz Al-Mukhtar told us, Khalid Al-Hadha' told us, on the authority of Abu Uthman, who said: Amr bin Al-Aas told me that the Prophet, may God bless him and grant him peace, sent him in charge of the army of Dhat Al-Salasil. He said: So I went to him and said: Who is the most beloved person to you? He said: Aisha. I said: Of men. He said: Her father. I said: Then who? He said: Umar bin Al-Khattab. He counted some men, but he remained silent for fear that he would put me at the end of them.

Abu Mansur Abdul Malik and Abu Al-Fath Nasr, sons of Ali bin Ahmad bin Mansur and Muhammad bin Al-Hussein bin Shadhuyi Al-Tusi, told us: Abu Al-Hasan Muhammad bin Ya'qub told us: Al-Hasan bin Muhammad bin Ahmad bin Kaysan Al-Nahwi told us: Abu Ishaq Ibrahim bin Sharik Al-Asadi told us: Ibrahim bin Ismail - he is Ibn Yahya bin Salamah bin Kuhayl - told us: My father told us, on the authority of his father, on the authority of Salamah, on the authority of Abu Al-Zu'za', on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Follow the example of those who come after me from my companions: Abu Bakr and Umar, and be guided by the guidance of Ammar, and hold fast to the covenant of Abdullah bin Mas'ud."

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn Ali ibn Muhammad 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 Hazim, on the authority of Sahl ibn Sa'd, that someone trembled while the Prophet, may God bless him and grant him peace, Abu Bakr, and Uthman were on him. The Prophet, may God bless him and grant him peace, said: **Be steadfast, for there is no one upon you except a prophet, a truthful person, or a martyr.**

Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn

Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Saeed al-Ashja told us, Waki' told us, al-A'mash told us, on the authority of Adi ibn Thabit, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: The Prophet, may God bless him and grant him peace, commanded me that none loves you except a believer, and none hates you except a hypocrite.

Abu Al-Muzaffar Al-Tamimi told us, Abd Al-Rahman bin Uthman told us, Khaithamah bin Sulaiman told us, Muhammad bin Isa bin Hayyan Al-Madani told us, Muhammad bin Al-Fadl bin Atiyah told us, on the authority of Abdullah bin Kaslam, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever dies from among my companions in a land, he will be their light and their leader on the Day of Resurrection.**

The Almighty said: **To enrage the disbelievers with them**, meaning that He increased their numbers and made them strong so that they would be an enrage to the disbelievers.

Malik ibn Anas said: Whoever wakes up with resentment towards the companions of the Messenger of God, may God bless him and grant him peace, has been afflicted by this verse.

Abu al-Tayyib Tahir ibn Muhammad ibn al-Ala' al-Baghawi told us, Abu Muammar al-Mufaddal ibn Ismail ibn Ibrahim al-Isma'ili told us, my grandfather Abu Bakr Ahmad ibn Ibrahim al-Isma'ili told us, al-Haytham ibn Khalaf al-Duri told me, al-Mufaddal ibn Ghassan ibn al-Mufaddal al-Ala'i told us, Ya'qub ibn Ibrahim ibn Sa'd told us, Ubaydah ibn Abi Rabita told us, on the authority of Abd al-Rahman ibn Ziyad, on the authority of Abdullah ibn Mughaffal al-Muzani, who said: The Messenger of God, may God bless him and grant him peace, said: "God, God, regarding my companions, God, God, regarding my companions, God, God, regarding my companions. Do not take them as a target after me. Whoever loves them loves them out of my love, and whoever hates them hates them out of my hatred. Whoever harms them has harmed me, and whoever harms me has harmed God, and whoever harms God is likely to be seized by Him."

Abu Al-Muzaffar bin Muhammad bin Ahmad bin Hamid Al-Tamimi narrated to us, Abu Muhammad Abd Al-Rahman bin Uthman bin Al-Qasim narrated to us, Abu Al-Hasan Khaithama bin Sulaiman narrated to us, Ibrahim bin Abdullah Al-Absi Al-Qassar narrated to us in Kufa, Wakee' bin Al-Jarrah narrated to us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend gold equivalent to Mount Uhud, he would not reach the level of one of them, or even half of it.**

Abdul Wahid Al-Malihi told us, Abu Abdullah Muhammad bin Al-Hussein Al-Za'farani told us, Abu Muhammad Abdullah bin Urwa told us, Muhammad bin Al-Hussein bin Muhammad bin Ishkab told us, Shababah bin Suwar told us, Fadil bin Marzouq told us, on the authority of Abu Khabab, on the authority of

Surat al-Fath 48:29

Muhammad is the Messenger of God, and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed that sends forth its shoot and makes it strong, so it becomes strong. So he stood firm on his stalk, delighting the farmers, that He might enrage the disbelievers thereby. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

Abu Salim Al-Hamadani, on the authority of his father, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said: "If you are pleased to be among the people of Paradise, then there will be people who will claim to love you, they will recite the Qur'an, but it will not go beyond their collarbones, and they will be called the Rafidah. If you find them, then fight them, for they are polytheists." The chain of transmission of this hadith is questionable.

God Almighty says: **God has promised those among them who believe and do righteous deeds forgiveness and a great reward**, Ibn Jarir said: meaning from the sapling that the crops produced, and they are those who enter Islam after the crops until the Day of Resurrection. The ha and the mim were returned to the meaning of the sapling, not to its wording, and for this reason He did not say: **(from it), forgiveness and a great reward**, meaning Paradise.

Tafsir al-Baidawi

29- **Muhammad is the Messenger of God** is a clause explaining the thing being testified to. It is possible that **the Messenger of God** is an adjective and *Muhammad* is an omitted predicate or a subject: **And those with him** is conjoined to it and their predicate is **harsh against the disbelievers, merciful among themselves**. "harsh is the plural of harsh and merciful is the plural of rahim". The meaning is that they are harsh with those who oppose their religion and merciful among themselves, as in His statement: "humble toward the believers, mighty against the disbelievers. You see them bowing and prostrating" because they are busy praying most of the time. "seek bounty from God and approval" reward and approval. "Their mark is on their faces from the traces of prostration" meaning the mark that occurs on their foreheads from frequent prostration. So whoever marks him, if he informs him, it has been read as an extended word and "from the traces of prostration" is its explanation or a state of what is implied in the preposition. "That" is an allusion to the descriptive mentioned. Or an ambiguous indication that is explained by **like a plant. Their likeness in the Torah** is their amazing description mentioned therein. **And their likeness in the Gospel** is an appositive to it, meaning that is their likeness in the two books. His saying **like a plant** is a renewed representation or an explanation or a subject and **like a plant** is its predicate. **He brought forth its shoot** its chicks. It is said that the plant sprouts if it sprouted. Ibn Kathir and Ibn Amir, according to the narration of Ibn Dhakwan, read **its shoot** with fathahs, which is a dialect in it. It was read *shtaah* with a light hamza, and

shtaah with a long vowel, and *shtaah* with a movement of the hamza and its deletion, and *shtahu* by changing it to a waw. **So He supported him** he strengthened him from support and in seeing or from the belt, which is assistance. Ibn Amir read, according to the narration of Ibn Dhakwan, "so He supported him like his wage in his wage. "So he became thick" so it changed from thinness to thick. "And it stood firm on its stalk" meaning it stood straight on its reeds. The plural of "saq is suquq" **its stalk is pronounced with a hamza**. "The farmers are amazed" by its density, strength, thickness and good appearance. It is an example that God the Almighty used for the Companions who were few in number at the beginning of Islam, then they multiplied and became strong, and their affair progressed to a point that amazed the people. "To enrage the disbelievers with them" is a reason for likening them to crops in their zakat and strength, or because God the Almighty said: "God has promised those who believe and do righteous deeds that they will have forgiveness and a great reward **because when the disbelievers heard it, it enraged them, and from them**" is for clarification. It is narrated from the Prophet (blessings and peace of God be upon him): "Whoever recites Surat al-Fath, it is as if he was among those who witnessed the conquest of Mecca with Muhammad (blessings and peace of God be upon him)."

Surat al-Hujurat 49:1

O you who have believed, do not put yourselves forward before God and His Messenger, and fear God. Indeed, God is Hearing and Knowing.

Tafsir al-Jalalayn

1 - **O you who have believed, do not put forward** from qadamm which means to advance, i.e. do not put forward in word or deed **before God and His Messenger** the one being conveyed, i.e. without permission (and fear God. Indeed, God is Hearing) of your words *Knowing* of your actions. It was revealed regarding the argument between Abu Bakr and Umar, may God be pleased with them, in front of the Prophet, may God's prayers and peace be upon him, about appointing Al-Aqra' bin Habis or Al-Qa'qa' bin Ma'bad as commander, and it was revealed regarding someone who raised his voice in the presence of the Prophet, may God's prayers and peace be upon him.

Tafsir al-Suyuti

God Almighty said: O you who have believed, do not put yourselves forward before God and His Messenger. Al-Bukhari and others narrated on the authority of Ibn Jurayj on the authority of Ibn Abi Malekah that Abdullah bin Az-Zubayr informed him that a group of Banu Tamim came to the Messenger of God, may God bless him and grant him peace, and Abu Bakr said: **The command of Al-Qa'qa' bin Ma'bad.** Umar said: **Rather, the command of Al-Aqra' bin Habis.** Abu Bakr said: **You only wanted to oppose me.** Umar said: **You only wanted to oppose you.** So they argued until their voices rose, and God Almighty revealed concerning that: "O you who have believed, do not put yourselves forward before God and His Messenger until His saying: "And if they had been patient."

K and Ibn al-Mundhir narrated on the authority of al-Hasan that some people slaughtered before the Messenger of God, may God bless him and grant him peace, on the Day of Sacrifice, so he ordered them to repeat the slaughter, so God revealed: O you who believe, do not put yourselves forward before God and His Messenger. Ibn Abi al-Dunya narrated in the Book of Sacrifices with the wording: A man slaughtered before the prayer, so this was revealed.

Al-Tabarani narrated in Al-Awsat on the authority of Aisha that some people used to fast before the Prophet, may God bless him and grant him peace, so God revealed: **O you who have believed, do not put yourselves forward before God and His Messenger.**

K and Ibn Jarir narrated on the authority of Qatada who said: It was mentioned to us that some people used to say: If only something had been revealed about such and such, then God revealed: Do not put yourselves forward before God and His Messenger.

K and he narrated on his authority that they used to speak to him loudly and raise their voices, so God revealed: Do not raise your voices, the verse.

And he also narrated on the authority of Muhammad

bin Thabit bin Qais bin Shammās, who said: When this verse was revealed, **Do not raise your voices above the voice of the Prophet**, Thabit bin Qais sat in the road crying. Then Asim bin Adi bin Al-Ajlan passed by him and said: **What makes you cry?** He said: **This verse, I fear that it was revealed about me, and I have a loud voice.** So Asim reported that to the Messenger of God, may God bless him and grant him peace, so he called for him and said: **Are you not satisfied to live with praise, be killed as a martyr, and enter Paradise?** He said: "I am satisfied, and I will never raise my voice above the voice of the Messenger of God, may God bless him and grant him peace." Then God revealed: **Those who lower their voices** *verse*.

Tafsir al-Tabari

God the Most High means by His statement: **O you who have believed:** O you who have acknowledged the Oneness of God and the Prophethood of Muhammad (peace and blessings of God be upon him). **Do not precede God and His Messenger** means: Do not rush to decide a matter in your wars or your religion before God and His Messenger decide it for you, lest you decide contrary to the command of God and the command of His Messenger. It is narrated from the Arabs that someone precedes his leader, meaning he hastens to command or prohibit before him.

The people of interpretation said something similar to what we said about this, although their wording differed in explaining its meaning.

Who said that?

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Do not put yourself before God and His Messenger**, meaning: Do not say anything contrary to the Book and the Sunnah.

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, **O you who have believed, do not put yourselves forward before God and His Messenger...** the verse. He said: They were forbidden to speak before His speech.

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, **O you who have believed, do not put yourselves forward before God and His Messenger**, he said: Do not make an attempt to attack the Messenger of God, may God bless him and grant him peace, with anything until God decrees it through his tongue.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: O you who have believed, do not put yourselves forward before God and His Messenger. It was mentioned to us that some people used to say: If such and such had been revealed, such and such would have been removed. So God, the Almighty and Majestic, disliked that and put it forward.

Al-Hasan said: Some Muslims slaughtered before the

Surat al-Hujurat 49:1

O you who have believed, do not put yourselves forward before God and His Messenger, and fear God. Indeed, God is Hearing and Knowing.

prayer of the Messenger of God, may God bless him and grant him peace, on the Day of Sacrifice, so the Prophet of God, may God bless him and grant him peace, ordered them to slaughter again.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **O you who have believed, do not put yourselves forward before God and His Messenger**, he said: Some people used to say, **if only it had been revealed about such and such, if only it had been revealed about such and such**.

Al-Hasan said: They were people who slaughtered before the Prophet, may God bless him and grant him peace, prayed, so the Prophet, may God bless him and grant him peace, ordered them to slaughter again.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Al-Dahhak say regarding His statement, **O you who have believed, do not put yourselves forward before God and His Messenger**, meaning by that in fighting, and among their affairs was that which could not be decided except by His command, which was among the laws of their religion.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding the words of God Almighty: **O you who have believed, do not put yourselves forward before God and His Messenger**, he said: Do not decide the matter before God and His Messenger.

Ibn Humayd narrated: Mihran narrated to us on the authority of Sufyan, **O you who have believed, do not precede God and His Messenger**. He said: Do not decide a matter without the Messenger of God. The reciters of the regions read it with a damma on the ta' in the phrase **do not precede**. This is the reading which I do not permit any contradiction to, due to the consensus of the authoritative reciters on it. It has been reported from the Arabs that they said: **I preceded in such-and-such and I advanced in such-and-such**. Based on this language, if it had been said: **Do not precede** with a fatha on the ta', it would have been permissible.

And His statement, "And fear God. Indeed, God is Hearing and Knowing." He says: And fear God, O you who believe, in your speech, lest you say what God or His Messenger has not given you permission to say, and in other matters of yours, and be mindful of Him, for God is Hearing of what you say, Knowing of what you intend by your speech when you say it. Nothing of what is in your hearts is hidden from Him, and other matters of yours and the matters of others.

Tafsir al-Qurtubi

Meccan by consensus and it has eighteen verses

There are three issues:

The first: The Almighty's saying: **O you who have**

believed, do not put yourselves forward before God and His Messenger. The scholars said: There was rudeness and bad manners among the Arabs in addressing the Prophet, may God's prayers and peace be upon him, and in calling people by nicknames, so the surah is about commanding good morals and observing good manners. Ad-Dahhak and Ya'qub Al-Hadrami read: **Do not put yourselves forward** with a fat-ha on the ta' and the dal from **to advance**. The rest read: **Do not put yourselves forward** with a damma on the ta' and a kasra on the dal from **to correct**. Their meanings are clear, that is, do not put your words or actions forward before God and the words and actions of His Messenger in matters of religion and worldly affairs. Whoever puts his words or actions forward before the Messenger, may God's prayers and peace be upon him, has put them forward before God, the Almighty, because the Messenger, may God's prayers and peace be upon him, only commands on the orders of God, the Almighty and Majestic.

Second: There are six opinions regarding the reason for its revelation:

First: What Al-Wahidi mentioned from the hadith of Ibn Jurayj, who said: Ibn Abi Malekah told me that Abdullah bin Al-Zubayr told him: A group of Banu Tamim came to the Messenger of God, may God bless him and grant him peace, and Abu Bakr said: The matter of Al-Qa'qa' bin Ma'bad, and Umar said: The matter of Al-Aqra' bin Habis, so Abu Bakr said: You only wanted to contradict me, and Umar said: You did not want to contradict you, so they argued until their voices rose, and the following was revealed regarding that: **O you who have believed, do not precede God and His Messenger** until His saying: **And if they had been patient until you came out to them**. Narrated by Al-Bukhari on the authority of Al-Hasan bin Muhammad bin Al-Sabah, also mentioned by Al-Mahdawi.

Second: What was narrated that the Prophet, may God bless him and grant him peace, wanted to appoint a man as his successor in Medina when he went to Khaybar, so Umar suggested another man to him, so the following was revealed: **O you who have believed, do not put yourselves forward before God and His Messenger**. Al-Mahdawi also mentioned it.

Third: What Al-Mawardi mentioned on the authority of Al-Dahhak on the authority of Ibn Abbas, may God be pleased with them both: That the Prophet, may God bless him and grant him peace, sent twenty-four men from his companions to Banu Amir, and they killed them except for three who stayed behind and surrendered and returned to Madinah. They met two men from Banu Sulaym and asked them about their lineage. They said: We are from Banu Amir, because they are from Banu A'zz of Banu Sulaym, so they killed them. Then a group of Banu Sulaym came to the Messenger of God, may God bless him and grant him peace, and said: There is a treaty between us, and two men from among us have been killed. The Prophet, may God bless him and grant him peace, paid blood money for them with one hundred camels, and this

verse was revealed to him regarding their killing of the two men. Qatada said: Some people used to say: If only it had been revealed about such-and-such, if only it had been revealed about such-and-such? This verse was revealed. Ibn Abbas: They were forbidden to speak before his speech. Mujahid: Do not slander God and His Messenger until God decides through the tongues of His Messenger. Al-Bukhari also mentioned it. Al-Hasan: It was revealed about a people who slaughtered before the Messenger of God, may God bless him and grant him peace, prayed, so he ordered them to repeat the slaughter. Ibn Jurayj: Do not perform acts of obedience before their time, which God the Most High and His Messenger, may God bless him and grant him peace, commanded.

I said: These five later sayings were mentioned by Judge Abu Bakr Ibn Al-Arabi, and Al-Mawardi had listed them before him. The judge said: They are all correct and fall under the generality. God knows best what the reason for the verse was, and perhaps it was revealed without a reason, and God knows best. The judge said: If we say that it was revealed regarding the advancement of acts of worship beyond their times, then it is correct, because every act of worship that is timed by a time cannot be advanced beyond it, such as prayer, fasting, and Hajj, and that is by me. However, the scholars differed regarding zakat, because it was a financial act of worship and was required for an understood meaning, which is to fill the need of the poor, and because the Prophet, may God bless him and grant him peace, hastened the alms-tax of two years from Al-Abbas, and because it came from collecting the alms-tax on the day of Eid Al-Fitr so that it would be given to those entitled to it on the day of obligation, which is the day of Eid Al-Fitr. All of this necessitated the permissibility of advancing it for the year and for two days. If the beginning of the year comes and the nisab is in its state, then it takes its place, and if the beginning of the year comes and the nisab has changed, then it becomes clear that it is a voluntary alms-tax. Ashhab said: It is not permissible to advance it for a moment beyond the year, like prayer. It is as if he extended the origin of acts of worship and saw that it is one of the pillars of Islam, so he gave it its due. In the system and good arrangement, and the rest of our scholars saw that a slight precedence in it is permissible because it is excused in the Sharia, unlike a lot, and what Ashhab said is more correct, because the separation of a little from a lot in the principles of the Sharia is correct, but it has meanings that are specific to a little and not a lot, as in our issue, the day is like a month in it, and the month is like a year, so it is either a complete precedence as Abu Hanifa and Al-Shafi'i said, or preserving the worship at its appointed time as Ashhab said.

Second: The Almighty's saying: **Do not put yourselves forward before God.** This is a principle for not exposing oneself to the sayings of the Prophet, may God bless him and grant him peace, and for obligating one to follow and emulate him. Likewise, "The Prophet, may God bless him and grant him peace, said during his illness: 'Tell Abu Bakr to lead the people in prayer.' Aisha said to Hafsa, may God be pleased with them both: 'Tell him that Abu Bakr is a man who is emotional, and when he takes your place, the people will not hear

him because of his crying. So, tell Umar to lead the people in prayer.' The Prophet, may God bless him and grant him peace, said: 'You are like the companions of Joseph. Tell Abu Bakr to lead the people in prayer.'" The meaning of His saying the **companions of Joseph** is the temptation of turning away from what is permissible to what is impermissible. Perhaps those who use analogy might have used this verse as evidence, but this is false on their part, because what its evidence has been established does not mean that he should put himself forward. The evidence of the Qur'an and Sunnah has been established on the obligation to use analogy in the branches of Islamic law, so there is no putting himself forward. **And fear God**, meaning in the prohibited precedence. **Indeed, God is Hearing** of your words and *Knowing* of your actions. O you.

Tafsir Ibn Kathir

Interpretation of Surat Al-Hujurat

In the name of God, the Most Gracious, the Most Merciful

These are verses of the etiquette of God Almighty to His believing servants, regarding how they should treat the Messenger (peace and blessings of God be upon him) with reverence, respect, veneration and glorification. God the Blessed and Exalted said: **O you who have believed, do not precede God and His Messenger**, meaning do not rush into things before him, but rather follow him in all matters. This is so that the general etiquette of Islamic etiquette includes the hadith of Mu'adh **may God be pleased with him** when the Prophet (peace and blessings of God be upon him) sent him to Yemen: **By what do you judge?** He said: **By the Book of God.** He (peace and blessings of God be upon him) said: **And if you do not find it?** He said: "By the Sunnah of the Messenger of God (peace and blessings of God be upon him). He (peace and blessings of God be upon him) said: "And if you do not find it?" He (peace and blessings of God be upon him) said: **I will exert my own judgment.** He struck himself on the chest and said: "Praise be to God who guided the Messenger of the Messenger of God (peace and blessings of God be upon him) to that which pleases the Messenger of God (peace and blessings of God be upon him)." It was narrated by Ahmad, Abu Dawud, Al-Tirmidhi and Ibn Majah. The purpose of this is that he postponed his opinion, view and effort until after the Book and the Sunnah. If he had presented it before searching for them, it would have been a case of presenting it before God and His Messenger.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Do not precede God and His Messenger** means do not say anything that contradicts the Book and the Sunnah. Al-Awfi said on his authority: He forbade speaking before His words. Mujahid said: Do not fabricate anything against the Messenger of God (blessings and peace of God be upon him) until God Almighty decrees it through his tongue. Ad-Dahhak said: Do not decide a matter of your religious laws without God and His Messenger. Sufyan Ath-Thawri said: **Do not precede God and His**

Surat al-Hujurat 49:1

O you who have believed, do not put yourselves forward before God and His Messenger, and fear God. Indeed, God is Hearing and Knowing.

Messenger with words or deeds. Al-Hasan Al-Basri said: **Do not precede God and His Messenger** meaning do not pray before the Imam. Qatada said: It was mentioned to us that some people used to say, **If only such and such had been revealed about such and such, if only such and such had been done**, but God Almighty disliked that and He advanced in it: **And fear God** meaning in what He has commanded you. **Indeed, God is Hearing** meaning of your words. *Knowing* of your intentions.

And the Almighty's saying: **O you who have believed, do not raise your voices above the voice of the Prophet.** This is a second etiquette with which God Almighty taught the believers not to raise their voices in front of the Prophet, may God bless him and grant him peace, above his voice. It has been narrated that it was revealed regarding the two sheikhs, Abu Bakr and Umar, may God be pleased with them. Al-Bukhari said: Busrah ibn Safwan Al-Lakhmi narrated to us, Nafi' ibn 'Umar narrated to us, on the authority of Abu Mulaykah, who said: The two good men, Abu Bakr and 'Umar **may God be pleased with them**, almost perished. They raised their voices in the presence of the Prophet (peace and blessings of God be upon him) when the caravan of Banu Tamim came to him. One of them pointed to Al-Aqra' ibn Habis **may God be pleased with him**, the brother of Banu Majashi', and the other pointed to another man. Nafi' said: I do not remember his name. Abu Bakr said to 'Umar **may God be pleased with them both**, **You only wanted to contradict me**. He said: **I did not want to contradict you**. They raised their voices about that, so God revealed: "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not." Ibn Al-Zubayr **may God be pleased with them both** said: After this verse, 'Umar **may God be pleased with him** did not hear the Messenger of God (peace and blessings of God be upon him) without asking him questions. He did not mention that from his father, meaning Abu Bakr **may God be pleased with him**. This was narrated only by him, not by Muslim.

Then Al-Bukhari said: Hasan bin Muhammad told us, Hajjaj told us, on the authority of Ibn Jurayj, Ibn Abi Malikah told me that Abdullah bin Az-Zubayr, may God be pleased with them both, told him that a group of Banu Tamim came to the Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, said: The matter of Al-Qa'qa' bin Ma'bad, and Umar, may God be pleased with him, said: Rather, the matter of Al-Aqra' bin Habis, so Abu Bakr, may God be pleased with him, said: You only wanted to contradict me, so Umar, may God be pleased with him, said: I did not want to contradict you, so they argued until their voices rose, and then the following verse was revealed: **O you who have believed, do not put yourselves forward before God and His Messenger until the verse was completed, And if they had been patient until you came out to them...** And thus he narrated it here alone as well. And Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Al-Fadl bin Sahl told us,

Ishaq bin Mansour told us, Husayn bin Umar told us, on the authority of Mukhariq, on the authority of Tariq bin Shihab, on the authority of Abu Bakr Al-Siddiq **may God be pleased with him**, who said: When this verse was revealed, **O you who have believed, do not raise your voices above the voice of the Prophet**, I said: O Messenger of God, by God I will not speak to you except as a confidential brother. Husayn bin Umar, even though this is weak, we have narrated it from the hadith of Abd Al-Rahman bin Awf and Abu Hurayrah **may God be pleased with them** in a similar manner, and God knows best. Al-Bukhari said: Ali bin Abdullah told us, Azhar bin Saad told us, Ibn Awn told us, Musa bin Anas told me, on the authority of Anas bin Malik **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) missed Thabit bin Qais **may God be pleased with him**, so a man said: O Messenger of God, I know what you know. So he went to him and found him in his house with his head bowed. So he said to him: What is the matter with you? He said: Evil was raising his voice above the voice of the Prophet, may God bless him and grant him peace. His deeds have been nullified and he is one of the people of Hellfire. So the man came to the Prophet, may God bless him and grant him peace, and told him that he had said such and such. Moses said: So he returned to him a second time with great glad tidings and said: **Go to him and tell him that you are not one of the people of Hellfire but one of the people of Paradise.** Al-Bukhari alone transmitted this from this source.

Imam Ahmad said: Hashim told us, Sulayman ibn al-Mughira told us, on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** until His saying **while you perceive not**, Thabit ibn Qays ibn al-Shammas had a loud voice, so he said: I am the one who used to raise my voice to the Messenger of God, may God bless him and grant him peace. I am one of the people of Hell. My deeds have been in vain, and he sat with his family, sad, so the Messenger of God, may God bless him and grant him peace, missed him. Some of the people went to him and said to him: The Messenger of God, may God bless him and grant him peace, missed you. What is wrong with you? He said: I am the one who raises my voice above the voice of the Prophet, may God bless him and grant him peace, and I say to him loudly: My deeds have been in vain. I am one of the people of Hell. So they came to the Prophet, may God bless him and grant him peace, and told him what he had said. The Prophet, may God bless him and grant him peace, said: **No, rather he is one of the people of Paradise.** Anas, may God be pleased with him, said: We used to see him walking among us and we knew that he was one of the people of Paradise. Then, on the day of Yamamah, we were somewhat dismayed, so Thabit ibn Qays ibn Shammas came, and he had embalmed himself and put on his shroud. He said: **How evil is what you do to your peers.** So he fought them until he was killed, may God be pleased with him.

Muslim said: Abu Bakr ibn Abi Shaybah told us,

Al-Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Thabit Al-Bunani, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** to the end of the verse, Thabit, may God be pleased with him, sat in his house and said: I am one of the people of Hellfire, and he was kept away from the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to Sa'd ibn Mu'adh: **O Abu 'Amr, what is the matter with Thabit that he is complaining?** Sa'd, may God be pleased with him, said: He is my neighbor and I do not know of any complaint from him." He said: Saad **may God be pleased with him** came to him and mentioned to him the statement of the Messenger of God (peace and blessings of God be upon him). Thabit **may God be pleased with him** said: This verse was revealed, and you know that I am the one among you who raises my voice to the Messenger of God (peace and blessings of God be upon him), so I am one of the people of Hellfire. Saad **may God be pleased with him** mentioned that to the Prophet (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) said: **Rather, he is one of the people of Paradise.** Then Muslim narrated it on the authority of Ahmad ibn Sa'id al-Darami on the authority of Hayyan ibn Hilal on the authority of Sulayman ibn al-Mughira with this chain of transmission, and he said that Saad ibn Mu'adh **may God be pleased with him** was not mentioned. It was also narrated on the authority of Qatan ibn Bashir on the authority of Ja'far ibn Sulayman on the authority of Thabit on the authority of Anas **may God be pleased with him** in a similar manner, and he said that it does not mention Saad ibn Mu'adh **may God be pleased with him**. Hudbah ibn 'Abd al-A'la al-Asadi told me, on the authority of al-Mu'tamir ibn Sulayman, I heard my father mentioning on the authority of Thabit on the authority of Anas **may God be pleased with him** who said: When this verse was revealed, he cut the story short and did not mention Saad ibn Mu'adh **may God be pleased with him**. He added: **We used to see a man from the people of Paradise walking among us.** These three methods explain the narration of Hammad bin Salamah in what he mentioned alone of Sa'd bin Mu'adh, may God be pleased with him. The correct view is that when this verse was revealed, Sa'd bin Mu'adh, may God be pleased with him, was not present, because he had died a few days after Banu Qurayzah in the year five. These verses were revealed regarding the delegation of Banu Tamim, and the delegations only came in succession in the year nine of the Hijra, and God knows best.

Ibn Jarir said: Abu Kurayb told us, Zaid bin Al-Hubab told us, Abu Thabit bin Thabit bin Qais bin Shammās told us, my uncle Ismail bin Muhammad bin Thabit bin Qais bin Shammās told me on the authority of his father, may God be pleased with him, who said: When this verse was revealed, **Do not raise your voices above the voice of the Prophet or be loud to him in speech**, Thabit bin Qais, may God be pleased with him, sat in the road weeping. Asim bin Adi from Banu Al-Ajlan passed by him and said: What makes you cry, Thabit? He said: I fear that this verse was revealed

about me, as I have a loud voice. He said: Asim bin Adi, may God be pleased with him, went to the Messenger of God, may God bless him and grant him peace. He said: Weeping overcame him, so he went to his wife, Jamila, daughter of Abdullah bin Ubayy bin Salul, and said to her: When you enter my horse's house, tie a nail to the rein. So she hit him with a nail until he came out, and he turned away and said: I will not come out until God, the Most High, takes me, or the Messenger of God, may God bless him and grant him peace, is pleased with me. He said: Asim, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and told him his story. He said: **Go and call him to me.** So Asim, may God be pleased with him, came to the place but did not find him, so he came to his family and found him in the horse's house. He said to him: The Messenger of God, may God bless him and grant him peace, is calling you. He said: Break the rein. He said: So they went out and came to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, Thabit?** He **may God be pleased with him** said: I am well-known and I fear that this verse was revealed regarding: **Do not raise your voices above the voice of the Prophet, nor speak loudly to him.** The Prophet (may God bless him and grant him peace) said: **Are you not satisfied to live a life of praise, be killed as a martyr, and enter Paradise?** He said: "I am satisfied with the glad tidings of God Almighty and His Messenger, and I will never raise my voice above the voice of the Messenger of God (may God bless him and grant him peace)."

He said: And God the Almighty revealed: **Indeed, those who lower their voices in the presence of the Messenger of God - it is those whose hearts God has tested for piety Al-Akhbar 2:17.** This story was also mentioned by more than one of the Successors, as God the Almighty forbade raising voices in the presence of the Messenger of God. We have narrated on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, that he heard the voices of two men in the Prophet's Mosque, may God's prayers and peace be upon him, and their voices had been raised. So he came and said: Do you know where you are? Then he said: Where are you from? They said: We are from the people of Taif. He said: If you were from Medina, I would have beaten you severely. Scholars said: It is disliked to raise one's voice at his grave, may God bless him and grant him peace, just as it was disliked during his life, may God bless him and grant him peace, because he is respected alive and is always in his grave, may God bless him and grant him peace. Then He forbade speaking loudly to him as a man speaks loudly to someone other than him, rather one should speak with calmness, dignity and respect. For this reason, God Almighty said: **And do not speak loudly to him as you speak loudly to one another**, just as God Almighty said: **And do not make the calling of the Messenger among you like the calling of one of you to another.**

And the Almighty said: **lest your deeds be rendered worthless while you perceive not.** That is, We have only forbidden you from raising your voice in His presence, for fear that He might become angry at that

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O you who have believed, do not put yourselves forward before God and His Messenger, and fear God. Indeed, God is Hearing and Knowing.

and thus anger God, the Most High, because of His anger, and thus the deeds of the one who angered Him would be rendered worthless without him knowing, as it came in the Sahih: "A man may speak a word that pleases God, the Most High, without paying attention to it, and Paradise is written for him because of it. And a man may speak a word that angers God, the Most High, without paying attention to it, and because of it he falls into the Fire, the furthest distance between the heavens and the earth." Then God, the Most High, urged people to lower their voices in His presence and urged them to do so, guided them to it, and encouraged them by saying: **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety**, that is, He has made them sincere for it and made them worthy and worthy of it. **For them is forgiveness and a great reward.** Imam Ahmad said in the Book of Asceticism: Abd al-Rahman told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: He wrote to Umar: O Commander of the Faithful, is a man who does not desire sin and does not commit it better, or a man who desires sin. And he does not act upon it, so Omar, may God be pleased with him, wrote: Those who desire sin but do not act upon it, **Those are the ones whose hearts God has tested for piety - for them is forgiveness and a great reward.**

Fath al-Qadiri

It is eighteen verses, and it is Medinan

Al-Qurtubi said: By consensus. Ibn Al-Durais, Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas and Ibn Al-Zubayr that it was revealed in Medina.

His saying: 1- **O you who have believed, do not precede God and His Messenger.** The majority of scholars read *Taqaddamu* with a damma on the second letter and a shaddah on the dal with a kasra. There are two interpretations: First, it is transitive and its object was omitted to indicate generalization, or the object was left out to indicate the action itself, as in their saying **He gives** and **He prevents**. The second is that it is intransitive, such as *face* and *treat*. This is supported by the reading of Ibn Abbas, Al-Dahhak, and Ya'qub, with a fatha on the ta', qaf, and dal. Al-Wahidi said: *Qad* here means *precede*, and it is intransitive. Abu Ubaidah said: The Arabs say **La taqaddum bayna yada al-imam** and **bayna yada al-father**, meaning do not rush into a command or prohibition without them, because the meaning is: Do not precede their command or prohibition. **Before the imam** refers to the imam, not what is before a person. The meaning of the verse is: Do not decide on a matter without God and His Messenger, and do not rush into it. It was said that what is meant is **in the presence of someone**, because whatever a person attends is in his presence. **And fear God** in all your affairs, and this includes abandoning it in order to advance before God and His Messenger as a primary entry. Then He explained the piety He commanded by saying: **Indeed,**

God is Hearing of everything that is heard, *Knowing* of everything that is known.

Tafsir al-Baghawi

1. Medinan, **O you who have believed, do not precede God and His Messenger**, Yaqub read: **(Do not precede)** with a fat-ha on the ta' and the dal, from taqaddum, meaning do not precede, and the others read it with a damma on the ta' and a kasra on the dal, from taqaddum, which is intransitive and means to advance, [Abu Ubaidah said] the Arabs say: Do not precede the imam and the father, meaning do not rush to command or prohibit without him, and the meaning is: between the two imams. And the qadam: meaning do not precede their commands and prohibitions. They differed over its meaning: Al-Sha'bi narrated on the authority of Jabir that it is regarding slaughtering on the day of Eid al-Adha, and it is the saying of Al-Hasan, meaning do not slaughter before the Prophet (peace and blessings of God be upon him) slaughters, and that is because some people slaughtered before the Prophet (peace and blessings of God be upon him) prayed, so he ordered them to repeat the slaughter.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sulayman bin Rahab told us, Shu'bah told us, on the authority of Zayd, on the authority of Al-Sha'bi, on the authority of Al-Ba', who said: The Prophet, may God bless him and grant him peace, delivered a sermon to us on the Day of Sacrifice, and said: "The first thing we begin with on this day of ours is to pray, then we return and slaughter. Whoever does that has followed our Sunnah, and whoever slaughters before we pray, then it is only the meat of a calf for his family and has nothing to do with the ritual."

Masruq narrated on the authority of Aisha that it was forbidden to fast on the day of doubt, meaning do not fast before your Prophet fasts.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them on the authority of Ibn Malikah, that Abdullah bin Al-Zubayr told them that a group of Banu Tamim came to the Prophet, may God bless him and grant him peace, and Abu Bakr said: The matter of Al-Qa'qa' is Ma'bad bin Zararah. Umar said: Rather, the matter of Al-Aqra' bin Habis. Abu Bakr said: You only wanted to contradict me. Umar said: You did not want to contradict you. So they argued until their voices rose, and the following was revealed concerning that: **O you who have believed, do not put yourselves forward before God and His Messenger** until it ended.

Nafi' narrated it on the authority of Ibn Abi Malekah, who said: **O you who have believed, do not raise your voices above the voice of the Prophet** until His saying: **a great reward.** He added: Ibn al-Zubayr said: So

Umar did not hear the Messenger of God, may God bless him and grant him peace, after this verse until he asked him about it, and he did not mention it on the authority of his father, meaning Abu Bakr.

Qatada said: The verse was revealed about people who used to say: If only it had been revealed about such and such, or if it had been done about such and such, then God disliked that.

Mujahid said: Do not say anything to the Messenger of God, may God bless him and grant him peace, until God decrees it through his tongue.

Ad-Dahhak said: It means in fighting and religious laws, do not decide a matter without God and His Messenger.

And fear God in wasting His right and disobeying His command. **God is All-Hearing** of your words and *All-Knowing* of your actions.

Tafsir al-Baidawi

1- **O you who have believed, do not advance** meaning do not advance a matter. The object was omitted to dispel the illusion of everything that is possible, or it was left because the intended meaning is to negate the precedence completely or do not advance, and from this is the vanguard of the army for those who advance, and this is supported by the reading of Ya'qub, do not advance. It was read do not advance from arrival. **In the hands of God and His Messenger** is borrowed from what is between the two opposite directions of the hands of a human being, to mock what they were forbidden, and the meaning is do not decide a matter before they judge it. It was said that what is meant is in the hands of the Messenger of God, may God bless him and grant him peace, and mentioning God is to glorify Him and to indicate that He is with God in a place that requires His reverence. **And fear God** in presenting or opposing the ruling. **Indeed, God is Hearing** of your words. *Knowing* of your actions.

Surat al-Hujurat 49:2

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not.

Surat al-Hujurat 49:2

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not.

Tafsir al-Jalalayn

2 - **O you who have believed, do not raise your voices** when you speak **over the voice of the Prophet** when he speaks **and do not be loud to him in speech** when you speak privately **like the loudness of some of you to others** but rather lower than that out of reverence for him **lest your deeds become worthless while you do not perceive** that is, fear of that with the nominative and accusative mentioned, and it was revealed regarding those who lowered their voices in the presence of the Prophet, may God bless him and grant him peace, such as Abu Bakr, Umar, and others, may God be pleased with them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, do not raise your voices above the voice of the Messenger of God, speaking harshly to him or speaking harshly to him. **And do not speak loudly to him as you speak loudly to one another.** He says: And do not call him as you call one another: O Muhammad, O Prophet of God, O Prophet of God, O Messenger of God.

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

Who said that?

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 do not speak loudly to him as you speak loudly to one another**, he said: Do not call out to him loudly, but speak softly, O Messenger of God.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And do not speak loudly to him as you speak loudly to one another**, they used to speak loudly and raise their voices, so God admonished them and forbade them from doing that.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Qatada that they used to raise their voices and speak loudly in the presence of the Prophet, may God bless him and grant him peace, so they were admonished and forbidden from doing so.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say about His statement, **Do not raise your voices above the voice of the Prophet...** the verse, it is like His statement, **Do not make the calling of the Messenger among you like the calling of one of you to another** (al-Nur 24:63). God forbade them from calling him as they call one another and commanded them to honor him and respect him, and to call him, if they called him, by the name of prophethood.

Abu Kurayb narrated: Zaid Abu Thabit bin Thabit Qais bin Ash-Shammas narrated: My paternal uncle Ismail bin Muhammad bin Thabit bin Qais bin Shammas narrated on the authority of his father, who said: "When this verse was revealed: 'Do not raise your voices above the voice of the Prophet or speak loudly to him,' Thabit sat in the road weeping. Then Asim bin Adi of Banu Al-Ajlan passed by him and said: 'What makes you weep, Thabit?' He said: 'Because of this verse. I fear that it was revealed about me, as I have a loud voice.' So Asim bin Adi went to the Messenger of God (peace and blessings of God be upon him) and weeping overcame him. Then he went to his wife Jamila bint Abdullah bin Abi bin Salul and said to her: 'When you enter my horse's house, tie a nail to the reins.' So she struck him with a nail until he came out and he turned away and said: 'I will not come out until God takes me or the Messenger of God (peace and blessings of God be upon him) is pleased with me.' Asim came to the Messenger of God (peace and blessings of God be upon him) and told him what had happened. He said: 'Go and call him for me.' Then Asim went to the place, but did not find him. So he went to his family and found him in the horse's house. He said to him: The Messenger of God (peace and blessings of God be upon him) is calling you. He said: Break the lizard. So they went out and came to the Prophet of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said to him: What makes you cry, Thabit? He said: I have a loud voice, and I fear that this verse was revealed about: "Do not raise your voices above the voice of the Prophet or speak loudly to him." The Messenger of God (peace and blessings of God be upon him) said to him: Are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise? He said: I am satisfied with the glad tidings of God and His Messenger. I will never raise my voice against the Messenger of God. Then God revealed: **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety...** the verse.

Ibn Humayd narrated: Yaqub narrated to us, on the authority of Hafsa, on the authority of Shimr ibn Atiyyah, who said: Thabit ibn Qays ibn Ash-Shammas came to the Messenger of God, may God bless him and grant him peace, and he was sad. He said: O Thabit, what do I see with you? He said: I recited a verse last night, and I fear that it has rendered my deeds worthless: **O you who have believed, do not raise your voices above**

the voice of the Prophet. He had deafness in his ears, so say: O Prophet of God, I fear that I have raised my voice and spoken loudly to you, and that my deeds have been rendered worthless, and I am unaware. The Prophet, may God bless him and grant him peace, said: Walk on the earth vigorously, for you are among the people of Paradise.

Yaqub ibn Ibrahim narrated to me, saying: Aliyah narrated to us, saying: Ayyub narrated to us, on the authority of Ikrimah, who said: "When the verse: 'O you who have believed, do not raise your voices above the voice of the Prophet...' was revealed, Thabit ibn Qays said: 'I used to raise my voice above the voice of the Prophet, may God bless him and grant him peace, and speak loudly, but I am from the people of Hellfire.' So he stayed in his house, and the Messenger of God, may God bless him and grant him peace, checked on him and asked about him. A man said: 'He is my neighbor, and if you wish, I can tell you about him.' He said: 'Yes.' So he came to him and said: 'The Messenger of God, may God bless him and grant him peace, checked on you and asked about you.' He said: 'This verse was revealed: 'O you who have believed, do not raise your voices above the voice of the Prophet...' and I used to raise my voice above the voice of the Messenger of God, may God bless him and grant him peace, and speak loudly to him, but I am from the people of Hellfire.' So he went back to the Messenger of God, may God bless him and grant him peace, and informed him. Thabit said: 'Rather, he is from the people of Paradise.' When the Day of Yamamah came, the people fled. So he said: 'Fie on these people and what they worship!' Fie upon these people and what they are doing! O group of Ansar, leave me something so that I may pray in its sea for an hour. He said: And a man was standing on a breach, and he was killed and he was killed."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, that Thabit ibn Qays ibn Shammās said: When the verse, **Do not raise your voices above the voice of the Prophet**, was revealed, he said: "O Prophet of God, I feared that I might be ruined. God has forbidden us to raise our voices above your voice, and I am a man with a loud voice. God has forbidden a person to like to be praised for what he has not done, but I find myself loving to be praised. God has forbidden arrogance, and I find myself loving wealth." The Messenger of God, may God bless him and grant him peace, said to him: **O Thabit, are you not satisfied to live a life of praise, be killed as a martyr, and enter Paradise?** So he lived a life of praise and was killed as a martyr on the day of Musaylimah."

Ali ibn Sahl told me: Muammil told us: Nafi' ibn Umar ibn Jamil al-Jumahi told us: Ibn Abi Mulaykah told me, on the authority of al-Zubayr, who said: "A delegation - I think he said Tamim - came to the Prophet, may God bless him and grant him peace, among them was al-Aqra' ibn Habis. Abu Bakr asked the Prophet, may God bless him and grant him peace, to appoint him over his people. Umar said: Do not do that, O Messenger of God. They spoke until their voices were raised in the presence of the Prophet, may God bless him and grant him peace. Abu Bakr said to Umar: You only wanted to contradict me. Umar said: I did not want

to contradict you. Then the Qur'an was revealed: 'O you who have believed, do not raise your voices above the voice of the Prophet...' until His saying: 'and a great reward.' Umar did not tell the Prophet, may God bless him and grant him peace, after that, so that the Prophet, may God bless him and grant him peace, could hear him. Ibn al-Zubayr did not mention his grandfather, meaning Abu Bakr."

His statement, **That your deeds may not be rendered worthless**, means that your deeds may not be rendered worthless and become in vain, with no reward for you, nor any recompense for you raising your voices above the voice of your Prophet, and speaking loudly to him as you speak loudly to one another.

The Arab scholars differed about the meaning of this. Some grammarians of Kufa said: It means: May your deeds not be in vain. Qatal: It has the jussive and nominative cases when it is placed in place of an. He said: In the reading of Abdullah, it is fatahatab a'malakum, which is evidence for the permissibility of the jussive case. Some grammarians of Basra said: He said: lest your deeds be in vain: meaning, for fear that your deeds be in vain. It may also be said: He leaned the wall lest it lean.

And his saying, **And you do not perceive**, means: And you do not know and you do not realize.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **O you who have believed, do not raise your voices above the voice of the Prophet**. Al-Bukhari and Al-Tirmidhi narrated on the authority of Ibn Abi Mulaykah, who said: "Abdullah ibn al-Zubayr told me that Al-Aqra' ibn Habis came to the Prophet, may God bless him and grant him peace, and Abu Bakr said: 'O Messenger of God, appoint him over his people.' Umar said: 'Do not appoint him, O Messenger of God.' They spoke in the presence of the Prophet, may God bless him and grant him peace, until their voices rose. Abu Bakr said to Umar: 'You only wanted to contradict me.' Umar said: 'I did not want to contradict you.' Then this verse was revealed: "O you who have believed, do not raise your voices above the voice of the Prophet." He said: After that, whenever Umar spoke in the presence of the Prophet, may God bless him and grant him peace, he would not listen to his words until he had asked him questions. He said: And Ibn al-Zubayr did not mention his grandfather, meaning Abu Bakr. He said: This is a strange and hasan hadith. Some have narrated it on the authority of Ibn Abi Mulaykah as a mursal hadith, but it does not mention Abdullah ibn al-Zubayr in it.

I said: It is Al-Bukhari. He said: On the authority of Ibn Abi Malekah: The two good men were almost destroyed: Abu Bakr and Umar. They raised their voices in the presence of the Prophet, may God bless him and grant him peace, when the caravan of Banu Tamim came to him. One of them pointed to Al-Aqra' ibn Habis, the brother of Banu Majashi', and the other pointed to another man. Nafi' said: I do not remember

Surat al-Hujurat 49:2

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not.

his name. Abu Bakr said to Umar: You only wanted to contradict me. He said: I did not want to contradict you. So their voices were raised in that regard, and God Almighty revealed: **O you who have believed, do not raise your voices above the voice of the Prophet.** Ibn Al-Zubayr said: After this verse, Umar did not hear the Messenger of God, may God bless him and grant him peace, until he asked him about it. He did not mention that from his father, meaning Abu Bakr Al-Siddiq. Al-Mahdawi mentioned on the authority of Ali, may God be pleased with him: His statement: **Do not raise your voices above the voice of the Prophet** was revealed about us when I, Ja'far, and Zayd ibn Haritha raised our voices, disputing over the daughter of Hamza when Zayd brought her from Mecca. The Messenger of God, may God bless him and grant him peace, ruled in favor of Ja'far because her maternal aunt was with him. This hadith has already been mentioned. In Al Imran and in the two Sahihs, "On the authority of Anas bin Malik: The Prophet, may God bless him and grant him peace, missed Thabit bin Qais, so a man said: O Messenger of God, I know for you his knowledge. So he went to him and found him sitting in his house with his head bowed. So he said to him: What is the matter with you? He said: Evil!" He raised his voice above the voice of the Prophet, may God bless him and grant him peace, so his work was in vain and he was one of the people of Hellfire. So the man came to the Prophet, may God bless him and grant him peace, and told him that he had said such and such. Moses said: So he returned to him a last time with great glad tidings, and he said: Go to him and tell him that you are not one of the people of Hellfire but one of the people of Paradise. This Thabit is Thabit ibn Qays ibn Shammash al-Khazraji, and his nickname is Abu Muhammad because of his son Muhammad, and it was said: Abu Abd al-Rahman. Three of his sons were killed on the day of al-Harrah: Muhammad, Yahya, and Abdullah. He was an eloquent orator and was known for that. He was called the orator of the Messenger of God, may God bless him and grant him peace, just as Hassan was called the poet of the Messenger of God, may God bless him and grant him peace. When the delegation of Tamim came to the Messenger of God, may God bless him and grant him peace, and they asked to boast, their orator stood up and boasted. Then Thabit ibn Qays stood up and gave an eloquent and powerful sermon and defeated them. Their poet, al-Aqra' ibn Habis, stood up and recited:

We have come to you so that people may know our virtue if they differ with us when mentioning noble deeds.

We are the leaders of all people, and there is nothing in the land of Hijaz like Darim.

We have the square in every raid that takes place in Najd or in the land of Tihamah.

Hassan stood up and said:

Bani Darm, do not be proud, for your pride will backfire when good deeds are mentioned.

You are crazy about us, you are proud of us, while you are our servants and wet-nurse.

In their verses.

They said: Their orator is more eloquent than our orator, and their poet is more poetic than our poet. Their voices rose, so God revealed: **Do not raise your voices above the voice of the Prophet, nor be loud to him in speech.** Ata' al-Khurasani said: The daughter of Thabit ibn Qays told me: When the verse **O you who have believed, do not raise your voices above the voice of the Prophet** was revealed, her father entered his house and closed the door. The Prophet, may God bless him and grant him peace, missed him, so he sent to him asking about him. He said: I am a man with a loud voice, and I fear that my deeds have been wasted. He, may God bless him and grant him peace, said: You are not one of them, but you will live well and die well. He said: Then God revealed: **Indeed, God does not love every arrogant boaster** (Luqman 31:18). He closed his door and began to cry, and the Prophet, may God bless him and grant him peace, missed him, so he sent to him and informed him. He said: O Messenger of God, I love beauty and I love to be the leader of my people. He said: You are not one of them, but you will live with praise, be killed as a martyr, and enter Paradise. She said: When the day of Yamamah came, he went out with Khalid ibn al-Walid to... Muslimah. When they met, they withdrew. Thabit and Salim, the freed slave of Abu Hudhayfah, said: This is not how we fought with the Messenger of God, may God bless him and grant him peace. Then each of them dug a hole for himself, and they stood firm and fought until they were killed. Thabit was wearing a valuable shield that day. A Muslim man passed by and took it. While a Muslim man was asleep, Thabit came to him in his sleep and said: I give you a will, so beware of saying this is a dream and you will lose it. When I was killed yesterday, a Muslim man passed by me and took my shield. His house was at the farthest point of the people, and next to his tent was a horse, which was stretched out in length. A basket was placed over the shield, and on top of the basket was a saddle. Go to Khalid and tell him to send for my shield and take it. When you come to Medina to the Caliph of the Messenger of God, may God bless him and grant him peace, meaning Abu Bakr, tell him: I owe such and such a debt, and so-and-so, one of my slaves, is freed, and so-and-so is freed. The man went to Khalid and told him. He sent for the shield and brought it and told Abu Bakr about his dream, and he approved his will. He said: We do not know. It is not proven that anyone's will was approved after his death. May God have mercy on him. Abu Omar mentioned it in Al-Isti'ab.

The second: The Almighty's saying: **And do not speak to him aloud**, meaning do not address him as **O Muhammad** or **O Ahmad**, but rather as **O Prophet of God** or **O Messenger of God**, out of respect for him. It was said that the hypocrites used to raise their voices in the presence of the Prophet, may God bless him

and grant him peace, so that the weak Muslims would follow their example, so the Muslims were forbidden from doing that. It was also said: **Do not speak aloud to him**, meaning do not speak aloud to him, as one says, **He fell into his mouth**, meaning, **like the loudness of some of you to others**, the kaf is the kaf of comparison in the accusative case, meaning do not speak aloud to him aloud like the loudness of some of you to others. This is evidence that they did not forbid speaking aloud in general so that it would be permissible for them to speak to him only in a whisper and in a low voice. Rather, they forbade a specific loudness restricted by a description, I mean the loudness described by resembling what they were accustomed to among themselves, which is the absence of consideration for the majesty of prophethood and the greatness of its status and the degradation of all other ranks, even if they are higher than his rank, **lest your deeds be rendered worthless while you do not...** You feel, **that is, in order to frustrate, that is, to nullify**. This is what the Basrans say. The Kufians say: That is, so that your deeds are not nullified.

Third: The meaning of the verse is the command to honor and respect the Messenger of God, may God bless him and grant him peace, and to lower your voices in his presence and when addressing him. That is, if you speak, you should not raise your voices beyond the level that his voice can reach, and you should lower your voices so that his speech is predominant over their speech, and his loudness is dazzling compared to your loudness, so that his superiority over you is clear, his precedence is obvious, and his distinction from your majority is like that of a piebald. Do not drown out his voice with your chatter and dazzle his speech with your uproar. In the reading of Ibn Mas'ud: **Do not raise your voices**. Some scholars disliked raising one's voice at his grave, peace be upon him, and some scholars disliked raising one's voice in the gatherings of scholars as an honor to them, since they are the inheritors of the prophets.

Fourth: Judge Abu Bakr Ibn Al-Arabi said: The sanctity of the Prophet, may God bless him and grant him peace, when he was dead is like his sanctity when he was alive, and his words that are transmitted after his death are as exalted as his words heard from his own mouth. So when his words are recited, it is obligatory for everyone present not to raise their voices at them, nor to turn away from them, just as it was obligatory for him to do so in his assembly when he recited them. God Almighty has drawn attention to the permanence of the aforementioned sanctity over time in His saying: **And when the Qur'an is recited, listen to it and be silent** (al-A'raf 7:204). His words, may God bless him and grant him peace, are from revelation, and they have the same wisdom as the Qur'an, except for some exceptional meanings that are explained in books of jurisprudence.

Fifth: The purpose of raising the voice, nor speaking loudly, is not to be intended as contempt or disdain, because that is disbelief, and those being addressed are believers. Rather, the purpose is a voice that, in itself and what is heard from its tone, is not appropriate for what is feared by the great and respected by the great. One must lower it and return it to a level that inclines it to what is clearly commanded of honor and

respect. The prohibition also did not include raising the voice in a way that would offend the Messenger of God (blessings and peace of God be upon him), which is what they did in war, or arguing with a stubborn person, or terrorizing an enemy, or something similar. In the hadith, it is narrated that he (blessings and peace of God be upon him) said to Al-Abbas ibn Abdul Muttalib when the people were defeated on the day of Hunayn: **Call out to the people**. Al-Abbas had the loudest voice among people. It is narrated that a raid came to them one day, and Al-Abbas shouted: **Oh, morning!** So pregnant women miscarried because of the loudness of his voice. And in it, the Nabigha of Banu Ja'dah said:

Abu Urwa's reprimand of wild animals if he feared they would mix with the sheep

The narrators claimed that he used to drive away wild beasts from the sheep, and the beasts' bile would seep into his stomach.

Sixth: Al-Zajaj said: **That your deeds may be rendered worthless**. The meaning is that they may be rendered worthless, meaning that your deeds may be rendered worthless. The lam that is implied is the lam of becoming. His statement, **That your deeds may be rendered worthless while you are not aware**, does not require that a person disbelieve without knowing. Just as a disbeliever is not a believer except by choosing belief over disbelief, likewise a believer is not a disbeliever without intending disbelief or choosing it, by consensus. Likewise a disbeliever is not a disbeliever without knowing.

Tafsir Ibn Kathir

These are verses with which God the Almighty teaches His believing servants how to treat the Messenger, may God bless him and grant him peace, with reverence, respect, veneration, and glorification. God the Blessed and Exalted said: **O you who have believed, do not precede God and His Messenger**, meaning do not rush into things before him, but rather follow him in all matters, so that the generality of this Islamic etiquette includes the hadith of Mu'adh, may God be pleased with him, when the Prophet, may God bless him and grant him peace, sent him to Yemen: **By what do you judge?** He said: **By the Book of God the Almighty**. He, may God bless him and grant him peace, said: **And if you do not find it?** He said: "By the Sunnah of the Messenger of God, may God bless him and grant him peace." He, may God bless him and grant him peace, said: **And if you do not find it?** He, may God be pleased with him, said: **I will exert my own judgment**. He struck himself on the chest and said: "Praise be to God who guided the Messenger of the Messenger of God, may God bless him and grant him peace, to that which pleases the Messenger of God, may God bless him and grant him peace." It was narrated by Ahmad, Abu Dawud, Al-Tirmidhi and Ibn Majah. The purpose of this is that he postponed his opinion, view and effort until after the Book and the Sunnah. If he had presented it before searching for them, it would have been a case of presenting it before God and His Messenger.

Surat al-Hujurat 49:2

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Do not precede God and His Messenger** means do not say anything that contradicts the Book and the Sunnah. Al-Awfi said on his authority: He forbade speaking before His words. Mujahid said: Do not fabricate anything against the Messenger of God (blessings and peace of God be upon him) until God Almighty decrees it through his tongue. Ad-Dahhak said: Do not decide a matter of your religious laws without God and His Messenger. Sufyan Ath-Thawri said: **Do not precede God and His Messenger** with words or deeds. Al-Hasan Al-Basri said: **Do not precede God and His Messenger** meaning do not pray before the Imam. Qatada said: It was mentioned to us that some people used to say, **If only such and such had been revealed about such and such, if only such and such had been done**, but God Almighty disliked that and He advanced in it: **And fear God** meaning in what He has commanded you. **Indeed, God is Hearing** meaning of your words. *Knowing of your intentions.*

And the Almighty's saying: **O you who have believed, do not raise your voices above the voice of the Prophet.** This is a second etiquette with which God Almighty taught the believers not to raise their voices in front of the Prophet, may God bless him and grant him peace, above his voice. It has been narrated that it was revealed regarding the two sheikhs, Abu Bakr and Umar, may God be pleased with them. Al-Bukhari said: Busrah ibn Safwan Al-Lakhmi narrated to us, Nafi' ibn 'Umar narrated to us, on the authority of Abu Mulaykah, who said: The two good men, Abu Bakr and 'Umar **may God be pleased with them**, almost perished. They raised their voices in the presence of the Prophet (peace and blessings of God be upon him) when the caravan of Banu Tamim came to him. One of them pointed to Al-Aqra' ibn Habis **may God be pleased with him**, the brother of Banu Majashi', and the other pointed to another man. Nafi' said: I do not remember his name. Abu Bakr said to 'Umar **may God be pleased with them both, You only wanted to contradict me.** He said: **I did not want to contradict you.** They raised their voices about that, so God revealed: "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not." Ibn Al-Zubayr **may God be pleased with them both** said: After this verse, 'Umar **may God be pleased with him** did not hear the Messenger of God (peace and blessings of God be upon him) without asking him questions. He did not mention that from his father, meaning Abu Bakr **may God be pleased with him.** This was narrated only by him, not by Muslim.

Then Al-Bukhari said: Hasan bin Muhammad told us, Hajjaj told us, on the authority of Ibn Jurayj, Ibn Abi Malikah told me that Abdullah bin Az-Zubayr, may God be pleased with them both, told him that a group of Banu Tamim came to the Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, said: The matter of Al-Qa'qa' bin

Ma'bad, and Umar, may God be pleased with him, said: Rather, the matter of Al-Aqra' bin Habis, so Abu Bakr, may God be pleased with him, said: You only wanted to contradict me, so Umar, may God be pleased with him, said: I did not want to contradict you, so they argued until their voices rose, and then the following verse was revealed: **O you who have believed, do not put yourselves forward before God and His Messenger until the verse was completed, And if they had been patient until you came out to them..** And thus he narrated it here alone as well. And Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Al-Fadl bin Sahl told us, Ishaq bin Mansour told us, Husayn bin Umar told us, on the authority of Mukhariq, on the authority of Tariq bin Shihab, on the authority of Abu Bakr Al-Siddiq **may God be pleased with him**, who said: When this verse was revealed, **O you who have believed, do not raise your voices above the voice of the Prophet**, I said: O Messenger of God, by God I will not speak to you except as a confidential brother. Husayn bin Umar, even though this is weak, we have narrated it from the hadith of Abd Al-Rahman bin Awf and Abu Hurayrah **may God be pleased with them** in a similar manner, and God knows best. Al-Bukhari said: Ali bin Abdullah told us, Azhar bin Saad told us, Ibn Awn told us, Musa bin Anas told me, on the authority of Anas bin Malik **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) missed Thabit bin Qais **may God be pleased with him**, so a man said: O Messenger of God, I know what you know. So he went to him and found him in his house with his head bowed. So he said to him: What is the matter with you? He said: Evil was raising his voice above the voice of the Prophet, may God bless him and grant him peace. His deeds have been nullified and he is one of the people of Hellfire. So the man came to the Prophet, may God bless him and grant him peace, and told him that he had said such and such. Moses said: So he returned to him a second time with great glad tidings and said: **Go to him and tell him that you are not one of the people of Hellfire but one of the people of Paradise.** Al-Bukhari alone transmitted this from this source.

Imam Ahmad said: Hashim told us, Sulayman ibn al-Mughira told us, on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** until His saying **while you perceive not**, Thabit ibn Qays ibn al-Shammas had a loud voice, so he said: I am the one who used to raise my voice to the Messenger of God, may God bless him and grant him peace. I am one of the people of Hell. My deeds have been in vain, and he sat with his family, sad, so the Messenger of God, may God bless him and grant him peace, missed him. Some of the people went to him and said to him: The Messenger of God, may God bless him and grant him peace, missed you. What is wrong with you? He said: I am the one who raises my voice above the voice of the Prophet, may God bless him and grant him peace, and I say to him loudly: My deeds have been in vain. I am one of the people of Hell. So they came to the Prophet, may God

bless him and grant him peace, and told him what he had said. The Prophet, may God bless him and grant him peace, said: **No, rather he is one of the people of Paradise.** Anas, may God be pleased with him, said: We used to see him walking among us and we knew that he was one of the people of Paradise. Then, on the day of Yamamah, we were somewhat dismayed, so Thabit ibn Qays ibn Shammās came, and he had embalmed himself and put on his shroud. He said: **How evil is what you do to your peers.** So he fought them until he was killed, may God be pleased with him.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Al-Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Thabit Al-Bunani, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** to the end of the verse, Thabit, may God be pleased with him, sat in his house and said: I am one of the people of Hellfire, and he was kept away from the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to Sa'd ibn Mu'adh: **O Abu 'Amr, what is the matter with Thabit that he is complaining?** Sa'd, may God be pleased with him, said: He is my neighbor and I do not know of any complaint from him." He said: Saad **may God be pleased with him** came to him and mentioned to him the statement of the Messenger of God (peace and blessings of God be upon him). Thabit **may God be pleased with him** said: This verse was revealed, and you know that I am the one among you who raises my voice to the Messenger of God (peace and blessings of God be upon him), so I am one of the people of Hellfire. Saad **may God be pleased with him** mentioned that to the Prophet (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) said: **Rather, he is one of the people of Paradise.** Then Muslim narrated it on the authority of Ahmad ibn Sa'id al-Darimi on the authority of Hayyan ibn Hilal on the authority of Sulayman ibn al-Mughira with this chain of transmission, and he said that Saad ibn Mu'adh **may God be pleased with him** was not mentioned. It was also narrated on the authority of Qatan ibn Bashir on the authority of Ja'far ibn Sulayman on the authority of Thabit on the authority of Anas **may God be pleased with him** in a similar manner, and he said that it does not mention Saad ibn Mu'adh **may God be pleased with him**. Hudbah ibn 'Abd al-A'la al-Asadi told me, on the authority of al-Mu'tamir ibn Sulayman, I heard my father mentioning on the authority of Thabit on the authority of Anas **may God be pleased with him** who said: When this verse was revealed, he cut the story short and did not mention Saad ibn Mu'adh **may God be pleased with him**. He added: **We used to see a man from the people of Paradise walking among us.** These three methods explain the narration of Hammad bin Salamah in what he mentioned alone of Sa'd bin Mu'adh, may God be pleased with him. The correct view is that when this verse was revealed, Sa'd bin Mu'adh, may God be pleased with him, was not present, because he had died a few days after Banu Qurayzah in the year five. These verses were revealed regarding the delegation of Banu Tamim, and the delegations only came in succession in the year nine

of the Hijra, and God knows best.

Ibn Jarir said: Abu Kurayb told us, Zaid bin Al-Hubab told us, Abu Thabit bin Thabit bin Qais bin Shammās told us, my uncle Ismail bin Muhammad bin Thabit bin Qais bin Shammās told me on the authority of his father, may God be pleased with him, who said: When this verse was revealed, **Do not raise your voices above the voice of the Prophet or be loud to him in speech**, Thabit bin Qais, may God be pleased with him, sat in the road weeping. Asim bin Adi from Banu Al-Ajlan passed by him and said: What makes you cry, Thabit? He said: I fear that this verse was revealed about me, as I have a loud voice. He said: Asim bin Adi, may God be pleased with him, went to the Messenger of God, may God bless him and grant him peace. He said: Weeping overcame him, so he went to his wife, Jamila, daughter of Abdullah bin Ubayy bin Salul, and said to her: When you enter my horse's house, tie a nail to the rein. So she hit him with a nail until he came out, and he turned away and said: I will not come out until God, the Most High, takes me, or the Messenger of God, may God bless him and grant him peace, is pleased with me. He said: Asim, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and told him his story. He said: **Go and call him to me.** So Asim, may God be pleased with him, came to the place but did not find him, so he came to his family and found him in the horse's house. He said to him: The Messenger of God, may God bless him and grant him peace, is calling you. He said: Break the rein. He said: So they went out and came to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, Thabit? He may God be pleased with him** said: I am well-known and I fear that this verse was revealed regarding: **Do not raise your voices above the voice of the Prophet, nor speak loudly to him.** The Prophet (may God bless him and grant him peace) said: **Are you not satisfied to live a life of praise, be killed as a martyr, and enter Paradise?** He said: "I am satisfied with the glad tidings of God Almighty and His Messenger, and I will never raise my voice above the voice of the Messenger of God (may God bless him and grant him peace)."

He said: And God the Almighty revealed: **Indeed, those who lower their voices in the presence of the Messenger of God - it is those whose hearts God has tested for piety Al-Akhbar 2:17.** This story was also mentioned by more than one of the Successors, as God the Almighty forbade raising voices in the presence of the Messenger of God. We have narrated on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, that he heard the voices of two men in the Prophet's Mosque, may God's prayers and peace be upon him, and their voices had been raised. So he came and said: Do you know where you are? Then he said: Where are you from? They said: We are from the people of Taif. He said: If you were from Medina, I would have beaten you severely. Scholars said: It is disliked to raise one's voice at his grave, may God bless him and grant him peace, just as it was disliked during his life, may God bless him and grant him peace, because he is respected alive and is always in his grave, may God bless him and grant him peace.

Surat al-Hujurat 49:2

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not.

Then He forbade speaking loudly to him as a man speaks loudly to someone other than him, rather one should speak with calmness, dignity and respect. For this reason, God Almighty said: **And do not speak loudly to him as you speak loudly to one another**, just as God Almighty said: **And do not make the calling of the Messenger among you like the calling of one of you to another**.

And the Almighty said: **lest your deeds be rendered worthless while you perceive not**. That is, We have only forbidden you from raising your voice in His presence, for fear that He might become angry at that and thus anger God, the Most High, because of His anger, and thus the deeds of the one who angered Him would be rendered worthless without him knowing, as it came in the Sahih: "A man may speak a word that pleases God, the Most High, without paying attention to it, and Paradise is written for him because of it. And a man may speak a word that angers God, the Most High, without paying attention to it, and because of it he falls into the Fire, the furthest distance between the heavens and the earth." Then God, the Most High, urged people to lower their voices in His presence and urged them to do so, guided them to it, and encouraged them by saying: **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety**, that is, He has made them sincere for it and made them worthy and worthy of it. **For them is forgiveness and a great reward**. Imam Ahmad said in the Book of Asceticism: Abd al-Rahman told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: He wrote to Umar: O Commander of the Faithful, is a man who does not desire sin and does not commit it better, or a man who desires sin. And he does not act upon it, so Omar, may God be pleased with him, wrote: Those who desire sin but do not act upon it, **Those are the ones whose hearts God has tested for piety - for them is forgiveness and a great reward**.

Fath al-Qadir

2- "O you who have believed, do not raise your voices above the voice of the Prophet." It is possible that what is meant is actually raising the voice, because that indicates a lack of modesty and disrespect, because lowering the voice and not raising it are requirements of glorification and reverence. It is also possible that what is meant is to prevent excessive talking and excessive chatter, but the former is better. The meaning is do not raise your voices to a level that is higher than the voice of the Prophet (peace and blessings of God be upon him). The commentators said: What is meant by the verse is to glorify and revere the Prophet (peace and blessings of God be upon him) and not to address him as some address one another. "And do not speak loudly to him as you speak loudly to one another." That is, do not speak loudly when you speak to him as you are accustomed to speaking loudly when speaking to one another.

Al-Zajaj said: God commanded them to revere His Prophet, to lower their voices, and to address him with tranquility and dignity. It was said that what is meant by His statement, **And do not speak loudly to him**, is not to say, **O Muhammad** or **O Ahmad**, but rather, **O Prophet of God** or **O Messenger of God**, out of respect for him. The *kaf* is in the accusative case as an adjective for a deleted verbal noun, meaning, **loudly, like the loudness of some of you to others**. Raising the voice and speaking loudly is not meant to be taken in a contemptuous manner, for that is disbelief. Rather, what is meant is that the voice in itself should be inappropriate for situations in which one is respected and honored. The point is that the prohibition here concerns a number of things: First, advancing in front of him with speech that is not permitted. Second, raising one's voice to a level that is above his own, whether in addressing him or someone else. Third, avoiding harshness in addressing him and adhering to good manners in his vicinity, because speaking loudly can only occur between equals who do not have an advantage over each other that warrants respect and reverence. Then, the Almighty gave a reason for what He mentioned by saying: {lest your deeds be rendered worthless}. Al-Zajaj said: **lest your deeds be rendered worthless** means that your deeds be rendered worthless. The understood *lam* is not the *matter* that becomes it. This is what he said. This reason could be for the prohibition: that is, God forbade you from speaking out loud for fear that it might be rendered worthless, or for disliking that it might be rendered worthless. Or it could be a reason for the prohibition: that is, do not speak out loud for it leads to it being rendered worthless. Al-Zajaj's words refer to the second aspect, not the first. The phrase **while you perceive not** is in the accusative case as a state, and it contains a severe warning and a great threat. Al-Zajaj said: **And while you perceive not** does not mean that a person disbelieves without knowing. Just as a disbeliever does not become a believer unless he chooses belief over refraining, so too a disbeliever does not become a disbeliever without knowing.

Tafsir al-Baghawi

2. **O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another**, He commanded them to revere and honor him and not to raise their voices in his presence, and not to call him as they call one another, **lest your deeds become worthless**, lest your good deeds be rendered worthless. It was also said: for fear that your good deeds might be rendered worthless, **while you perceive not**.

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, Abu Bakr bin Abi Shaybah told us, Al-Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Thabit Al-Bunani, on the

authority of Anas bin Malik, who said: "When this verse was revealed: 'O you who have believed, do not raise your voices above the voice of the Prophet...' the verse, Thabit bin Qais sat in his house and said: 'I am one of the people of Hellfire,' and he was kept away from the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, asked Saad bin Muadh, saying: 'O Abu Amr, what is the matter with Thabit that he is complaining?' Saad said: 'He is my neighbor and I do not know of any complaint from him.' Saad came to him and mentioned to him the words of the Messenger of God, may God bless him and grant him peace. Thabit said: 'This verse was revealed, and you know that I am one of you who raises my voice to the Messenger of God, may God bless him and grant him peace, so I am one of the people of Hellfire.' Saad mentioned that to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: 'Rather, he is one of the people of Paradise.'"

It was narrated that "When this verse was revealed, Thabit sat in the road crying. Asim bin Adi passed by him and said: What makes you cry, Thabit? He said: I fear that this verse was revealed about me, and I have a loud voice. I fear that my deeds will be in vain and that I will be among the people of Hellfire. Asim went to the Messenger of God, may God bless him and grant him peace, and Thabit was overcome by tears. He went to his wife, Jamila bint Abdullah bin Abi Salul, and said to her: When you enter my horse's house, fasten the latch on me with a nail. He said: I will not leave until God takes my soul or the Messenger of God, may God bless him and grant him peace, is pleased with me. Asim went to the Messenger of God, may God bless him and grant him peace, and told him what had happened. He said to him: Go and call him. Asim came to the place where he had seen him but did not find him. He came to his family and found him in the horse's house. He said to him: The Messenger of God, may God bless him and grant him peace, is calling you. He said: Break the latch. So he broke it. They went to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: What makes you cry, Thabit? He said: I am loud and I fear." That this verse was revealed about him, so the Messenger of God, may God bless him and grant him peace, said: Are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise? He said: I am satisfied with the good report of God and His Messenger, and I will never raise my voice against the Messenger of God, may God bless him and grant him peace. So God revealed:

welcome and to be respectful. It was said that its meaning is, do not address him by his name or nickname as you address one another, but address him as the Prophet and the Messenger. Repeating the call is to evoke more insight, exaggerate the admonition, and indicate the independence of the one being addressed and to increase the attention paid to him. **That your deeds may be rendered worthless.** The dislike that they may be rendered worthless is a reason for the prohibition, or that they may be rendered worthless, as the prohibition is against an action whose justification is based on performance, because speaking loudly and raising one's voice is a belittling gesture that may lead to disbelief that renders the deed worthless. This is because the intention to humiliate and not care is added to it. It has been narrated that Thabit ibn Qais had a deafness in his ear and he spoke loudly. When this verse was revealed, he stayed behind from the Messenger of God (blessings and peace of God be upon him). The Messenger of God (blessings and peace of God be upon him) checked on him and called him, saying: **O Messenger of God, this verse has been revealed to you, and I am a man with a loud voice, so I fear that my deeds may have been rendered worthless.** The Messenger of God (blessings and peace of God be upon him) said: "You are not there. You will live well and die well, and you are among the people of Paradise." **And you do not perceive** that it renders the deed worthless.

Tafsir al-Baidawi

2- O you who have believed, do not raise your voices above the voice of the Prophet meaning, when you speak to him, do not raise your voices above his voice. **And do not raise your voices to him as you raise your voices to one another** and do not raise your voices to him as you raise your voices to one another. Rather, make your voices lower than his voice to protect your

Surat al-Hujurat 49:3

Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward.

Surat al-Hujurat 49:3

Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward.

Tafsir al-Jalalayn

3 - **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety** that is, to reveal from them **for them is forgiveness and a great reward** Paradise. And it was revealed about a people who came at noon while the Prophet, may God bless him and grant him peace, was in his house, so they called out to him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who refrain from raising their voices before the Messenger of God. The root of ghad is to refrain from speaking softly.

And from it: lowering the gaze, which is refraining from looking, as Jarir said:

Turn a blind eye, you are from Namir. You have not reached Kaab nor Kalb.

And His statement, **Those are the ones whose hearts God has tested for piety**, God Almighty says: These are the ones who lower their voices in the presence of the Messenger of God, and they are the ones whose hearts God has tested by testing them, so He chose them and purified them for piety, meaning for fearing Him by performing His acts of obedience and avoiding His disobedience, just as gold is tested by fire, so its good is purified and its bad is removed.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

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, **God tested their hearts**, he said: Be sincere.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **God tested their hearts**, he said: God purified their hearts in what He loved.

His saying, **For them is forgiveness**, means that they will have from God pardon for their past sins, and a pardon from Him for them. **And a great reward**, means that they will have a generous reward, which is Paradise.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who lower their voices in the presence of the Messenger of God** meaning they lower their voices in his presence when they speak out of reverence for him, or when they speak to someone else in his presence out of reverence for him. Abu Hurairah said: When the verse **Do not raise your voices** was revealed, Abu Bakr, may God be pleased with him, said: By God, I will not raise my voice except like a secret brother. Sunayd mentioned that Abbad ibn al-Awwam told us on the authority of Muhammad ibn Amr on the authority of Abu Salamah, who said: When the verse **Do not put yourselves forward before God and His Messenger** was revealed, Abu Bakr said: By Him who sent you with the truth, I will not speak to you after this except like a secret brother. Abdullah ibn al-Zubayr said: When the verse **Do not raise your voices** was revealed, Umar did not speak to the Prophet, may God bless him and grant him peace, after that and heard his speech until he asked him why he lowered his voices. Then the verse **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety** was revealed. Al-Farra' said: meaning, he has made them pure for piety. Al-Akhfash said: meaning, he has singled them out. For piety, Ibn Abbas said: **God tested their hearts with piety** He purified them from every ugly thing, and put in their hearts the fear of God and piety. Omar, may God be pleased with him, said: He removed desires from their hearts, and the test is an active participle from the verb **to test the leather** until it expanded, so the meaning of God tested their hearts for piety is to expand and expand it for piety. According to the previous sayings: He tested their hearts and purified them, like your saying: I tested the silver, meaning I examined it until it was pure, so in the speech there is an omission that the speech indicates, which is sincerity. Abu Amr said: I have tested everything I have striven for, and he recited:

The afflictions have come, their fatigue is evident. They have been tested and disturbed. They have prolonged their suffering.

For them is forgiveness and a great reward.

Tafsir Ibn Kathir

These are verses with which God the Almighty teaches His believing servants how to treat the Messenger, may God bless him and grant him peace, with reverence, respect, veneration, and glorification. God the Blessed and Exalted said: **O you who have believed, do not precede God and His Messenger**, meaning do not rush into things before him, but rather follow him in all matters, so that the generality of this Islamic etiquette includes the hadith of Mu'adh, may God be pleased with him, when the Prophet, may God

bless him and grant him peace, sent him to Yemen: **By what do you judge?** He said: **By the Book of God the Almighty.** He, may God bless him and grant him peace, said: **And if you do not find it?** He said: "By the Sunnah of the Messenger of God, may God bless him and grant him peace." He, may God bless him and grant him peace, said: **And if you do not find it?** He, may God be pleased with him, said: **I will exert my own judgment.** He struck himself on the chest and said: "Praise be to God who guided the Messenger of the Messenger of God, may God bless him and grant him peace, to that which pleases the Messenger of God, may God bless him and grant him peace." It was narrated by Ahmad, Abu Dawud, Al-Tirmidhi and Ibn Majah. The purpose of this is that he postponed his opinion, view and effort until after the Book and the Sunnah. If he had presented it before searching for them, it would have been a case of presenting it before God and His Messenger.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Do not precede God and His Messenger** means do not say anything that contradicts the Book and the Sunnah. Al-Awfi said on his authority: He forbade speaking before His words. Mujahid said: Do not fabricate anything against the Messenger of God (blessings and peace of God be upon him) until God Almighty decrees it through his tongue. Ad-Dahhak said: Do not decide a matter of your religious laws without God and His Messenger. Sufyan Ath-Thawri said: **Do not precede God and His Messenger** with words or deeds. Al-Hasan Al-Basri said: **Do not precede God and His Messenger** meaning do not pray before the Imam. Qatada said: It was mentioned to us that some people used to say, **If only such and such had been revealed about such and such, if only such and such had been done**, but God Almighty disliked that and He advanced in it: **And fear God** meaning in what He has commanded you. **Indeed, God is Hearing** meaning of your words. *Knowing* of your intentions.

And the Almighty's saying: **O you who have believed, do not raise your voices above the voice of the Prophet.** This is a second etiquette with which God Almighty taught the believers not to raise their voices in front of the Prophet, may God bless him and grant him peace, above his voice. It has been narrated that it was revealed regarding the two sheikhs, Abu Bakr and Umar, may God be pleased with them. Al-Bukhari said: Busrah ibn Safwan Al-Lakhmi narrated to us, Nafi' ibn 'Umar narrated to us, on the authority of Abu Mulaykah, who said: The two good men, Abu Bakr and 'Umar **may God be pleased with them**, almost perished. They raised their voices in the presence of the Prophet (peace and blessings of God be upon him) when the caravan of Banu Tamim came to him. One of them pointed to Al-Aqra' ibn Habis **may God be pleased with him**, the brother of Banu Majashi', and the other pointed to another man. Nafi' said: I do not remember his name. Abu Bakr said to 'Umar **may God be pleased with them both, You only wanted to contradict me.** He said: **I did not want to contradict you.** They raised their voices about that, so God revealed: "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not."

Ibn Al-Zubayr **may God be pleased with them both** said: After this verse, 'Umar **may God be pleased with him** did not hear the Messenger of God (peace and blessings of God be upon him) without asking him questions. He did not mention that from his father, meaning Abu Bakr **may God be pleased with him**. This was narrated only by him, not by Muslim.

Then Al-Bukhari said: Hasan bin Muhammad told us, Hajjaj told us, on the authority of Ibn Jurayj, Ibn Abi Malikah told me that Abdullah bin Az-Zubayr, may God be pleased with them both, told him that a group of Banu Tamim came to the Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, said: The matter of Al-Qa'qa' bin Ma'bad, and Umar, may God be pleased with him, said: Rather, the matter of Al-Aqra' bin Habis, so Abu Bakr, may God be pleased with him, said: You only wanted to contradict me, so Umar, may God be pleased with him, said: I did not want to contradict you, so they argued until their voices rose, and then the following verse was revealed: **O you who have believed, do not put yourselves forward before God and His Messenger until the verse was completed, And if they had been patient until you came out to them...** And thus he narrated it here alone as well. And Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Al-Fadl bin Sahl told us, Ishaq bin Mansour told us, Husayn bin Umar told us, on the authority of Mukhariq, on the authority of Tariq bin Shihab, on the authority of Abu Bakr Al-Siddiq **may God be pleased with him**, who said: When this verse was revealed, **O you who have believed, do not raise your voices above the voice of the Prophet,** I said: O Messenger of God, by God I will not speak to you except as a confidential brother. Husayn bin Umar, even though this is weak, we have narrated it from the hadith of Abd Al-Rahman bin Awf and Abu Hurayrah **may God be pleased with them** in a similar manner, and God knows best. Al-Bukhari said: Ali bin Abdullah told us, Azhar bin Saad told us, Ibn Awn told us, Musa bin Anas told me, on the authority of Anas bin Malik **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) missed Thabit bin Qais **may God be pleased with him**, so a man said: O Messenger of God, I know what you know. So he went to him and found him in his house with his head bowed. So he said to him: What is the matter with you? He said: Evil was raising his voice above the voice of the Prophet, may God bless him and grant him peace. His deeds have been nullified and he is one of the people of Hellfire. So the man came to the Prophet, may God bless him and grant him peace, and told him that he had said such and such. Moses said: So he returned to him a second time with great glad tidings and said: **Go to him and tell him that you are not one of the people of Hellfire but one of the people of Paradise.** Al-Bukhari alone transmitted this from this source.

Imam Ahmad said: Hashim told us, Sulayman ibn al-Mughira told us, on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** until His saying **while you perceive not**, Thabit ibn Qays ibn al-Shammās had a loud voice, so he said: I am the one who used to raise my voice to the Messenger of God, may God bless him and grant him peace. I am one of the people of Hell.

Surat al-Hujurat 49:3

Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward.

My deeds have been in vain, and he sat with his family, sad, so the Messenger of God, may God bless him and grant him peace, missed him. Some of the people went to him and said to him: The Messenger of God, may God bless him and grant him peace, missed you. What is wrong with you? He said: I am the one who raises my voice above the voice of the Prophet, may God bless him and grant him peace, and I say to him loudly: My deeds have been in vain. I am one of the people of Hell. So they came to the Prophet, may God bless him and grant him peace, and told him what he had said. The Prophet, may God bless him and grant him peace, said: **No, rather he is one of the people of Paradise.** Anas, may God be pleased with him, said: We used to see him walking among us and we knew that he was one of the people of Paradise. Then, on the day of Yamamah, we were somewhat dismayed, so Thabit ibn Qays ibn Shammās came, and he had embalmed himself and put on his shroud. He said: **How evil is what you do to your peers.** So he fought them until he was killed, may God be pleased with him.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Al-Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Thabit Al-Bunani, on the authority of Anas ibn Malik, may God be pleased with him, who said: When this verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet** to the end of the verse, Thabit, may God be pleased with him, sat in his house and said: I am one of the people of Hellfire, and he was kept away from the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to Sa'd ibn Mu'adh: **O Abu 'Amr, what is the matter with Thabit that he is complaining?** Sa'd, may God be pleased with him, said: He is my neighbor and I do not know of any complaint from him." He said: Saad **may God be pleased with him** came to him and mentioned to him the statement of the Messenger of God (peace and blessings of God be upon him). Thabit **may God be pleased with him** said: This verse was revealed, and you know that I am the one among you who raises my voice to the Messenger of God (peace and blessings of God be upon him), so I am one of the people of Hellfire. Saad **may God be pleased with him** mentioned that to the Prophet (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) said: **Rather, he is one of the people of Paradise.** Then Muslim narrated it on the authority of Ahmad ibn Sa'id al-Darami on the authority of Hayyan ibn Hilal on the authority of Sulayman ibn al-Mughira with this chain of transmission, and he said that Saad ibn Mu'adh **may God be pleased with him** was not mentioned. It was also narrated on the authority of Qatan ibn Bashir on the authority of Ja'far ibn Sulayman on the authority of Thabit on the authority of Anas **may God be pleased with him** in a similar manner, and he said that it does not mention Saad ibn Mu'adh **may God be pleased with him.** Hudbah ibn 'Abd al-A'la al-Asadi told me, on the authority of al-Mu'tamir ibn Sulayman, I heard my father mentioning on the authority of Thabit on the authority of Anas **may God be pleased with him** who said: When

this verse was revealed, he cut the story short and did not mention Saad ibn Mu'adh **may God be pleased with him.** He added: **We used to see a man from the people of Paradise walking among us.** These three methods explain the narration of Hammad bin Salamah in what he mentioned alone of Sa'd bin Mu'adh, may God be pleased with him. The correct view is that when this verse was revealed, Sa'd bin Mu'adh, may God be pleased with him, was not present, because he had died a few days after Banu Qurayzah in the year five. These verses were revealed regarding the delegation of Banu Tamim, and the delegations only came in succession in the year nine of the Hijra, and God knows best.

Ibn Jarir said: Abu Kurayb told us, Zaid bin Al-Hubab told us, Abu Thabit bin Thabit bin Qais bin Shammās told us, my uncle Ismail bin Muhammad bin Thabit bin Qais bin Shammās told me on the authority of his father, may God be pleased with him, who said: When this verse was revealed, **Do not raise your voices above the voice of the Prophet or be loud to him in speech,** Thabit bin Qais, may God be pleased with him, sat in the road weeping. Asim bin Adi from Banu Al-Ajlan passed by him and said: What makes you cry, Thabit? He said: I fear that this verse was revealed about me, as I have a loud voice. He said: Asim bin Adi, may God be pleased with him, went to the Messenger of God, may God bless him and grant him peace. He said: Weeping overcame him, so he went to his wife, Jamila, daughter of Abdullah bin Ubayy bin Salul, and said to her: When you enter my horse's house, tie a nail to the rein. So she hit him with a nail until he came out, and he turned away and said: I will not come out until God, the Most High, takes me, or the Messenger of God, may God bless him and grant him peace, is pleased with me. He said: Asim, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and told him his story. He said: **Go and call him to me.** So Asim, may God be pleased with him, came to the place but did not find him, so he came to his family and found him in the horse's house. He said to him: The Messenger of God, may God bless him and grant him peace, is calling you. He said: Break the rein. He said: So they went out and came to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, Thabit?** He **may God be pleased with him** said: I am well-known and I fear that this verse was revealed regarding: **Do not raise your voices above the voice of the Prophet, nor speak loudly to him.** The Prophet (may God bless him and grant him peace) said: **Are you not satisfied to live a life of praise, be killed as a martyr, and enter Paradise?** He said: "I am satisfied with the glad tidings of God Almighty and His Messenger, and I will never raise my voice above the voice of the Messenger of God (may God bless him and grant him peace)."

He said: And God the Almighty revealed: **Indeed, those who lower their voices in the presence of the Messenger of God - it is those whose hearts God has tested for piety** Al-Akhbar 2:17. This story was also

mentioned by more than one of the Successors, as God the Almighty forbade raising voices in the presence of the Messenger of God. We have narrated on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, that he heard the voices of two men in the Prophet's Mosque, may God's prayers and peace be upon him, and their voices had been raised. So he came and said: Do you know where you are? Then he said: Where are you from? They said: We are from the people of Taif. He said: If you were from Medina, I would have beaten you severely. Scholars said: It is disliked to raise one's voice at his grave, may God bless him and grant him peace, just as it was disliked during his life, may God bless him and grant him peace, because he is respected alive and is always in his grave, may God bless him and grant him peace. Then He forbade speaking loudly to him as a man speaks loudly to someone other than him, rather one should speak with calmness, dignity and respect. For this reason, God Almighty said: **And do not speak loudly to him as you speak loudly to one another**, just as God Almighty said: **And do not make the calling of the Messenger among you like the calling of one of you to another**.

And the Almighty said: **lest your deeds be rendered worthless while you perceive not**. That is, We have only forbidden you from raising your voice in His presence, for fear that He might become angry at that and thus anger God, the Most High, because of His anger, and thus the deeds of the one who angered Him would be rendered worthless without him knowing, as it came in the Sahih: "A man may speak a word that pleases God, the Most High, without paying attention to it, and Paradise is written for him because of it. And a man may speak a word that angers God, the Most High, without paying attention to it, and because of it he falls into the Fire, the furthest distance between the heavens and the earth." Then God, the Most High, urged people to lower their voices in His presence and urged them to do so, guided them to it, and encouraged them by saying: **Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety**, that is, He has made them sincere for it and made them worthy and worthy of it. **For them is forgiveness and a great reward**. Imam Ahmad said in the Book of Asceticism: Abd al-Rahman told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: He wrote to Umar: O Commander of the Faithful, is a man who does not desire sin and does not commit it better, or a man who desires sin. And he does not act upon it, so Omar, may God be pleased with him, wrote: Those who desire sin but do not act upon it, **Those are the ones whose hearts God has tested for piety - for them is forgiveness and a great reward**.

Fath al-Qadir

Then the Almighty encouraged us to comply with what He commanded, saying: 3- **Indeed, those who lower their voices in the presence of the Messenger of God** The root of *al-ghadd* is to decrease anything, including decreasing the voice. **Those are the ones whose hearts God has tested for piety**. Al-Farra' said: He

purified their hearts for piety just as gold is tested by fire, so its good is extracted from its bad and its bad is dropped. Muqatil, Mujahid, and Qatadah said the same. Al-Akhfash said: He singled it out for piety, and it was also said that He purified it from all that is ugly, and it was also said that He made it spacious and spread it, from **manhat al-adaim**: if you made it spacious. Abu Amr said: **Everything that you have striven for, you have been granted**. The *lam* in **for piety** is related to something omitted: that is, suitable for piety, like when you say, **You are suitable for such-and-such**. Or it is for the explanation that runs in the manner of explaining the reason, like when you say, **I came to you to perform the duty**. That is, so that my coming would be a reason for performing the duty. **For them is forgiveness and a great reward**. That is, for those, it is another predicate for the demonstrative pronoun. It is permissible for it to be renewed to explain what God has prepared for them in the hereafter.

Tafsir al-Baghawi

3. Indeed, those who lower their voices in the presence of the Messenger of God the verse.

Anas said: We were watching a man from the people of Paradise walking in front of us. When the day of Yamamah came in the war against Musaylimah the Liar, Thabit saw some defeat among the Muslims and a group of them were defeated, so he said: **Fi on these people!** Then Thabit said to Salim, the freed slave of Abu Hudhayfah: "We never fought the enemies of God with the Messenger of God (peace and blessings of God be upon him) like this." Then they stood firm and fought until they were killed, and Thabit was martyred wearing a shield. After his death, a man from the Companions saw him in a dream and he said to him: "Know that so-and-so, a man from the Muslims, took off my shield and went with it. It is in a corner of the camp near a horse that is about the same height as him. He has placed a basket over my shield. Go to Khalid ibn al-Walid and tell him so that he can retrieve my shield. Go to Abu Bakr, the successor to the Messenger of God (peace and blessings of God be upon him), and tell him: I have a debt that must be paid, and so-and-so is one of my slaves who is freed." The man informed Khalid and found his shield and the horse as he had described it to him, so he retrieved the shield. Khalid told Abu Bakr about that dream and Abu Bakr approved his will.

Malik ibn Anas said: I do not know of a will that was approved after the death of its owner except this one.

Abu Hurairah and Ibn Abbas said: When this verse was revealed, Abu Bakr would not speak to the Messenger of God, may God bless him and grant him peace, except as a confidant.

Ibn al-Zubayr said: When this verse was revealed, Umar did not speak to the Prophet (peace and blessings of God be upon him) after that, so that the Prophet (peace and blessings of God be upon him) would hear his words until he asked him why he was lowering his voice. Then God the Most High revealed:

Surat al-Hujurat 49:3

Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward.

Indeed, those who lower their voices lower **their voices** **in the presence of the Messenger of God** out of reverence for him, **those are the ones whose hearts God has tested for piety** He tested them and purified them as gold is tested by fire and its purest is brought out, **for them is forgiveness and a great reward.**

Tafsir al-Baidawi

3- **Indeed, those who lower their voices** lower them. **In the presence of the Messenger of God** out of respect for etiquette, or for fear of disobeying the prohibition. It was said that Abu Bakr and Umar after that would whisper to him until he asked them questions. **Those are the ones whose hearts God has tested for piety.** He tested them for piety and trained them for it, or He made them know that they were for piety and purely for it, for testing is the cause of knowledge, and the lam is a deleted connective, or for the verb in consideration of the origin, or God struck their hearts with various trials and difficult tasks for the sake of piety, for it does not appear except through patience in it, or He made them pure for piety like He tests gold when he melts it and separates its pure gold from its impurity. **For them is forgiveness** for their sins. **And a great reward** for their anger and all their acts of obedience. The indefiniteness is for emphasis, and the sentence is a second predicate because *or* is a resumption to explain what is the reward of the angry ones, praising their state as He informed about it in a sentence composed of two definite articles. The subject is a demonstrative pronoun that includes what was made a title for them, and the predicate is connected by a connective that indicates that they have reached the utmost perfection, exaggerating the respect for their anger and accepting it, and alluding to the hideousness of raising and declaring, and that the state of the one who commits them is contrary to that.

Surat al-Hujurat 49:4

Indeed, those who call to you from behind the chambers, most of them do not reason.

Tafsir al-Jalalayn

4 - Indeed, those who call to you from behind the rooms The rooms of his wives, may God bless him and grant him peace, the plural of room is what is protected from the ground by a wall or the like. Each one of them called out behind a room because they did not know in which room he was calling out to the Bedouins in a harsh and rude manner **most of them do not understand** in what they did. Your high position and what is appropriate for it in terms of reverence.

Tafsir al-Suyuti

The Almighty said: Indeed, those who call you from behind the rooms, the two verses. Al-Tabarani and Abu Ya'la narrated with a good chain of transmission on the authority of Zayd ibn Arqam, who said: Some Arabs came to the room of the Prophet, may God bless him and grant him peace, and they began to call out, **O Muhammad, O Muhammad**. Then God revealed: Indeed, those who call you from behind the rooms, the verse.

And Abd al-Razzaq said on the authority of Muammar on the authority of Qatada that a man came to the Prophet, may God bless him and grant him peace, and said, **O Muhammad, my praise is adornment and my cursing is disgraceful**. So the Prophet, may God bless him and grant him peace, said, **That is God**. So the verse was revealed, **Indeed, those who call upon you...** There are supporting evidence from the hadith of al-Bara' and others in al-Tirmidhi without the verse being revealed. And Ibn Jarir narrated something similar on the authority of al-Hasan.

K and Ahmad narrated with a sound chain of transmission on the authority of Al-Aqra' bin Habis that he called out to the Messenger of God, may God bless him and grant him peace, from behind the rooms, but he did not answer him. He said, **O Muhammad, my praise is adornment and my blame is ugliness**. He said, **That is God**.

K and Ibn Jarir and others also narrated on the authority of Al-Aqra' that he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, come out to us. So this was revealed:

Tafsir al-Tabari

God Almighty says to his prophet Muhammad, may God bless him and grant him peace: **Indeed, those who call to you from behind your chambers...** Chamber is the plural of chamber, and three is a stone, then it is pluralized and said: chambers and rooms. Some Arabs pluralize stone as rooms with a fatha on the jim, and likewise every plural of three to ten on fa'al they pluralize it as fa'al with a fatha on the second, and the nominative is more eloquent and better, and from this the poet said:

Wasn't Ibad worthy of the drama of Balli and the verses of Al-Hujurat?

He says: Yes, and for the Banu Hashim.

His saying, **And most of them do not reason**, means: Most of them are ignorant of the religion of God, and what is necessary for them is your right and your respect.

He mentioned that this verse and the one after it were revealed about a group of Bedouins who came calling to the Messenger of God, may God bless him and grant him peace, from behind his rooms: **O Muhammad, come out to us**.

The narrator mentioned that:

Abu Ammar al-Marzouqi and al-Hasan ibn al-Harith told us: Al-Fadl ibn Musa told us, on the authority of al-Husayn ibn Waqid, on the authority of Abu Ishaq, on the authority of al-Baraa', regarding His statement, **Indeed, those who call to you from behind the chambers**, he said: "A man came to the Prophet, peace and blessings of God be upon him, and said: O Muhammad, my praise is adornment, and my blame is disgrace. He said: That is God, blessed and exalted."

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Abu Ishaq, on the authority of al-Baraa', with a similar narration, except that he said: That is God Almighty.

Al-Hasan bin Arfa narrated to us: Al-Mu'tamir bin Sulayman Al-Taymi narrated to us: I heard Dawud Al-Tafawi say: I heard Abu Muslim Al-Bajali narrating on the authority of Zayd bin Arqam who said: "Some Arabs came to the Prophet, may God bless him and grant him peace, and some of them said to each other: Let us go to this man. If he is a prophet, we will be the luckiest people because of him, and if he is a king, we will live in his wing. So I went to the Prophet, may God bless him and grant him peace, and informed him of that. Then they came to the room of the Prophet, may God bless him and grant him peace, and began to call out to him: O Muhammad! So God revealed to His Prophet, may God bless him and grant him peace: 'Indeed, those who call to you from behind the chambers, most of them do not reason.' He said: Then the Prophet of God, may God bless him and grant him peace, took hold of my ear and stretched it out, and began to say: God has fulfilled your word, O Zayd. God has fulfilled your word, O Zayd."

Al-Hasan bin Abi Yahya Al-Muqaddami told us: Affan told us: Wahib told us: Musa bin Uqbah told us on the authority of Abu Salamah: Al-Aqra' bin Habis Al-Tamimi told us that he came to the Prophet, may God bless him and grant him peace, and called out to him, saying: O Muhammad, my praising you is adornment, but my cursing you is disgraceful. So the Prophet, may God bless him and grant him peace, came out to him and said: Woe to you, that is God. Then God revealed: **Indeed, those who call to you from behind the chambers...**

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, **Indeed**,

Indeed, those who call to you from behind the chambers, most of them do not reason.

those who call to you from behind the chambers: the Bedouins of Banu Tamim.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: "A man came to the Prophet, may God bless him and grant him peace, and called out to him from behind a stone, saying: 'O Muhammad, my praise is an adornment, and my cursing is a disgrace.' So the Prophet, may God bless him and grant him peace, came out to him and said: 'Woe to you, that is God.' Then God revealed: 'Indeed, those who call to you from behind the chambers, most of them do not reason.'"

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: "His statement, 'Indeed, those who call to you from behind the chambers...'... the verse. It was mentioned to us that a man began to call out, 'O Prophet of God, O Muhammad.' So the Prophet, may God bless him and grant him peace, came out to him and said, 'What is the matter with you?' He said, 'By God, his praise is adornment, and his censure is disgrace.' So the Prophet of God, may God bless him and grant him peace, said, 'That is God.' So the man turned away, and it was mentioned to us that the man was a poet."

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, who said: Bishr bin Ghalib and Labid bin Uttar, or Bishr bin Uttar and Labid bin Ghalib, were sitting with Al-Hajjaj. Bishr bin Ghalib said to Labid bin Uttar: **Indeed, those who call to you from behind the chambers** was revealed about your people, Banu Tamim. I mentioned that to Saeed bin Jubair, and he said: If he had known the end of the verse, he would have answered him: **They do you a favor by becoming Muslims.** They said: We have become Muslims, and Banu Asad did not fight you.

Ibn Hamid told us: Mihran told us, on the authority of Al-Mubarak bin Fadala, on the authority of Al-Hasan, who said: "A Bedouin came to the Prophet, may God bless him and grant him peace, from behind his rooms and said: 'O Muhammad, O Muhammad.' The Prophet, may God bless him and grant him peace, came out to him and said: 'What is the matter with you? What is the matter with you?' He said: 'You know that my praising you is adornment and that my blaming you is ugliness.' The Prophet, may God bless him and grant him peace, said: 'That is God's will.' Then the verse was revealed: 'O you who have believed, do not raise your voices above the voice of the Prophet.'"

The reciters differed in their recitation of his statement, **from behind the rooms**. The regions recited it with a damma on the ha' and the jim from al-hujurat, except for Abu Ja'far al-Qari', who recited it with a damma on the ha' and a fatha on the jim, as I described, the plural of al-hujr is hujr, then the plural of al-hujr is hujrat.

The correct reading for us is to pronounce both letters with a damma, as described before.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who call to you from behind the chambers, most of them do not reason.**

Mujahid and others said: It was revealed about the Bedouins of Banu Tamim. A delegation from them came to the Prophet, may God bless him and grant him peace, and they entered the mosque and called out to the Prophet, may God bless him and grant him peace, from behind his room: Come out to us, for praising us is an adornment and criticizing us is a disgrace. They were seventy men who offered their children as ransom, and the Prophet, may God bless him and grant him peace, had gone to bed for the afternoon. It was narrated that the one who called out was Al-Aqra' ibn Habis, and that he was the one who said:

My praise is an adornment, and my blame is a disgrace. The Prophet, may God bless him and grant him peace, said: That is God. Al-Tirmidhi mentioned it on the authority of Al-Bara' bin Azib as well. Zaid bin Arqam narrated that some people came to the Prophet, may God bless him and grant him peace, and some of them said to each other: Let us go to this man. If he is a prophet, we are the luckiest people to follow him, and if he is a king, we will live in his chamber. So they came to the Prophet, may God bless him and grant him peace, and they began to call out to him while he was in his room: O Muhammad, O Muhammad. Then God Almighty revealed this verse. It was said that they were from Banu Tamim. Muqatil said: They were nineteen: Qasim bin Asim, Al-Zubayr bin Badr, Al-Aqra' bin Habis, Suwaid bin Hashim, Khalid bin Malik, Ata' bin Habis, Al-Qa'qa' bin Ma'bad, Waki' bin Waki', and Uyyaynah bin Hisn, who was the obeyed fool. He was one of the pullers who pulled ten thousand qanats, meaning he followed him. His name was Hudhayfah, and he was called Uyyaynah because of the blemish in his eyes. Abd Al-Razzaq mentioned this about Uyyaynah: that he was the one about whom the verse was revealed: **And do not obey one who has made us heedless.** "And his heart turned away from our remembrance" (al-Kahf 18:28). And it has been mentioned at the end of Al-A'raf, from his saying to Omar, may God be pleased with him, what is sufficient, Al-Bukhari mentioned it, and it was narrated that they came at noon and the Messenger of God, may God bless him and grant him peace, was asleep, so they began to call out to him: O Muhammad, O Muhammad, come out to us, so he woke up and came out, and it was revealed, and the Messenger of God, may God bless him and grant him peace, was asked and he said: They are the rude ones of Banu Tamim, were it not that they are among the most vehement of people in fighting the one-eyed Antichrist, I would have called upon God to destroy them, and the rooms are the plural of room, like the rooms are the plural of room, and the darkness is the plural of darkness, and it was said: the rooms are the plural of stone, and the stone is the plural of room, so it is the plural of the plural, and there are two languages in it: the damma and the fatha of the jim. He said:

When they saw us, our knees were clearly visible on

the ground, not mixing seriousness with jest.

Al-Hujra: a patch of land enclosed by a wall. A camel pen is called al-Hujra, and it is a verb meaning a passive participle. Abu Ja'far ibn al-Qa'qa' read al-Hujraat with a fat-ha on the jim because of the difficulty of the two dhammahs. Al-Hujraat was read with a sukoon on the jim to make it easier. The root of the word is prevention, and whatever you prevent someone from reaching, you have blocked it. Then it is possible that the one being called is part of the sentence, so he said: **Most of them do not reason**, meaning that those who call you are from a group of people who are mostly ignorant.

Tafsir Ibn Kathir

Then He, the Blessed and Exalted, condemned those who call Him from behind the rooms, which are the houses of His wives, as the ignorant Bedouins do, saying: **Most of them do not use reason**. Then He, the Exalted, guided us to proper etiquette in that, saying: **And if only they had been patient until you came out to them, it would have been better for them**. That is, it would have been good and beneficial for them in this world and the hereafter. Then He, the Exalted, said, calling them to repentance and turning back: **And God is Forgiving and Merciful**. It has been mentioned that it was revealed about Al-Aqra' ibn Habis Al-Tamimi, may God be pleased with him, according to what was reported by more than one person. Imam Ahmad said: Affan told us, Wahib told us, Musa bin Uqbah told us, on the authority of Abu Salamah bin Abd al-Rahman, on the authority of al-Aqra' bin Habis, may God be pleased with him, that he called out to the Messenger of God, may God bless him and grant him peace, from behind the rooms and said: O Muhammad, O Muhammad. In another narration: O Messenger of God. But he did not answer him, so he said: O Messenger of God, my praise is adornment and my blame is ugliness. So the Messenger of God, may God bless him and grant him peace, said: **That is God, the Almighty and Majestic**. Ibn Jarir said: Abu Ammar al-Husayn bin Harith al-Marwazi told us, al-Fadl bin Musa told us, on the authority of al-Husayn bin Waqid, on the authority of Abu Ishaq, on the authority of al-Bara', regarding the words of God, the Most High: **Indeed, those who call to you from behind the rooms** he said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, my praise is adornment and my blame is ugliness. So the Messenger of God, may God bless him and grant him peace, said: **That is God, the Almighty and Majestic**. Al-Hasan al-Basri and Qatada mentioned it in a mursal manner.

Sufyan al-Thawri narrated on the authority of Habib ibn Abi Umrah who said: Bishr ibn Ghalib and Labid ibn Uttar or Bishr ibn Uttar and Labid ibn Ghalib were sitting with al-Hajjaj when Bishr ibn Ghalib said to al-Bud ibn Uttar: **Indeed, those who call to you from behind the chambers...** was revealed about your people, Banu Tamim. I mentioned that to Sa'id ibn Jubayr who said: If he had known the end of the verse, he would have answered: **They do you a favor by becoming Muslims**. They said: We became Muslims

and Banu Asad did not fight you. Ibn Abi Hatim said: My father narrated to us, Amr ibn Ali al-Bahili narrated to us, al-Mu'tamir ibn Sulayman narrated to us, he said: I heard Dawud al-Tafawi narrating on the authority of Abu Muslim al-Bajali on the authority of Zayd ibn Arqam **may God be pleased with him** who said: Some Arabs gathered and said: Let us go to this man. If he is a prophet, we will be the luckiest people to have him, and if he is a king, we will live in his wings. He said: So I came to the Messenger of God, may God bless him and grant him peace, and informed him of what they had said. They came to the room of the Prophet, may God bless him and grant him peace, and began to call out to him while he was in his room: O Muhammad, O Muhammad. Then God, the Most High, revealed: **Indeed, those who call to you from behind the rooms, most of them do not use reason**. He said: So the Messenger of God, may God bless him and grant him peace, took hold of my ear and stretched it out and began to say: "God, the Most High, has fulfilled your word, O Zayd. God, the Most High, has fulfilled your word, O Zayd." Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa, on the authority of Al-Mu'tamir bin Sulayman on his authority.

Fath al-Qadir

4- **Indeed, those who call to you from behind the chambers, most of them do not reason**. They are the rude ones of Banu Tamim, as will be explained. And behind the chambers is outside and behind it: and chambers is the plural of room, just as rooms is the plural of room, and darkness is the plural of darkness, and it was said that rooms is the plural of room, and stone is the plural of room, so it is the plural of plural: and room is the patch of land enclosed by a wall around it, and it is a fa'ilah with the meaning of maf'ulah. The majority read *al-Hujurat* with a damma on the jim. Abu Ja'far ibn al-Qa'qa' and Shaiba read it with a fatha for ease, and Ibn Abi Ubla read it with a sukoon, and these are languages, and *min* in *min* behind it for its beginning of the end, and there is no reason to prevent making it for this meaning **most of them do not reason** because of the prevalence of ignorance among them and the abundance of rudeness in their nature.

Tafsir al-Baghawi

4. **Indeed, those who call you from behind the chambers**, the general public read it with a damma on the jim, and Abu Jaafar read it with a fatha on the jim. They are two languages, and it is the plural of stone, and stone is the plural of room, so it is the plural of plural.

Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, sent a detachment to Banu al-Anbar and appointed Uyyaynah ibn Hisn al-Fazari as their leader. When they knew that he was heading towards them, they fled and left their families behind. Uyyaynah ibn Hisn took them captive and brought them to the Messenger of God, may God bless him and grant him peace. After that, their men came to ransom their children. They arrived at noon

Surat al-Hujurat 49:4

Indeed, those who call to you from behind the chambers, most of them do not reason.

and agreed with the Messenger of God, may God bless him and grant him peace, speaking about his family. When the children saw them, they cried out to their fathers, crying. Each of the wives of the Messenger of God, may God bless him and grant him peace, had a room, so they hastened for the Messenger of God, may God bless him and grant him peace, to come out to them. They began to call out: **O Muhammad, come out to us**, until they woke him up from his sleep. He came out to them and they said: **O Muhammad, ransom our children for us**. Gabriel, peace be upon him, came down and said: **God commands you to place a man between you and them**. The Messenger of God, may God bless him and grant him peace, said to them: **Would you be satisfied that there should be between me and you Subrah ibn Amr, and he is of your religion?** They said: Yes. So Sabra said: I will not judge between them unless my uncle, the one-eyed Ibn Bashamah, is a witness. They agreed to him. The one-eyed man said: I think you should ransom half of them and free the other half. The Messenger of God, may God bless him and grant him peace, said: I am satisfied. So he ransomed half of them and freed the other half. Then God revealed: **Indeed, those who call to you from behind the chambers, most of them do not reason**, describing them as ignorant and lacking in reason.

Tafsir al-Baidawi

4- **Indeed, those who call you from behind the rooms** from outside, behind or in front of it, and from the beginning, as the calling originated from the direction behind, and its benefit is to indicate that the one calling is inside the room, as the beginning and end must differ in direction. The rooms were read with a fatha on the jim, or a sukoon on it, and the three are the plural of room, which is a piece of land surrounded by a wall, and that is why the camel pen is called a room. It is a verb with the meaning of a passive participle like a room and a handful, and what is meant are the rooms of the wives of the Prophet, peace and blessings be upon him, and it is a metaphor for his seclusion with the women and their calling from behind them, either that they came to her room by room and called from behind it, or that they dispersed to the rooms seeking him, so the action of the parts was attributed to all. It was said that the one who called him was Uyaynah ibn Hisn and Al-Aqra' ibn Habis, who were a delegation to the Messenger of God (peace and blessings of God be upon him) with seventy men from Banu Tamim at noon while he was asleep. They said, **O Muhammad, come out to us**. It was attributed to all of them because they were satisfied with it or ordered it, or because it was found among them. **Most of them do not understand**, since reason requires good manners and observing modesty, especially for someone in this position.

is Forgiving and Merciful.

Surat al-Hujurat 49:5

And if only they had been patient until she came out to them, it would have been better for them. And God is Forgiving and Merciful.

Tafsir al-Jalalayn

5 - **And if they had been patient** that they are in the place of raising as a subject, and it was said that it is the subject of an implied verb, meaning he had remained steadfast (until you came out to them, it would have been better for them. And God is Forgiving and Merciful) for those of them who repented. And it was revealed about Al-Walid bin Uqbah, and the Prophet, may God bless him and grant him peace, sent him to Banu Al-Mustaliq to collect the tax, and he feared them because of a dispute that had occurred between him and them in the pre-Islamic period, so he returned and said that they had refused the tax and intended to kill him, so the Prophet, may God bless him and grant him peace, intended to attack them, but they came denying what he had said about them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And if they had been patient until you came out to them, it would have been better for them**, God Almighty says: And if these people who call to you, O Muhammad, from behind the chambers, had been patient and did not call to you until you came out to them when you came out, it would have been better for them in the sight of God, because God has commanded them to respect and honor you, so by not calling to you they are leaving what God has forbidden them from. **And God is Forgiving and Merciful**, God Almighty says: God is Forgiving of the one who calls to you from behind the veil, if he repents from disobeying God by calling to you likewise, and returns to God's command in that and other matters, and He is Merciful to him that He does not punish him for his sin after he has repented from it.

Tafsir al-Qurtubi

God Almighty says: "And if they had been patient until you came out to them, it would have been better for them. And God is Forgiving and Merciful."

That is, if they had waited for your departure, it would have been better for them in their religion and their worldly life. The Prophet, may God bless him and grant him peace, would not hide himself from the people except at times when he was busy with his own affairs, so disturbing him in that situation was bad manners. It was said: They came as intercessors for the captives of Banu Anbar, so the Messenger of God, may God bless him and grant him peace, freed half of them and ransomed the other half. If they had been patient, he would have freed all of them without ransom. **And God**

Tafsir Ibn Kathir

Then He, the Blessed and Exalted, condemned those who call Him from behind the rooms, which are the houses of His wives, as the ignorant Bedouins do, saying: **Most of them do not use reason**. Then He, the Exalted, guided us to proper etiquette in that, saying: **And if only they had been patient until you came out to them, it would have been better for them**. That is, it would have been good and beneficial for them in this world and the hereafter. Then He, the Exalted, said, calling them to repentance and turning back: **And God is Forgiving and Merciful**. It has been mentioned that it was revealed about Al-Aqra' ibn Habis Al-Tamimi, may God be pleased with him, according to what was reported by more than one person. Imam Ahmad said: Affan told us, Wahib told us, Musa bin Uqbah told us, on the authority of Abu Salamah bin Abd al-Rahman, on the authority of al-Aqra' bin Habis, may God be pleased with him, that he called out to the Messenger of God, may God bless him and grant him peace, from behind the rooms and said: O Muhammad, O Muhammad. In another narration: O Messenger of God. But he did not answer him, so he said: O Messenger of God, my praise is adornment and my blame is ugliness. So the Messenger of God, may God bless him and grant him peace, said: **That is God, the Almighty and Majestic**. Ibn Jarir said: Abu Ammar al-Husayn bin Harith al-Marwazi told us, al-Fadl bin Musa told us, on the authority of al-Husayn bin Waqid, on the authority of Abu Ishaq, on the authority of al-Bara', regarding the words of God, the Most High: **Indeed, those who call to you from behind the rooms** he said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, my praise is adornment and my blame is ugliness. So the Messenger of God, may God bless him and grant him peace, said: **That is God, the Almighty and Majestic**. Al-Hasan al-Basri and Qatada mentioned it in a mursal manner.

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Surat al-Hujurat 49:5

And if only they had been patient until she came out to them, it would have been better for them.
And God is Forgiving and Merciful.

God bless him and grant him peace, and began to call out to him while he was in his room: O Muhammad, O Muhammad. Then God, the Most High, revealed: **Indeed, those who call to you from behind the rooms, most of them do not use reason.** He said: So the Messenger of God, may God bless him and grant him peace, took hold of my ear and stretched it out and began to say: "God, the Most High, has fulfilled your word, O Zayd. God, the Most High, has fulfilled your word, O Zayd." Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa, on the authority of Al-Mu'tamir bin Sulayman on his authority.

Fath al-Qadir

5- **And if only they had been patient until you came out to them, it would have been better for them.** That is, if they had waited for you to come out and not hastened to announce it, it would have been better for them in their religion and their worldly life, because that would include observing good manners with the Messenger of God (peace and blessings of God be upon him), and observing his noble side and doing what he deserves of respect and reverence. It was said that they came as intercessors for the captives, so the Messenger of God (peace and blessings of God be upon him) freed half of them and ransomed the other half, and if they had been patient, he would have freed all of them. Muqatil mentioned its meaning. **And God is Forgiving and Merciful.** He is abundant in forgiveness and mercy, and He is eloquent in them. He does not hold such people accountable for any ill-mannered behavior they commit.

Tafsir al-Baghawi

5. **And if they had been patient until you came out to them, it would have been better for them.** Muqatil said: It would have been better for them because you would have set them all free and released them without ransom. **And God is Forgiving and Merciful.**

Qatada said: It was revealed about some Bedouins from Banu Tamim who came to the Prophet, may God bless him and grant him peace, and called out at the door.

It is narrated on the authority of Jabir, who said: Banu Tamim came and called out at the door: Come out to us, O Muhammad, for praising us is an adornment and criticizing us is a disgrace. So the Prophet, may God bless him and grant him peace, came out saying: It is God whom praising is an adornment and criticizing is a disgrace. They said: We are people from Banu Tamim. We have brought our poets and orators to recite poetry to you and boast to you. The Prophet, may God bless him and grant him peace, said: I was not sent for poetry nor commanded to boast, but bring them. A young man from among them stood up and mentioned his own merit and the merit of his people. The Prophet, may God bless him and grant him peace, said to Thabit ibn Qays ibn Shammās, who was the orator of

the Prophet, may God bless him and grant him peace: Stand up and answer him. So he answered him. Their poet stood up and recited some verses. The Prophet, may God bless him and grant him peace, said to Hassan ibn Thabit: Answer him. So he answered him. Al-Aqra' ibn Habis stood up and said: Muhammad has been given the task, and by God, I do not know this matter. Our orator spoke, and their orator spoke better. Our poet spoke, and their poet spoke better. Then he approached. From the Prophet, may God bless him and grant him peace, and he said: I bear witness that there is no god but God and that you are the Messenger of God. The Prophet, may God bless him and grant him peace, said to him: What happened before this does not harm you. Then the Messenger of God, may God bless him and grant him peace, gave him the same as he gave them, and some of them disparaged him. Voices rose and the noise increased in the presence of the Messenger of God, may God bless him and grant him peace. So the following verse was revealed about them: **O you who have believed, do not raise your voices the four verses** until His saying: **Forgiving, Most Merciful.**

Zayd ibn Arqam said: Some Arabs came to the Prophet, may God bless him and grant him peace, and some of them said to one another: Let us go to this man. If he is a prophet, we will be the luckiest people with him, and if he is a king, we will live in his chambers. So they came and began to call out to him, **O Muhammad, O Muhammad.** Then God revealed: "Indeed, those who call to you from behind the chambers, most of them do not reason. And if they had been patient until you came out to them, it would have been better for them. And God is Forgiving and Merciful."

Tafsir al-Baidawi

5- **And if they had been patient until you came out to them** meaning, even if their patience and waiting until you came out to them was proven, then even if *an* indicates a source in its context, it indicates permanence by itself, and therefore it is necessary to omit the verb. *until* indicates that patience should be sufficient for its coming out, because it is specific to the ultimate goal of the thing in itself. Therefore, you say: **I ate the fish up to its head**, and you do not say **until half of it**, unlike *to*, which is general. **to them** indicates that if he had come out not for their sake, they should be patient until he initiates the conversation with them or addresses them. **It would have been better for them.** Patience would have been better for them than hastening, because it includes preserving good manners and respecting the Messenger, which necessitate praise and reward, and helping with the matter, since it was narrated that they came as intercessors for the prisoners of Banu al-Anbar, so He released half and ransomed the other half. **And God is Forgiving and Merciful**, as He limited Himself to advising and reprimanding these ill-mannered people who neglected to respect the Messenger, may God

bless him and grant him peace.

Surat al-Hujurat 49:6

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Surat al-Hujurat 49:6

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Tafsir al-Jalalayn

6 - **O you who have believed, if there comes to you a disobedient one with information** report **then verify** his truth from his lie. In another reading, it is *fa-ta-thabatu* from *tabtaba* **lest you harm a people** its object, i.e. fear of that **in ignorance** a state of the subject, i.e. ignorant **and become regretful over what you did** of the mistake (to the people) and the Prophet, may God bless him and grant him peace, sent Khalid to them after their return to their country, and he saw nothing in them except obedience and goodness, so he informed the Prophet of that.

Tafsir al-Suyuti

God Almighty said: O you who have believed, if there comes to you a wicked person, Ahmad and others narrated with a good chain of transmission on the authority of Al-Harith ibn Dirar Al-Khuzami, who said: I came to the Messenger of God, may God bless him and grant him peace, and he invited me to Islam, so I acknowledged it and entered it. He invited me to zakat, so I acknowledged it. I said: O Messenger of God, I will return to my people and invite them to Islam and the payment of zakat. Whoever responds to me, I will collect his zakat, so send to me by such and such a time so that what I have collected of zakat may come to you. When Al-Harith collected the zakat and the time came, the messenger was delayed and did not come to him. Al-Harith thought that he had become angry, so he called the leaders of his people and said to them: The Messenger of God, may God bless him and grant him peace, had set a time when he would send his messenger to me to collect what I had of zakat, and the Messenger of God, may God bless him and grant him peace, did not break it. I do not know why he delayed his messenger except out of anger. So we set out and came to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn Uqbah to collect what he had. When Al-Walid left, he was afraid and returned and said: Al-Harith He prevented me from paying the zakat and wanted to kill me. So the Messenger of God, may God bless him and grant him peace, sent an expedition to Al-Harith. Al-Harith approached with his companions when he received the expedition and said to them, **Where have you been sent?** They said, **To you.** He said, *Why?* They said, "The Messenger of God, may God bless him and grant him peace, sent Al-Walid bin Uqbah to you. He claimed that you prevented him from paying the zakat and wanted to kill him." He said, **No, by Him who sent Muhammad with the truth, I have never seen him, nor did he come to me.** When the

Messenger of God, may God bless him and grant him peace, entered upon me, he said, **You prevented the zakat and wanted to kill My Messenger.** He said, **No, by Him who sent you with the truth.** Then the verse, **O you who have believed, if there comes to you a wicked person with information**, was revealed, until His saying, **And God is Knowing and Wise.** The men of its chain of transmission are trustworthy. Al-Tabarani narrated something similar from the hadith of Jabir bin Abdullah, Alqamah bin Najiyah, Umm Salamah, and Ibn Jarir, something similar from the path of Al-Awfi from Ibn Abbas, and from other mural paths.

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **If a wicked person comes to you with information** about a people, **then verify it.**

The reciters differed in their reading of the statement *fatabayyinu*. The majority of the reciters of Medina read it fatabattu with a tha', and it was mentioned that in Abdullah's copy of the Qur'an it is dotted with a tha'. Some of the reciters read it fatabayyinu with a ba', meaning: wait until you know its authenticity, do not rush to accept it. This is also the meaning of fatabattu.

The correct thing to say about this is that they are two well-known readings with similar meanings, so whichever one the reader reads, he is correct.

It was mentioned that this verse was revealed about Al-Walid bin Uqba bin Abi Mu'ayt.

Mention the reason why this was said:

Abu Kurayb narrated to us: Ja'far ibn 'Awn narrated to us, on the authority of Musa ibn 'Ubaydah, on the authority of Thabit, the freed slave of Umm Salamah, on the authority of Umm Salamah, who said: "The Messenger of God, may God bless him and grant him peace, sent a man to collect the alms of Banu al-Mustaliq after the battle. The people heard about that and met him, venerating the matter of the Messenger of God, may God bless him and grant him peace. Satan told him that they wanted to kill him. He returned to the Messenger of God, may God bless him and grant him peace, and said: Banu al-Mustaliq have withheld their alms. The Messenger of God, may God bless him and grant him peace, and the Muslims became angry. The people heard of his return. They came to the Messenger of God, may God bless him and grant him peace, and lined up before him when he had prayed the noon prayer. They said: 'We seek refuge in God from the wrath of God and the wrath of His Messenger. You have sent us a man to collect alms.' We were pleased with that and our eyes were comforted by it. Then he returned from some of the way, and we feared that this was wrath from God and His Messenger. They continued speaking to him until Bilal came and called the call to the afternoon prayer. He said: 'And this verse was revealed: O you who have believed, indeed if you are a believer, then indeed God wills.'" **A wicked person has come to you with report, so verify it, lest you harm people out of**

ignorance and become regretful for what you have done.

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, **O you who have believed, if there comes to you a disobedient one with information... the verse**, he said: "The Messenger of God, may God bless him and grant him peace, sent Al-Walid bin Uqbah bin Abi Mu'ayt, then one of the sons of Amr bin Umayyah, then one of the sons of Abi Mu'ayt, to Banu al-Mustaliq, to collect alms from them. When the report reached them, they rejoiced and went out to meet the Messenger of God, may God bless him and grant him peace. When Al-Walid was told that they had gone out to meet him, he returned to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, Banu al-Mustaliq have refused to pay alms.' The Messenger of God, may God bless him and grant him peace, became extremely angry. While he was thinking about attacking them, a delegation came to him and said, 'O Messenger of God, we were told that your messenger has returned halfway, and we feared that he had rejected a letter that came to him from you because of his anger with us. We seek refuge in God from his anger and the anger of...' His Messenger, so God revealed their excuse in the Book, saying, **O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.**

Muhammad ibn 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, "Concerning His statement, 'If a wicked person comes to you with report,' he said: Al-Walid ibn Uqbah bin Abi Mu'ayt, whom God, may God bless him and grant him peace, sent to Banu Al-Mustaliq to give them truth, so they met him with gifts, so he returned to Muhammad, may God bless him and grant him peace, and said: Banu Al-Mustaliq have gathered to fight you."

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **O you who have believed, if there comes to you a disobedient one with information**, until he reached in **ignorance**, and he is the son of Abi Mu'ayt al-Walid ibn Uqbah. The Prophet of God, may God bless him and grant him peace, sent him as a tax collector to Banu al-Mustaliq. When they saw him, they came towards him, and he was afraid of them. He returned to the Messenger of God, may God bless him and grant him peace, and informed him that they had apostatized from Islam. The Prophet of God, may God bless him and grant him peace, sent Khalid ibn al-Walid and ordered him to verify and not to be hasty. He set out until he came to them at night, and sent his spies. When they came, they informed Khalid that they were adhering to Islam, and they heard their call to prayer and their prayer. When morning came, Khalid came to them and saw something that pleased him, so he returned to the Prophet, may God bless him and grant him peace, and told him the report. Then God Almighty revealed what you hear. The Prophet of God used to say, **Disclosure is from God, and haste is from Satan.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **O you who have believed, if there comes to you a disobedient one with information**, and he mentioned something similar.

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hilal al-Wazzan, on the authority of Ibn Abi Layy, regarding his statement, **O you who have believed, if there comes to you a disbeliever with information, verify it**, he said: It was revealed about al-Walid bin Uqba bin Abi Mu'ayt.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hamid, on the authority of Hilal Al-Ansari, on the authority of Abd Al-Rahman bin Abi Laila: **If a wicked person comes to you with report**, he said: It was revealed about Al-Walid bin Uqba when he sent to Banu Al-Mustaliq.

He said: Salamah narrated to us, he said: Muhammad ibn Ishaq narrated to us, on the authority of Yazid ibn Ruman, that the Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn [Uqbah ibn] Abi Mu'ayt to Banu al-Mustaliq after they had embraced Islam. When they heard of him, they rode to him. When he heard of them, he was afraid of them, so he returned to the Messenger of God, may God bless him and grant him peace, and informed him that the people had intended to kill him and had withheld the charity they had received from him. The Muslims kept mentioning their invasion until the Messenger of God, may God bless him and grant him peace, intended to invade them. While they were doing that, their delegation came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we heard of your messenger when you sent him to us, so we went out to meet him to honor him and to pay him the charity we had received from him. He kept on returning, and we were informed that he was claiming to the Messenger of God, may God bless him and grant him peace, that we had gone out to meet him to fight him, but by God, we had not gone out for that purpose. So God revealed concerning Al-Walid ibn Uqbah and them: **O you who have believed, if there comes to you a disobedient one with information...**

He said: "The Messenger of God, may God bless him and grant him peace, sent a man from among his companions to a people to give them charity. The man came to them, and there was enmity between him and them in the pre-Islamic era. When he came to them, they welcomed him, acknowledged the zakat, and gave them what they were owed. The man returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the Banu so-and-so refused to give charity and turned away from Islam. The Messenger of God, may God bless him and grant him peace, became angry and sent to them. They came to him and said: Have you refused to give zakat and expelled my messenger? They said: By God, we did not do that, and we know that you are the Messenger of God, and we would not have changed or refused God's right in our wealth. The Messenger of God, may God bless him and grant him peace, did not give them charity. So God revealed this verse and excused them." And His statement, **lest you harm a**

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

people out of ignorance, means, **Then be careful lest you harm a people innocent of what they have accused of, through a crime committed out of your ignorance, and become regretful over what you have done**, meaning, regretting what you have done. You inflicted upon them the crime with which you inflicted upon them.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **O you who have believed, if there comes to you a disobedient one with information...** It was said that this verse was revealed about Al-Walid bin Uqbah bin Abi Mu'ayt, and the reason for that is what Saeed narrated on the authority of Qatada. The Prophet, may God bless him and grant him peace, sent Al-Walid ibn Uqbah as a tax collector to Banu Al-Mustaliq. When they saw him, they approached him, and he was afraid of them, according to one narration: because of the grudge that had existed between him and them. He returned to the Prophet, may God bless him and grant him peace, and informed him that they had apostatized from Islam. The Prophet of Islam, may God bless him and grant him peace, sent Khalid ibn Al-Walid and ordered him to verify and not to rush. Khalid set out until he reached them at night. He sent his spies, and when they arrived, they informed Khalid that they were adhering to Islam, and they heard their call to prayer and their prayers. When morning came, Khalid came to them and saw the truth of what they had said. He returned to the Prophet, may God bless him and grant him peace, and informed him. This verse was revealed. The Prophet of God, may God bless him and grant him peace, used to say: **Deliberateness is from God, and haste is from Satan**. In another narration: The Prophet, may God bless him and grant him peace, sent him to Banu Al-Mustaliq after they had converted to Islam. When they heard of him, they rode to him. When he heard of them, he was afraid of them, so he returned to the Messenger of God, may God bless him and grant him peace, and informed him that the people had intended to kill him and had withheld their tax. And the Messenger of God, may God bless him and grant him peace, understood that they were about to attack him. While they were like that, their delegation came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we heard about your Messenger, so we went out to him to honor him and pay him the charity we had been given. He kept returning, and we were informed that he was claiming to the Messenger of God that we went out to fight him, but by God, we did not go out for that. So God, the Most High, revealed this verse, and Al-Walid was called a fasiq, meaning a liar. Ibn Zayd, Muqatil, and Sahl ibn Abdullah said: The fasiq is the liar. Abu Al-Hasan Al-Warraq said: He is the one who announces the report. Ibn Tahir said: He who is not ashamed of God. Hamzah and Al-Kisa'i read *fat-habatu* from at-tatabah. The rest read *fat-habitu* from at-tabyeen, **that you may strike** meaning so that you may not strike. *that* is in the accusative case by

dropping the preposition, **a people with ignorance** meaning with a mistake, **so that you may become regretful of what you did** for haste and lack of deliberation.

Second: In this verse there is evidence for accepting the report of a single person if he is just, because it only commands verification when transmitting the report of a sinner. If someone's sin is proven, his statement regarding the report is invalid by consensus, because the report is a trust and sin is an indication that invalidates it. The consensus has excluded from this what is related to claims and denial, and establishing a deliberate right over another, such as if he says: This is my slave, then his statement is accepted. And if he says: So-and-so has sent this as a sacrifice for you, then that is accepted. Likewise, the report of a disbeliever is accepted in such a case. Likewise, if he acknowledges a right over himself to another, then it is not invalid by consensus. As for establishing a right over another, Al-Shafi'i and others said: He is not a guardian in marriage. Abu Hanifa and Malik said: He is a guardian, because he is in charge of her property and is responsible for her private parts, like the just person. Even if he is sinful in his religion, his jealousy is abundant and with it he protects the harem and may spend money and preserve the sanctity. And if he is in charge of money, then marriage is more appropriate.

Third: Ibn al-Arabi said: It is strange that al-Shafi'i and his peers permitted the leadership of a sinner, and how can someone who cannot be trusted with even a grain of money be trusted with a quintal of religion? The origin of this is that the rulers who used to lead the people in prayer, when their religions became corrupt and it was not possible to abandon the prayer behind them, and it was not possible to remove them, prayed with them behind them, as Uthman said: Prayer is the best thing that people do, so if they do well, then do well, and if they do wrong, then avoid their wrongdoing. Then there were those among the people who, if they prayed with them out of caution, would repeat the prayer to God, and among them were those who would make it their prayer, and I say that it is obligatory to repeat it, so no one should abandon the prayer with those imams whom he does not approve of, but he repeats it secretly to himself, and that does not affect anyone else.

Fourth: As for his rulings, if he is a governor, he shall implement what is in accordance with the truth and reject what is contrary to it, and his ruling that he has approved shall not be overturned under any circumstances. Do not pay attention to any statement other than this, whether it is an influential narration or a statement that is told, for there is much talk and the truth is clear.

Fifth: There is no disagreement that it is valid for a person to be a messenger on behalf of someone else in a statement he conveys or something he communicates, or permission he informs, if it does not go beyond the rights of the sender and the conveyor. If a right of someone other than them is attached to it, his

statement is not accepted. This is permissible due to the necessity calling for it, because if no one acted among people in these meanings except the just, nothing would come of it due to their lack of that, and God knows best.

Sixth: The verse is evidence of the corruption of the statement of those who say: All Muslims are just until the injury is proven, because God Almighty commanded verification before acceptance, and there is no meaning to verification after the execution of the ruling, because if the judge's ruling is made before verification, then the one against whom the ruling is made has been wronged out of ignorance.

Seventh: If he rules based on what is most likely, then this is not acting based on ignorance, such as ruling based on two just witnesses and accepting the opinion of a knowledgeable and diligent scholar. Rather, acting based on ignorance is accepting the opinion of someone whose acceptance is not based on a most likely opinion. This issue was mentioned by Al-Qushayri, and the one before it was Al-Mahdawi.

Tafsir Ibn Kathir

God Almighty orders verification of the report of a sinner to be on the safe side lest he judges based on his words, which would in fact be a liar or mistaken, and thus the one who judges based on his words would have followed his example. God Almighty has forbidden following the path of the corruptors. Hence, some groups of scholars refrained from accepting the report of someone whose status is unknown due to the possibility of his being a sinner in reality. Others accepted it because we were only ordered to verify the report of a sinner, and this person is not definitely a sinner because his status is unknown. We have established this issue in the Book of Knowledge from the explanation of Al-Bukhari, and all praise and thanks are due to God Almighty. Many commentators have mentioned that this verse was revealed regarding Al-Walid bin Uqbah bin Abi Mu'ayt, when the Messenger of God, may God bless him and grant him peace, sent him to collect the alms of Banu Al-Mustaliq. This has been narrated through various chains of narration, the best of which is what Imam Ahmad narrated in his Musnad from the narration of the king of Banu Al-Mustaliq, who was Al-Harith bin Dirar, the father of Juwayriya bint Al-Harith, the Mother of the Believers, may God be pleased with her. Imam Ahmad said: Muhammad ibn Sabeq told us, Isa ibn Dinar told us, my father told me that he heard Al-Harith ibn Dirar Al-Khuza'i **may God be pleased with him** say: I came to the Messenger of God (peace and blessings of God be upon him) and he invited me to Islam, so I entered it and acknowledged it. He invited me to pay zakat, so I acknowledged it and said: O Messenger of God, let me go back to them and invite them to Islam and to pay zakat. Whoever responds to me, I will collect his zakat. And send me, O Messenger of God, a messenger at such and such a time to bring you what I have collected of zakat.

When Al-Harith collected the zakat from those who responded to him and the time came that the

Messenger of God (peace and blessings of God be upon him) wanted to send to him, the messenger was delayed and did not come to him. Al-Harith thought that he had caused displeasure with God Almighty and His Messenger, so he called the leaders of his people and said to them, "The Messenger of God (peace and blessings of God be upon him) had set a time for me to send his messenger to me to collect what I had of zakat, and the Messenger of God (peace and blessings of God be upon him) has no way of breaking it, and I do not think that he detained his messenger except out of displeasure." So let us go to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqbah to Al-Harith to collect what he had of the zakat he had collected. When Al-Walid traveled until he reached some of the road, he became afraid, so he returned until he came to the Messenger of God (peace and blessings of God be upon him) and said, **O Messenger of God, Al-Harith has prevented me from the zakat and wants to kill me.** The Messenger of God (peace and blessings of God be upon him) became angry and sent the delegation to Al-Harith **may God be pleased with him.** Al-Harith came with his companions until the delegation arrived and departed from Madinah. Al-Harith met them and they said, **This is Al-Harith.** When he... He deceived them and said to them: To whom have you been sent? They said: To you. He said: Why? They said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn Uqbah to you. He claimed that you withheld the zakat from him and wanted to kill him. He, may God be pleased with him, said: No, by He who sent Muhammad with the truth, I have never seen him, nor has he come to me.

When Al-Harith entered upon the Messenger of God (peace and blessings of God be upon him), he said: **You withheld the zakat and wanted to kill My Messenger?** He said: "No, by Him who sent you with the truth, I did not see him, nor did he come to me. I did not come until the Messenger of God (peace and blessings of God be upon him) was detained. I feared that this might have angered God and His Messenger." Then the verse **O you who have believed, if there comes to you a disobedient one with information** was revealed until the words *wise*. Ibn Abi Hatim narrated it from Al-Mundhir ibn Shadhan Al-Tammar from Muhammad ibn Sabin with it. Al-Tabarani narrated it from the hadith of Muhammad ibn Sabin with it, but he named him Al-Harith ibn Sarar, but the correct version is that he is Al-Harith ibn Dirar, as mentioned above. Ibn Jarir said: Abu Kurayb told us, Ja'far ibn 'Awn told us, on the authority of Musa ibn 'Ubaydah, on the authority of Thabit, the freed slave of Umm Salamah, on the authority of Umm Salamah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, sent a man to collect the alms of Banu al-Mustaliq after the Battle. The people heard about that and met him, venerating the matter of the Messenger of God. She said: Satan told him that they wanted to kill him. She said: So he returned to the Messenger of God, may God bless him and grant him peace, and said: Banu al-Mustaliq have prevented me from collecting their alms. The Messenger of God (peace and blessings of God be

Surat al-Hujurat 49:6

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

upon him) and the Muslims became angry. She said: When the people heard of his return, they came to the Messenger of God (peace and blessings of God be upon him) and lined up before him when he had prayed the noon prayer. They said: We seek refuge in God from the wrath of God and the wrath of His Messenger. You sent a man to us as a trustee, and we were pleased with that and our eyes were comforted by him. Then he returned from some of the way, and we feared that this was the wrath of God Almighty and His Messenger (peace and blessings of God be upon him). They continued talking to him until Bilal **may God be pleased with him** came and called for the afternoon prayer. She said: And the verse was revealed: **O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.**

Ibn Jarir also narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse. He said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid bin Uqbah bin Abi Mu'ayt to Banu Al-Mustaliq to collect alms from them. When the report reached them, they rejoiced and went out to meet the Messenger of God, may God bless him and grant him peace. When Al-Walid was informed that they had gone out to meet him, Al-Walid returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Banu Al-Mustaliq have refused to pay alms. The Messenger of God, may God bless him and grant him peace, became very angry at that. While he was thinking about attacking them, a delegation came to him and said: O Messenger of God, we were told that your messenger returned from halfway, and we feared that what he returned was a letter from you because of his anger with us. We seek refuge in God from his anger and the anger of his Messenger. The Prophet, may God bless him and grant him peace, deceived them while they were with them, so God, the Blessed and Exalted, revealed their excuse in the Book, saying: **O you who have believed, if there comes to you a disobedient one with information, verify it.** to the end. The verse.

Mujahid and Qatada said: The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqba to Banu Al-Mustaliq to give them charity. They welcomed him with charity, but he returned and said, **Bani Al-Mustaliq have gathered to fight you.** Qatada added, **They have apostatized from Islam.** So the Messenger of God (peace and blessings of God be upon him) sent Khalid ibn Al-Walid **may God be pleased with him** to them and ordered him to verify and not to be hasty. He set out and reached them at night. He sent his spies. When they arrived, they informed Khalid **may God be pleased with him** that they were holding fast to Islam, and they heard their call to prayer. When morning came, Khalid **may God be pleased with him** came to them and saw something that pleased him. He returned to the Messenger of God (peace and blessings of God be upon him) and

told him what had happened. Then God revealed this verse. Qatada said: The Messenger of God (peace and blessings of God be upon him) used to say, **Reliability is from God, and haste is from Satan.** More than one of the early Muslims mentioned the same, including Ibn Abi Layla, Yazid ibn Ruman, Ad-Dahhak, Muqatil ibn Hayyan, and others, regarding this verse, that it was revealed about Al-Walid ibn Uqba. And God knows best.

God the Almighty said: **And know that among you is the Messenger of God** meaning, know that among you is the Messenger of God, so honor him, respect him, be polite with him, and submit to his command, for he knows what is best for you and is more concerned about you than you are, and his opinion of you is more perfect than your opinion of yourselves, as God the Almighty said: **The Prophet is closer to the believers than their own selves.** Then He explained that their opinion is ridiculous in relation to their own interests, saying: **If he were to obey you in much of the matter, you would be in distress,** meaning, if he were to obey you in everything you choose, this would lead to your distress and hardship, as God the Almighty said: "And if the truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but from its message they turn away." God the Almighty said: **But God has endeared faith to you and made it pleasing in your hearts,** meaning, He has made it beloved to your souls and made it beautiful in your hearts.

Imam Ahmad said: Buhaiz told us, Ali bin Mas'adah told us, Qatada told us, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) used to say: **Islam is outward and faith is in the heart.** Then he pointed to his chest three times and said: **Piety is here, piety is here.** "And He has made hateful to you disbelief, immorality, and disobedience." That is, He has made hateful to you disbelief, immorality, and disobedience, which are major sins, and disobedience, which are all transgressions. This is a gradation of the perfection of the blessing. And the Most High said: **Those are the ones who are rightly guided.** That is, those who are described by this characteristic are the rightly guided to whom God has given their right guidance.

Imam Ahmad said: Marwan bin Muawiyah Al-Fazari narrated to us, Abdul Wahid bin Ayman Al-Makki narrated to us, on the authority of Abu Rifa'ah Al-Zarqi, on the authority of his father, who said: When the Battle of Uhud took place and the polytheists retreated, the Messenger of God (peace and blessings of God be upon him) said: **Line up so that I may praise my Lord, the Mighty and Sublime.** So they stood in rows behind him, and he (peace and blessings of God be upon him) said: "O God, all praise is due to You. O God, there is no one who can withhold what You have granted, nor grant what You have withheld, nor guide whom You have led astray, nor lead astray whom You have guided, nor give what You have withheld, nor withhold what You have given, nor bring near what You have

distanced, nor distance what You have brought near. O God, bestow upon us from Your blessings, mercy, favor, and provision. O God, I ask You for lasting bliss that does not change or disappear. O God, I ask You for bliss on the day of poverty and security on the day of fear. O God, I seek refuge in You from the evil of what You have given us and from the evil of what You have withheld from us. O God, endear faith to us and adorn it in our hearts, and make disbelief, immorality, and disobedience hateful to us, and make us among the rightly guided." O God "Cause we die as Muslims and bring us back to life as Muslims and join us with the righteous, neither disgraced nor afflicted. O God, fight the disbelievers who deny Your messengers and avert [people] from Your path and inflict upon them Your punishment and torment. O God, fight the disbelievers who were given the Scripture, O God, the God of truth." Narrated by An-Nasa'i in Al-Yawm wal-Laylah on the authority of Ziyad ibn Ayyub, on the authority of Marwan ibn Mu'awiyah, on the authority of Abd al-Wahid ibn Ayman, on the authority of Ubayd ibn Rifa'ah, on the authority of his father, with this chain of transmission. And in the authentic hadith: **Whoever is pleased with his good deeds and displeased with his bad deeds is a believer.** Then he said: **A bounty from God and a blessing**, meaning this gift that He has given you is a bounty from Him to you and a blessing from Him. **And God is Knowing and Wise**, meaning He is All-Knowing of who deserves guidance and who deserves misguidance. He is Wise in His words and deeds, His law and His power.

Fath al-Qadir

6- **O you who have believed, if there comes to you a disobedient one with information, verify it.** The majority of scholars read *fatabayyinu* from *tabayyin*, while Hamza and Al-Kisa'i read *fatabayyinu* from *tattaqit*. What is meant by *tabayyin* is to identify and investigate, while what is meant by *tattaqit* is to be patient and not hasty, and to consider the reality and the report received until it becomes clear and evident. The commentators said: This verse was revealed about Al-Wayd bin Uqbah bin Abi Mu'ayt, as will be explained, God willing. His statement: **lest you harm a people out of ignorance** is an object meaning, out of dislike for harming them, or lest you harm them, or lest you harm them, because mistakes are made by those who have not verified the matter or established it, and it is ignorance, because it did not come from knowledge. The meaning is: confused in ignorance of their condition, **so that you may become, over what you did** to them of harming them by mistake, *regretful* about it and concerned about it.

Tafsir al-Baghawi

6. God the Almighty said: **O you who have believed, if there comes to you a disobedient one with information, verify it.** This verse was revealed about Al-Walid bin Uqbah bin Abi Mu'ayt. The Messenger of God, may God bless him and grant him peace, sent him to Banu Al-Mustaliq after the battle as a tax collector. There was enmity between him and them in the pre-Islamic period. When the people heard about him, they

welcomed him out of respect for the Messenger of God, may God bless him and grant him peace. Satan told him that they wanted to kill him, but he was afraid of them and returned by the road to the Messenger of God, may God bless him and grant him peace, and said: Banu Al-Mustaliq have withheld their tax and want to kill me. The Messenger of God, may God bless him and grant him peace, became angry and wanted to attack them. The people heard of his return, so they came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we heard about your messenger, so we went out to meet him, honor him, and fulfill what we accepted from God the Almighty's right. Then he decided to return, and we feared that he had only returned by the road because of a letter that came to him from you out of anger with us, and we seek refuge in God from His anger and the anger of His Messenger. The Messenger of God, may God bless him and grant him peace, accused them. And he sent Khalid ibn al-Walid to them secretly with an army and ordered him to conceal his arrival from them, and he said to him: Look, if you see from them something that indicates their faith, then take from them the zakat of their wealth, and if you do not see that, then do with them what is done with the infidels. So Khalid did that, and he met them and heard from them the call to prayer for the sunset and evening prayers, so he took their zakat from them, and he did not see from them anything but obedience and goodness, so he returned to the Messenger of God, may God bless him and grant him peace, and told him the report, so God Almighty revealed: **O you who have believed, if there comes to you a wicked person with information, verify it.** "then investigate, lest you strike" so that you do not strike through killing and fighting, **a people innocent out of ignorance and become, over what you have done, regretful** of your striking by mistake.

Tafsir al-Baidawi

6- **O you who have believed, if there comes to you a wicked person with information, verify it.** So, know and investigate. It was narrated that the Prophet, peace and blessings be upon him, sent Al-Walid bin Uqba as a tax collector to Banu Al-Mustaliq, and there was enmity between him and them. When they heard about him, they welcomed him, thinking they were his fighters. He returned and said to the Messenger of God, peace and blessings be upon him, that they had apostatized and refused to pay the zakat, so he intended to fight them, so this was revealed. It was also said that he sent Khalid bin Al-Walid to them and found them calling for prayer and performing voluntary night prayers, so they handed over the zakat to him, so he returned. The indefiniteness of the wicked person and the report is for generalization, and the connection of the command to verify to the wickedness of the informant requires the permissibility of accepting the report of a just person, since something is connected with the word *if* when it does not exist. And if the report of one person was required to be verified from the point of view of what it is, it would not have been based on wickedness, since the order indicates the reason, and what is specific is not explained by something else.

Surat al-Hujurat 49:6

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Hamza and Al-Kisa'i read *fat-habatu* meaning, then wait until the situation becomes clear to you, **that you may strike**. Hatred of your afflicting **a people out of ignorance** who are ignorant of their condition. **So you become** "so you become" *regretful* over what you did, grieving a necessary grief, wishing that it had not happened. The combination of these three letters is always in use.

Surat al-Hujurat 49:7

And know that among you is the Messenger of God. If he were to obey you in much of the matter, you would be in trouble. But God has endeared to you the faith and made it pleasing in your hearts and has made hateful to you disbelief, wickedness, and disobedience. Those are the [rightly] guided.

Tafsir al-Jalalayn

7 - **And know that among you is the Messenger of God** so do not say falsehood, for God informs him of the situation **If he were to obey you in much of the matter** which you inform him of contrary to reality, and thus its consequence would be established **you would be cursed** you would have sinned less than him, the sin of causing what is established **but God has endeared to you faith and has made it beautiful** made it good in **your hearts and has made hateful to you disbelief, immorality and disobedience** an addition in terms of meaning but not in wording, because the one to whom faith is endeared, etc., his description is different from the description of the one mentioned previously **those are** in it is a shift from the address **the rightly guided** those who are steadfast in their religion

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the companions of the Prophet of God, may God bless him and grant him peace: **Know, O believers in God and His Messenger, that among you is the Messenger of God.** So fear God lest you say falsehood and fabricate lies, for God informs him of your report and makes him aware of your information, and his people are on the right path in their affairs.

And His statement, **If he had obeyed you in much of the matter, you would have been cursed**, God Almighty says: If the Messenger of God, may God bless him and grant him peace, had acted in accordance with your opinions and accepted from you what you said to him, he would have obeyed you. *You* means: he would have suffered hardship and difficulty in many matters because of his obedience to you. If he had obeyed you, because he used to make mistakes in his actions, as if he had accepted what Al-Walid ibn Uqbah said about Banu Al-Mustaliq: They had apostatized, refused to pay the zakat, and gathered forces to attack the Muslims. So he attacked them and killed some of them, and seized their blood and wealth. He had killed, and you had killed, those whom it was not permissible for him or for you to kill, and he had taken and seized from the wealth of a Muslim people what it was not permissible for him or for you to take, so he had suffered from God because of that. **But God has endeared faith to you** in God and His Messenger. So you obey the Messenger of God and follow him, and God thereby protects you from the hardship that if you had not obeyed him and followed him, and he had obeyed you, he would have suffered and befallen you.

And His statement, **And He has made it pleasing in your hearts**, meaning: And made faith good, so you believed. **And He has made hateful to you disbelief** in God, **and immorality**, meaning lying, *disobedience*, meaning doing what God has forbidden in opposition to the command of the Messenger of God, may God bless him and grant him peace, and neglecting what God has commanded. **Those are the ones who are rightly guided**, meaning: These are the ones to whom God has made faith beloved, and has made it pleasing in their hearts, and has made hateful to disbelief, immorality, and disobedience. Those are the ones who are rightly guided and follow the path of truth.

And His statement, **Blessing and favor from God**, means: But God has endeared faith to you, and bestowed upon you this blessing which He considered a favor from Him, and a kindness and favor from Him that He bestowed upon you. **And God is Knowing and Wise**, means: God has knowledge of who among you does good and who does evil, who is worthy of God's favor and favor, and who is not worthy of it, and there is wisdom in His management of His creation, and His dispensing of them as He wills of His judgment.

And similar to what we said in the interpretation of His statement, "And know that among you is the Messenger of God. If he were to obey you in much of the matter, you would be in trouble," the people of interpretation said.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And know that among you is the Messenger of God...** the verse until he reached **you have been cursed**. These are the companions of the Prophet of God, may God bless him and grant him peace. If the Prophet of God had obeyed them in many matters, you would have been cursed. By God, you are the most foolish in opinion and the most reckless in mind. The most suspicious man is his opinion, and he who takes the advice of the Book of God is trustworthy for whoever takes it and adheres to it. Anything other than the Book of God is deception.

Ibn Abd al-A'la told us: Ibn Thawr told us: Muammar recited Qatadah's verse, **If he obeyed you in much of the matter, you would be cursed**. He said: You are the most foolish in opinion and the most foolish in dreams. A man may be accused of his opinion, but he seeks advice from the Book of God.

And also as we said in the interpretation of his saying, **But God has endeared faith to you**, they said.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **He has made faith beloved to you and has beautified it in your hearts**, he said: He has made it beloved to you and made it beautiful in their hearts.

And similar to what we said in the interpretation of His statement, "And He has made hateful to you disbelief, immorality, and disobedience. Those are the [rightly] guided." * A bounty and favor from God." They also said.

Who said that?

Surat al-Hujurat 49:7

And know that among you is the Messenger of God. If he were to obey you in much of the matter, you would be in trouble. But God has endeared to you the faith and made it pleasing in your hearts and has made hateful to you disbelief, wickedness, and disobedience. Those are the [rightly] guided.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And He has made disbelief and immorality hateful to you**, he said: Lying and disobedience. He said: Disobedience to the Prophet, may God bless him and grant him peace. **Those are the ones who are rightly guided**. Where did this come from? He said: A favor and blessing from God. He said: And the hypocrites, God called them all liars in the Qur'an. He said: And immorality means lying in the entire Book of God.

Tafsir al-Qurtubi

The Almighty says: **And know that among you is the Messenger of God**, so do not lie, for God will teach him your report and you will be disgraced. **If he were to obey you in much of the matter, you would be cursed**, meaning if he were to rush to what you wanted before the matter became clear to us, it would be hardship and sin for you, because if he had killed the people that Al-Walid bin Uqbah sought to kill, it would have been a mistake, and cursed is he who wanted to bring about the destruction of those people because of the enmity that existed between him and them. The meaning of obeying the Messenger to them is to follow what he orders regarding what they say about people and to listen to them. Cursed is sin. It is said: a man was cursed. Cursed is also immorality and adultery, as in Surat An-Nisa. Cursed is also falling into a difficult matter. The statement about **you were cursed** has already been made at the end of Bara'ah with more than this. **But God has endeared faith to you**, this is addressed to the sincere believers who do not lie about the Prophet, may God bless him and grant him peace, nor do they tell falsehood, meaning He made faith the most beloved of religions to you. **And He adorned it with His guidance. In your hearts** meaning He made it good to you until you chose Him. This is a refutation of the Qadarites, the Imamites, and others, as mentioned previously in more than one place. He, glory be to Him, is the One Who is unique in creating the essence of creation, their actions, their attributes, the diversity of their languages, and their colors. He has no partner. **And He has made hateful to you disbelief, immorality, and disobedience** Ibn Abbas said: He means lying specifically. Ibn Zayd said the same. It was said: Everything that deviates from obedience is derived from the word *fasqat* meaning the date came out of its husk, and the mouse from its hole. This has already been discussed in detail in Al-Baqarah. Disobedience is the plural of *disobedience*. Then he moved from addressing to reporting, saying: *Those* meaning they are the ones whom God guided, so He made faith beloved to them and made disbelief hateful to them, meaning He deemed it ugly in their eyes. **They are the rightly guided** like the saying of God, the Most High: **And whatever you give in zakat, desiring the countenance of God - it is those who will receive double** (ar-Rum 30:39). An-Nabigha said:

Oh, house of Mayya in the highlands, the Sind is strong and the past has been long upon it

Righteousness is staying on the path of truth while remaining firm in it, from the word *rashad*, which means rock.

Abu Al-Wazea said: Every rock is a guide. And he recited:

Uncopied and tattooed, pray the light of the deaf, the guidance

Tafsir Ibn Kathir

God Almighty orders verification of the report of a sinner to be on the safe side lest he judges based on his words, which would in fact be a liar or mistaken, and thus the one who judges based on his words would have followed his example. God Almighty has forbidden following the path of the corruptors. Hence, some groups of scholars refrained from accepting the report of someone whose status is unknown due to the possibility of his being a sinner in reality. Others accepted it because we were only ordered to verify the report of a sinner, and this person is not definitely a sinner because his status is unknown. We have established this issue in the Book of Knowledge from the explanation of Al-Bukhari, and all praise and thanks are due to God Almighty. Many commentators have mentioned that this verse was revealed regarding Al-Walid bin Uqbah bin Abi Mu'ayt, when the Messenger of God, may God bless him and grant him peace, sent him to collect the alms of Banu Al-Mustaliq. This has been narrated through various chains of narration, the best of which is what Imam Ahmad narrated in his Musnad from the narration of the king of Banu Al-Mustaliq, who was Al-Harith bin Dirar, the father of Juwayriya bint Al-Harith, the Mother of the Believers, may God be pleased with her. Imam Ahmad said: Muhammad ibn Sabeq told us, Isa ibn Dinar told us, my father told me that he heard Al-Harith ibn Dirar Al-Khuza'i **may God be pleased with him** say: I came to the Messenger of God (peace and blessings of God be upon him) and he invited me to Islam, so I entered it and acknowledged it. He invited me to pay zakat, so I acknowledged it and said: O Messenger of God, let me go back to them and invite them to Islam and to pay zakat. Whoever responds to me, I will collect his zakat. And send me, O Messenger of God, a messenger at such and such a time to bring you what I have collected of zakat.

When Al-Harith collected the zakat from those who responded to him and the time came that the Messenger of God (peace and blessings of God be upon him) wanted to send to him, the messenger was delayed and did not come to him. Al-Harith thought that he had caused displeasure with God Almighty and His Messenger, so he called the leaders of his people

and said to them, "The Messenger of God (peace and blessings of God be upon him) had set a time for me to send his messenger to me to collect what I had of zakat, and the Messenger of God (peace and blessings of God be upon him) has no way of breaking it, and I do not think that he detained his messenger except out of displeasure." So let us go to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqbah to Al-Harith to collect what he had of the zakat he had collected. When Al-Walid traveled until he reached some of the road, he became afraid, so he returned until he came to the Messenger of God (peace and blessings of God be upon him) and said, **O Messenger of God, Al-Harith has prevented me from the zakat and wants to kill me.** The Messenger of God (peace and blessings of God be upon him) became angry and sent the delegation to Al-Harith **may God be pleased with him.** Al-Harith came with his companions until the delegation arrived and departed from Madinah. Al-Harith met them and they said, **This is Al-Harith.** When he... He deceived them and said to them: To whom have you been sent? They said: To you. He said: Why? They said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn Uqbah to you. He claimed that you withheld the zakat from him and wanted to kill him. He, may God be pleased with him, said: No, by He who sent Muhammad with the truth, I have never seen him, nor has he come to me.

When Al-Harith entered upon the Messenger of God (peace and blessings of God be upon him), he said: **You withheld the zakat and wanted to kill My Messenger?** He said: "No, by Him who sent you with the truth, I did not see him, nor did he come to me. I did not come until the Messenger of God (peace and blessings of God be upon him) was detained. I feared that this might have angered God and His Messenger." Then the verse **O you who have believed, if there comes to you a disobedient one with information** was revealed until the words *w/ise*. Ibn Abi Hatim narrated it from Al-Mundhir ibn Shadhan Al-Tammar from Muhammad ibn Sabiq with it. Al-Tabarani narrated it from the hadith of Muhammad ibn Sabiq with it, but he named him Al-Harith ibn Sarar, but the correct version is that he is Al-Harith ibn Dirar, as mentioned above. Ibn Jarir said: Abu Kurayb told us, Ja'far ibn 'Awn told us, on the authority of Musa ibn 'Ubaydah, on the authority of Thabit, the freed slave of Umm Salamah, on the authority of Umm Salamah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, sent a man to collect the alms of Banu al-Mustaliq after the Battle. The people heard about that and met him, venerating the matter of the Messenger of God. She said: Satan told him that they wanted to kill him. She said: So he returned to the Messenger of God, may God bless him and grant him peace, and said: Banu al-Mustaliq have prevented me from collecting their alms. The Messenger of God (peace and blessings of God be upon him) and the Muslims became angry. She said: When the people heard of his return, they came to the Messenger of God (peace and blessings of God be upon him) and lined up before him when he had prayed the noon prayer. They said: We seek refuge in

God from the wrath of God and the wrath of His Messenger. You sent a man to us as a trustee, and we were pleased with that and our eyes were comforted by him. Then he returned from some of the way, and we feared that this was the wrath of God Almighty and His Messenger (peace and blessings of God be upon him). They continued talking to him until Bilal **may God be pleased with him** came and called for the afternoon prayer. She said: And the verse was revealed: **O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.**

Ibn Jarir also narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse. He said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid bin Uqbah bin Abi Mu'ayt to Banu Al-Mustaliq to collect alms from them. When the report reached them, they rejoiced and went out to meet the Messenger of God, may God bless him and grant him peace. When Al-Walid was informed that they had gone out to meet him, Al-Walid returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Banu Al-Mustaliq have refused to pay alms. The Messenger of God, may God bless him and grant him peace, became very angry at that. While he was thinking about attacking them, a delegation came to him and said: O Messenger of God, we were told that your messenger returned from halfway, and we feared that what he returned was a letter from you because of his anger with us. We seek refuge in God from his anger and the anger of his Messenger. The Prophet, may God bless him and grant him peace, deceived them while they were with them, so God, the Blessed and Exalted, revealed their excuse in the Book, saying: **O you who have believed, if there comes to you a disobedient one with information, verify it.** to the end. The verse.

Mujahid and Qatada said: The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqbah to Banu Al-Mustaliq to give them charity. They welcomed him with charity, but he returned and said, **Bani Al-Mustaliq have gathered to fight you.** Qatada added, **They have apostatized from Islam.** So the Messenger of God (peace and blessings of God be upon him) sent Khalid ibn Al-Walid **may God be pleased with him** to them and ordered him to verify and not to be hasty. He set out and reached them at night. He sent his spies. When they arrived, they informed Khalid **may God be pleased with him** that they were holding fast to Islam, and they heard their call to prayer. When morning came, Khalid **may God be pleased with him** came to them and saw something that pleased him. He returned to the Messenger of God (peace and blessings of God be upon him) and told him what had happened. Then God revealed this verse. Qatada said: The Messenger of God (peace and blessings of God be upon him) used to say, **Reliability is from God, and haste is from Satan.** More than one of the early Muslims mentioned the same, including Ibn Abi Layla, Yazid ibn Ruman, Ad-Dahhak, Muqatil ibn Hayyan, and others, regarding this verse, that it was revealed about Al-Walid ibn Uqbah. And God knows best.

Surat al-Hujurat 49:7

And know that among you is the Messenger of God. If he were to obey you in much of the matter, you would be in trouble. But God has endeared to you the faith and made it pleasing in your hearts and has made hateful to you disbelief, wickedness, and disobedience. Those are the [rightly] guided.

God the Almighty said: **And know that among you is the Messenger of God** meaning, know that among you is the Messenger of God, so honor him, respect him, be polite with him, and submit to his command, for he knows what is best for you and is more concerned about you than you are, and his opinion of you is more perfect than your opinion of yourselves, as God the Almighty said: **The Prophet is closer to the believers than their own selves.** Then He explained that their opinion is ridiculous in relation to their own interests, saying: **If he were to obey you in much of the matter, you would be in distress,** meaning, if he were to obey you in everything you choose, this would lead to your distress and hardship, as God the Almighty said: "And if the truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but from its message they turn away." God the Almighty said: **But God has endeared faith to you and made it pleasing in your hearts,** meaning, He has made it beloved to your souls and made it beautiful in your hearts.

Imam Ahmad said: Buhaiz told us, Ali bin Mas'adah told us, Qatada told us, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) used to say: **Islam is outward and faith is in the heart.** Then he pointed to his chest three times and said: **Piety is here, piety is here.** "And He has made hateful to you disbelief, immorality, and disobedience." That is, He has made hateful to you disbelief, immorality, and disobedience, which are major sins, and disobedience, which are all transgressions. This is a gradation of the perfection of the blessing. And the Most High said: **Those are the ones who are rightly guided.** That is, those who are described by this characteristic are the rightly guided to whom God has given their right guidance.

Imam Ahmad said: Marwan bin Muawiyah Al-Fazari narrated to us, Abdul Wahid bin Ayman Al-Makki narrated to us, on the authority of Abu Rifa'ah Al-Zarqi, on the authority of his father, who said: When the Battle of Uhud took place and the polytheists retreated, the Messenger of God (peace and blessings of God be upon him) said: **Line up so that I may praise my Lord, the Mighty and Sublime.** So they stood in rows behind him, and he (peace and blessings of God be upon him) said: "O God, all praise is due to You. O God, there is no one who can withhold what You have granted, nor grant what You have withheld, nor guide whom You have led astray, nor lead astray whom You have guided, nor give what You have withheld, nor withhold what You have given, nor bring near what You have distanced, nor distance what You have brought near. O God, bestow upon us from Your blessings, mercy, favor, and provision. O God, I ask You for lasting bliss that does not change or disappear. O God, I ask You for bliss on the day of poverty and security on the day of fear. O God, I seek refuge in You from the evil of what You have given us and from the evil of what You

have withheld from us. O God, endear faith to us and adorn it in our hearts, and make disbelief, immorality, and disobedience hateful to us, and make us among the rightly guided." O God "Cause we die as Muslims and bring us back to life as Muslims and join us with the righteous, neither disgraced nor afflicted. O God, fight the disbelievers who deny Your messengers and avert [people] from Your path and inflict upon them Your punishment and torment. O God, fight the disbelievers who were given the Scripture, O God, the God of truth." Narrated by An-Nasa'i in Al-Yawm wal-Laylah on the authority of Ziyad ibn Ayyub, on the authority of Marwan ibn Mu'awiyah, on the authority of Abd al-Wahid ibn Ayman, on the authority of Ubayd ibn Rifa'ah, on the authority of his father, with this chain of transmission. And in the authentic hadith: **Whoever is pleased with his good deeds and displeased with his bad deeds is a believer.** Then he said: **A bounty from God and a blessing,** meaning this gift that He has given you is a bounty from Him to you and a blessing from Him. **And God is Knowing and Wise,** meaning He is All-Knowing of who deserves guidance and who deserves misguidance. He is Wise in His words and deeds, His law and His power.

Fath al-Qadir

Then God the Almighty admonished them and said: **7- And know that among you is the Messenger of God,** so do not say a false statement and do not rush when the report reaches you without clarifying, and *that* and what is within its scope are the two objects of *know*, and the phrase **If he were to obey you in much of the matter, you would be in trouble** is in the accusative case as a state of the pronoun **in you** or is a new sentence, and the meaning is: If he were to obey you in much of the false report that you tell him and the opinions that are not correct that you suggest to him, you would be in trouble, which is fatigue and effort. And sin and destruction, but he does not obey you in most of what you want before his face is clear to him, and he does not hasten to do what he is told before looking into it. **But God has endeared faith to you** meaning He made it the most beloved thing to you, or beloved to you, so you do nothing from you except what is in accordance with it and what is required of it from the good deeds, and leaving haste in report and not verifying it. It was said that what is meant by these are those other than the first ones to demonstrate their innocence from the descriptions of the first ones, and it appears that it is a reminder to everyone of what faith requires and what is required by its love which God placed in their hearts. **And He has beautified it in your hearts** meaning it has made it beautiful by His guidance so that they acted according to what it requires in words and deeds. **And He has made disbelief, wickedness and disobedience hateful to you** meaning He has made everything that is of the type of wickedness and disobedience hateful to you. The root of wickedness is disobedience, and disobedience is the type of thing by which God is disobeyed. It was

said that He meant by that lying specifically, but the first is more appropriate. **Those are the rightly guided** meaning those described by what the rightly guided ones mentioned. Righteousness: steadfastness on the path of truth with firmness, with guidance: which is the rock.

refusing to obey.

Tafsir al-Baghawi

7. **And know that among you is the Messenger of God**, so fear God lest you say falsehood or deny him, for God informs him and knows your circumstances and you will be disgraced. **If he were to obey you**, meaning the Messenger, **in much of the matter**, that you inform him of and he rules according to your opinion, **you would be cursed**, you would sin and perish. **But God has endeared faith to you**, making it the most beloved of religions to you, **and has beautified it**, made it beautiful, **in your hearts**, so that you have chosen it and obeyed the Messenger of God, may God bless him and grant him peace. **And He has made disbelief and wickedness hateful to you**, Ibn Abbas said: He means lying, **and disobedience**, all of the disobedience of God. Then he returned from the address to the report, and said: **Those are the rightly guided**, the guided ones.

Tafsir al-Baidawi

7- **And know that among you is the Messenger of God** that what is within its scope takes the place of the two objects of know in consideration of what it restricted to of the state, which is His saying: **If he were to obey you in much of the matter, you would be in trouble** because it is a state of one of the two pronouns of among you, and if it were made a resumption, the benefit of the command would not appear. The meaning is that the Messenger of God (peace and blessings of God be upon him) is in a state among you that must be changed, which is that you want him to follow your opinion in events. If he did that, you would be *cursed*, meaning you would fall into great hardship. This indicates that some of them suggested that he target Banu al-Mustaliq. His statement, **But God has endeared faith to you and made it pleasing in your hearts and has made disbelief, immorality and disobedience hateful to you**, is a correction to clarify their excuse, which is that it was due to their excessive love for faith and hatred of disbelief that they were driven to do that when they heard al-Walid's statement, or due to the description of those among them who did not do that, praising their action and alluding to censuring those who did. This is supported by His statement, **Those are the rightly guided**, meaning those who are exempt are the ones who have followed the right path. **And hated** is transitive by itself to one object, and if it is stressed, another is added to it. However, since it includes a partial meaning, hated is relegated to the status of hatred, so it is transitive to another with *to*, or it is relegated to you as another object. *Disbelief* is covering up the blessings of God with ingratitude. **Islamic depravity** means deviating from the intended purpose, and *disobedience* means

Surat al-Hujurat 49:8

A bounty and a blessing from God. And God is Knowing and Wise.

Surat al-Hujurat 49:8

A bounty and a blessing from God. And God is Knowing and Wise.

Tafsir al-Jalalayn

8 - **Blessings from God** a verbal noun governed by its implied verb, meaning better **and a blessing** from Him **and God is Knowing** of them **and Wise** in His blessings upon them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "A bounty and a blessing from God. God is Knowing and Wise."

Tafsir al-Qurtubi

The Almighty says: **As a favor and blessing from God** meaning God did that to you as a favor, meaning as a favor and blessing, so it is the object for which it is done. **And God is Knowing and Wise** *Knowing* of what is good for you *Wise* in managing you.

Tafsir Ibn Kathir

God Almighty orders verification of the report of a sinner to be on the safe side lest he judges based on his words, which would in fact be a liar or mistaken, and thus the one who judges based on his words would have followed his example. God Almighty has forbidden following the path of the corruptors. Hence, some groups of scholars refrained from accepting the report of someone whose status is unknown due to the possibility of his being a sinner in reality. Others accepted it because we were only ordered to verify the report of a sinner, and this person is not definitely a sinner because his status is unknown. We have established this issue in the Book of Knowledge from the explanation of Al-Bukhari, and all praise and thanks are due to God Almighty. Many commentators have mentioned that this verse was revealed regarding Al-Walid bin Uqbah bin Abi Mu'ayt, when the Messenger of God, may God bless him and grant him peace, sent him to collect the alms of Banu Al-Mustaliq. This has been narrated through various chains of narration, the best of which is what Imam Ahmad narrated in his Musnad from the narration of the king of Banu Al-Mustaliq, who was Al-Harith bin Dirar, the father of Juwayriya bint Al-Harith, the Mother of the Believers, may God be pleased with her. Imam Ahmad said: Muhammad ibn Sabeq told us, Isa ibn Dinar told us, my father told me that he heard Al-Harith ibn Dirar Al-Khuza'i **may God be pleased with him** say: I came to the Messenger of God (peace and blessings of God

be upon him) and he invited me to Islam, so I entered it and acknowledged it. He invited me to pay zakat, so I acknowledged it and said: O Messenger of God, let me go back to them and invite them to Islam and to pay zakat. Whoever responds to me, I will collect his zakat. And send me, O Messenger of God, a messenger at such and such a time to bring you what I have collected of zakat.

When Al-Harith collected the zakat from those who responded to him and the time came that the Messenger of God (peace and blessings of God be upon him) wanted to send to him, the messenger was delayed and did not come to him. Al-Harith thought that he had caused displeasure with God Almighty and His Messenger, so he called the leaders of his people and said to them, "The Messenger of God (peace and blessings of God be upon him) had set a time for me to send his messenger to me to collect what I had of zakat, and the Messenger of God (peace and blessings of God be upon him) has no way of breaking it, and I do not think that he detained his messenger except out of displeasure." So let us go to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqbah to Al-Harith to collect what he had of the zakat he had collected. When Al-Walid traveled until he reached some of the road, he became afraid, so he returned until he came to the Messenger of God (peace and blessings of God be upon him) and said, **O Messenger of God, Al-Harith has prevented me from the zakat and wants to kill me.** The Messenger of God (peace and blessings of God be upon him) became angry and sent the delegation to Al-Harith **may God be pleased with him.** Al-Harith came with his companions until the delegation arrived and departed from Madinah. Al-Harith met them and they said, **This is Al-Harith.** When he... He deceived them and said to them: To whom have you been sent? They said: To you. He said: Why? They said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn Uqbah to you. He claimed that you withheld the zakat from him and wanted to kill him. He, may God be pleased with him, said: No, by He who sent Muhammad with the truth, I have never seen him, nor has he come to me.

When Al-Harith entered upon the Messenger of God (peace and blessings of God be upon him), he said: **You withheld the zakat and wanted to kill My Messenger?** He said: "No, by Him who sent you with the truth, I did not see him, nor did he come to me. I did not come until the Messenger of God (peace and blessings of God be upon him) was detained. I feared that this might have angered God and His Messenger." Then the verse **O you who have believed, if there comes to you a disobedient one with information** was revealed until the words *wise*. Ibn Abi Hatim narrated it from Al-Mundhir ibn Shadhan Al-Tammar from Muhammad ibn Sabeq with it. Al-Tabarani narrated it from the hadith of Muhammad ibn Sabeq with it, but he named him Al-Harith ibn Sarar, but the correct version is that he is Al-Harith ibn Dirar, as mentioned above. Ibn Jarir said: Abu Kurayb told us, Ja'far ibn 'Awn told us, on the authority of Musa ibn 'Ubaydah, on the

authority of Thabit, the freed slave of Umm Salamah, on the authority of Umm Salamah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, sent a man to collect the alms of Banu al-Mustaliq after the Battle. The people heard about that and met him, venerating the matter of the Messenger of God. She said: Satan told him that they wanted to kill him. She said: So he returned to the Messenger of God, may God bless him and grant him peace, and said: Banu al-Mustaliq have prevented me from collecting their alms. The Messenger of God (peace and blessings of God be upon him) and the Muslims became angry. She said: When the people heard of his return, they came to the Messenger of God (peace and blessings of God be upon him) and lined up before him when he had prayed the noon prayer. They said: We seek refuge in God from the wrath of God and the wrath of His Messenger. You sent a man to us as a trustee, and we were pleased with that and our eyes were comforted by him. Then he returned from some of the way, and we feared that this was the wrath of God Almighty and His Messenger (peace and blessings of God be upon him). They continued talking to him until Bilal **may God be pleased with him** came and called for the afternoon prayer. She said: And the verse was revealed: **O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.**

Ibn Jarir also narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse. He said: The Messenger of God, may God bless him and grant him peace, sent Al-Walid bin Uqbah bin Abi Mu'ayt to Banu Al-Mustaliq to collect alms from them. When the report reached them, they rejoiced and went out to meet the Messenger of God, may God bless him and grant him peace. When Al-Walid was informed that they had gone out to meet him, Al-Walid returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Banu Al-Mustaliq have refused to pay alms. The Messenger of God, may God bless him and grant him peace, became very angry at that. While he was thinking about attacking them, a delegation came to him and said: O Messenger of God, we were told that your messenger returned from halfway, and we feared that what he returned was a letter from you because of his anger with us. We seek refuge in God from his anger and the anger of his Messenger. The Prophet, may God bless him and grant him peace, deceived them while they were with them, so God, the Blessed and Exalted, revealed their excuse in the Book, saying: **O you who have believed, if there comes to you a disobedient one with information, verify it.** to the end. The verse.

Mujahid and Qatada said: The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqba to Banu Al-Mustaliq to give them charity. They welcomed him with charity, but he returned and said, **Bani Al-Mustaliq have gathered to fight you.** Qatada added, **They have apostatized from Islam.** So the Messenger of God (peace and blessings of God be upon him) sent Khalid ibn Al-Walid **may God be pleased with him** to them and ordered him to verify

and not to be hasty. He set out and reached them at night. He sent his spies. When they arrived, they informed Khalid **may God be pleased with him** that they were holding fast to Islam, and they heard their call to prayer. When morning came, Khalid **may God be pleased with him** came to them and saw something that pleased him. He returned to the Messenger of God (peace and blessings of God be upon him) and told him what had happened. Then God revealed this verse. Qatada said: The Messenger of God (peace and blessings of God be upon him) used to say, **Reliability is from God, and haste is from Satan.** More than one of the early Muslims mentioned the same, including Ibn Abi Layla, Yazid ibn Ruman, Ad-Dahhak, Muqatil ibn Hayyan, and others, regarding this verse, that it was revealed about Al-Walid ibn Uqba. And God knows best.

God the Almighty said: **And know that among you is the Messenger of God** meaning, know that among you is the Messenger of God, so honor him, respect him, be polite with him, and submit to his command, for he knows what is best for you and is more concerned about you than you are, and his opinion of you is more perfect than your opinion of yourselves, as God the Almighty said: **The Prophet is closer to the believers than their own selves.** Then He explained that their opinion is ridiculous in relation to their own interests, saying: **If he were to obey you in much of the matter, you would be in distress,** meaning, if he were to obey you in everything you choose, this would lead to your distress and hardship, as God the Almighty said: "And if the truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but from its message they turn away." God the Almighty said: **But God has endeared faith to you and made it pleasing in your hearts,** meaning, He has made it beloved to your souls and made it beautiful in your hearts.

Imam Ahmad said: Buhaiz told us, Ali bin Mas'adah told us, Qatada told us, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) used to say: **Islam is outward and faith is in the heart.** Then he pointed to his chest three times and said: **Piety is here, piety is here.** "And He has made hateful to you disbelief, immorality, and disobedience." That is, He has made hateful to you disbelief, immorality, and disobedience, which are major sins, and disobedience, which are all transgressions. This is a gradation of the perfection of the blessing. And the Most High said: **Those are the ones who are rightly guided.** That is, those who are described by this characteristic are the rightly guided to whom God has given their right guidance.

Imam Ahmad said: Marwan bin Muawiyah Al-Fazari narrated to us, Abdul Wahid bin Ayman Al-Makki narrated to us, on the authority of Abu Rifa'ah Al-Zarqi, on the authority of his father, who said: When the Battle of Uhud took place and the polytheists retreated, the Messenger of God (peace and blessings of God be upon him) said: **Line up so that I may praise my Lord, the Mighty and Sublime.** So they stood in rows behind him, and he (peace and blessings of God be upon him) said: "O God, all praise is due to You. O God, there is

no one who can withhold what You have granted, nor grant what You have withheld, nor guide whom You have led astray, nor lead astray whom You have guided, nor give what You have withheld, nor withhold what You have given, nor bring near what You have distanced, nor distance what You have brought near. O God, bestow upon us from Your blessings, mercy, favor, and provision. O God, I ask You for lasting bliss that does not change or disappear. O God, I ask You for bliss on the day of poverty and security on the day of fear. O God, I seek refuge in You from the evil of what You have given us and from the evil of what You have withheld from us. O God, endear faith to us and adorn it in our hearts, and make disbelief, immorality, and disobedience hateful to us, and make us among the rightly guided.” O God “Cause we die as Muslims and bring us back to life as Muslims and join us with the righteous, neither disgraced nor afflicted. O God, fight the disbelievers who deny Your messengers and avert [people] from Your path and inflict upon them Your punishment and torment. O God, fight the disbelievers who were given the Scripture, O God, the God of truth.” Narrated by An-Nasa’i in Al-Yawm wal-Laylah on the authority of Ziyad ibn Ayyub, on the authority of Marwan ibn Mu’awiyah, on the authority of Abd al-Wahid ibn Ayman, on the authority of Ubayd ibn Rifa’ah, on the authority of his father, with this chain of transmission. And in the authentic hadith: **Whoever is pleased with his good deeds and displeased with his bad deeds is a believer.** Then he said: **A bounty from God and a blessing**, meaning this gift that He has given you is a bounty from Him to you and a blessing from Him. **And God is Knowing and Wise**, meaning He is All-Knowing of who deserves guidance and who deserves misguidance. He is Wise in His words and deeds, His law and His power.

Fath al-Qadir

8- Blessings and favors from God meaning because of His favor and blessings. The meaning is that He made you love what He loved and hate what He hated because of His favor and blessings, or He made you rightly guided because of that. It was said that the accusative is with the estimation of a verb: meaning you seek favor and blessings. **And God is Knowing** of everything known. *Wise* in everything that He decrees between His servants and decrees for them.

Al-Bukhari and others narrated on the authority of Abdullah ibn al-Zubayr, who said: “A group of Banu Tamim came to the Prophet (peace and blessings of God be upon him). Abu Bakr said: ‘He commanded al-Qa’qa’ ibn Ma’bad.’ Umar said: ‘Rather, he commanded al-Aqra’ ibn Habis.’ Abu Bakr said: ‘You only wanted to contradict me.’ Umar said: ‘I did not want to contradict you.’ They argued until their voices rose, and God revealed: ‘O you who have believed, do not put yourselves forward before God and His Messenger,’ until the verse was completed.” Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding His statement: ‘Do not put yourselves forward before God and His Messenger,’ that they were forbidden to speak before His speech. Ibn Mardawayh narrated on the authority

of Aisha, regarding the verse: ‘Do not fast before your Prophet fasts.’ Al-Bukhari narrated in his history on her authority that she said: ‘Some people used to fast before Ramadan, meaning one or two days, so God revealed: ‘O you who have believed, do not put yourselves forward before God and His Messenger.’” At-Tabarani and Ibn Mardawayh also narrated from her that some people used to anticipate the month and fast before the Prophet (peace and blessings of God be upon him), so God revealed: **O you who have believed** the verse. Al-Bazzar, Ibn ‘Adi, Al-Hakim and Ibn Mardawayh narrated from Abu Bakr As-Siddeeq who said: This verse was revealed: **O you who have believed, do not raise your voices above the voice of the Prophet.** I said: O Messenger of God, by God I will not speak to you except as a confidential brother. In its chain of narration is Husayn ibn ‘Umar, who is weak, but it is supported by what ‘Abd ibn Humayd and Al-Hakim narrated and authenticated on the authority of Abu Salamah on the authority of Abu Hurayrah who said: When the verse **Indeed, those who lower their voices in the presence of the Messenger of God** was revealed, Abu Bakr said: By Him Who sent down the Book to you, O Messenger of God, I will not speak to you except as a confidential brother until I meet God. Al-Bukhari, Muslim and others narrated on the authority of Anas who said: “When the verse, ‘O you who have believed, do not raise your voices above the voice of the Prophet’ until His saying, ‘while you perceive not,’ was revealed, Thabit ibn Qays ibn Shammah had a loud voice. He said, ‘I am the one who raised my voice to the Messenger of God (peace and blessings of God be upon him). My deeds have been in vain. I am one of the people of Hellfire.’ He sat in his house grieving. The Messenger of God (peace and blessings of God be upon him) missed him, so some people went to him and said, ‘The Messenger of God (peace and blessings of God be upon him) has lost you. What is the matter with you?’ He said, ‘I am the one who raised my voice above the voice of the Prophet and spoke loudly to him. My deeds have been in vain. I am one of the people of Hellfire.’ They went to the Prophet (peace and blessings of God be upon him) and informed him of that. He said, ‘No, rather he is one of the people of Paradise.’ On the day of Yamamah, he was killed.” There are hadiths with the same meaning on this topic. Ibn Mardawayh narrated on the authority of Ibn Masoud regarding his statement: **Do not raise your voices above the voice of the Prophet** the verse: He said: It was revealed about Thabit ibn Qays ibn Shammah. Ibn Mardawayh narrated on the authority of Abu Hurayrah regarding his statement: **Those are the ones whose hearts God has tested for piety** he said: The Messenger of God (peace and blessings of God be upon him) said: Among them is Thabit ibn Qays ibn Shammah. Ahmad, Ibn Jarir, Abu al-Qasim, al-Ghawi, al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said: With a saheeh isnad on the authority of Abu Salamah ibn Abd al-Rahman on the authority of al-Aqra’ ibn Habis “that he came to the Prophet (peace and blessings of God be upon him) and said: O Muhammad, my praise is an adornment and my blame is a disgrace. He said: That is God. Then God revealed: “Indeed, those who call to you from behind the chambers...” Ibn Mani’ said: I do not

know of any isnad that al-Aqra' narrated other than this. At-Tirmidhi narrated with a hasan chain of narration, along with Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh, on the authority of Al-Bara' ibn 'Azib, regarding the verse, **Indeed, those who call to you from behind the chambers, that he said: A man came and said, O Muhammad, my praise is an adornment and my blame is a disgrace.** The Prophet, may God bless him and grant him peace, said, **That is God.** Ibn Rahawayh, Musaddad, Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, At-Tabarani, and Ibn Mardawayh narrated. Al-Suyuti said, with a hasan chain of narration, on the authority of Zayd ibn Arqam, that he said: Some Arabs gathered and said, **Go to this man, for if he is a prophet, we will be the happiest people because of him, and if he is a king, we will ride on his wings.** So I went to the Prophet, may God bless him and grant him peace, and informed him of what they had said. They came to his chamber and began to call out to him, **O Muhammad, O Muhammad.** Then God revealed, **Indeed, those who call to you from behind the chambers, most of them do not use reason.** The Messenger of God, may God bless him and grant him peace, took hold of my ear and began to say, "God has truly fulfilled your statement, O Zayd. God has truly fulfilled your statement, O Zayd." There are ahaadeeth on this topic. Ahmad, Ibn Abi Hatim, Al-Tabarani, Ibn Mandah, and Ibn Mardawayh narrated. Al-Suyuti said, with a good chain of transmission, on the authority of Al-Harith ibn Dirar Al-Khuza'i, who said: "I came to the Messenger of God, may God bless him and grant him peace, and he invited me to Islam, so I entered it and acknowledged it. He invited me to pay zakat, so I acknowledged it. I said: 'O Messenger of God, I will return to my people and invite them to Islam and pay zakat. Whoever responds to me, I will collect his zakat, and you, O Messenger of God, will send me a messenger for such and such a time so that what I have collected of zakat may come to you.' When Al-Harith collected the zakat from those who responded to him and the time that the Messenger of God, may God bless him and grant him peace, wanted to send to them reached, the messenger was delayed and did not come. Al-Harith thought that the wrath of God and His Messenger had occurred with him, so he called the leaders of his people and said to them: 'The Messenger of God, may God bless him and grant him peace, set a time for me when he would send his messenger to whoever he was displeased with. So go and go to the Messenger of God.' The Messenger of God, may God bless him and grant him peace, sent Al-Walid ibn Uqbah to Al-Harith to collect what he had of the zakat that he had collected. When he left..." Al-Walid went on until he reached some point on the road, so he got separated and returned and came to the Messenger of God (peace and blessings of God be upon him) and said: Al-Harith refused me the zakat and wanted to kill me. The Messenger of God (peace and blessings of God be upon him) sent a detachment to Al-Harith. Al-Harith came with his companions until the detachment was separated and left Madinah. Al-Harith met them and they said: This is Al-Harith? When he approached them, he said: To whom have you been sent? They said: To you. He said: Why? They said: The Messenger of God (peace and blessings of God be upon him) sent Al-Walid ibn Uqbah to you. He claimed

that you refused him the zakat and wanted to kill him. He said: No, by the One Who sent Muhammad with the truth, I have never seen him, nor did he come to me. When Al-Harith entered upon the Messenger of God (peace and blessings of God be upon him), he said: You refused the zakat and wanted to kill My messenger? He said: No, by Him who sent you with the truth, I did not see him, nor did he see me. I did not come back until the messenger of the Messenger of God, may God bless him and grant him peace, was delayed. I feared that it was because of the wrath of God and His Messenger. Then the verse was revealed: "O you who have believed, if there comes to you a disobedient one with information" to his al-Nas 114: *Wise*. Ibn Kathir said: This is one of the best reports about the reason for the revelation of the verse. Many reports have been reported that agree that it is the reason for the revelation of the verse, and that it is what is meant by it, even though the stories differ.

Tafsir al-Baghawi

8. **By grace**, meaning this was a grace, **from God and a blessing, and God is Knowing and Wise.**

Tafsir al-Baidawi

8- **A favor and blessing from God** is an explanation for *dislike or endearment* and what is in between is an objection, no, no. **The rightly guided ones** because favor is the action of God, and right guidance, even if it is caused by an action attributed to their pronoun or a source other than an action, then endearment and right guidance are a favor and blessing from God. **And God is Knowing** of the conditions of the believers and the differences between them, *Wise* as He favors and bestows success upon them.

Surat al-Hujurat 49:9

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God. But if it returns, then make peace between them with justice and act justly. Indeed, God loves those who act justly.

Surat al-Hujurat 49:9

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God. But if it returns, then make peace between them with justice and act justly. Indeed, God loves those who act justly.

Tafsir al-Jalalayn

9 - **And if two parties among the believers** The verse was revealed regarding a case in which the Prophet, may God bless him and grant him peace, rode a donkey and passed by Ibn Abi, and the donkey urinated, so Ibn Abi's nose was blocked. Ibn Rawahah said, **By God, the urine of his donkey has a better scent than musk.** So there was a clash between their two peoples with fists, sandals, and palm fronds. **They fought** The plural is in view of the meaning, because each party is a group, and it was read that they fought. (Then make peace between them) The dual is in view of the wording. **But if one of them transgresses** transgresses **against the other, then fight against the one that transgresses until it returns** returns **to the command of God** the truth. (But if it returns, then make peace between them with justice) with fairness **and act justly** be just. **For God loves those who act justly.**

Tafsir al-Suyuti

The Almighty said: And indeed, two parties, the verse: The two sheikhs narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, rode a donkey and went to Abdullah bin Ubayy and said: Go away from me, for by God, the stench of your donkey has bothered me. A man from the Ansar said: By God, his donkey smells better than you. A man from his people became angry on behalf of Abdullah, and each of his companions became angry, and there was a clash between them with palm branches, hands, and sandals. Then the verse was revealed about them: And indeed, two parties among the believers should fight, so make peace between them.

K and Saeed bin Mansour and Ibn Jarir narrated on the authority of Abu Malik that two Muslim men quarreled and one group became angry with the other and the other with the other, so they fought with their hands and sandals. God revealed the verse: **And two groups shall fight.**

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: There was a man from the Ansar called Imran, and a woman called Umm Zaid loved him. The woman wanted to visit her family, but her husband kept her in his upper room. The woman sent word to her family, and her people came and brought her down to divorce her. The man had gone out and sought help

from his family, but his cousins came to prevent the woman from her family, and they pushed each other and fought with sandals, so this verse was revealed about them.

If two groups of believers fought, the Messenger of God, may God bless him and grant him peace, was sent to them and made peace between them, and they obeyed God's command.

K and Ibn Jarir narrated on the authority of Al-Hasan, who said: There would be a dispute between two tribes, and they would be called to judgment, but they would refuse to answer. Then God revealed: And if two parties among the believers should fight, the verse.

And he narrated on the authority of Qatada who said: It was mentioned to us that this verse was revealed about two men from the Ansar who were in dispute about a right between them. One of them said to the other: I will seize him by force because of the large number of his tribe. The other called him to bring him to trial before the Prophet, may God bless him and grant him peace, but he refused. The matter continued until they pushed each other and attacked each other with their hands and sandals, but there was no fighting with swords.

Tafsir al-Tabari

God Almighty says: If two groups of the people of faith fight, then make peace between them, O believers, by calling to the rule of God's Book, and being satisfied with what is in it for and against them. That is making peace between them with justice. **But if one of them transgresses against the other** means: If these two groups refuse to respond to God's rule for and against them, and transgresses what God has made just between His creation, and the other responds, **then fight the one that transgresses** means: Fight the one that transgresses and refuses to respond to God's rule. **until it returns to the command of God** means: until it returns to the rule of God that He has made in His Book between His creation. "But if it returns, then make peace between them with justice" means: If the transgressor returns after you have fought them to being satisfied with God's rule in His Book, then make peace between it and the other group that fought it **with justice** meaning with fairness between them. That is the rule of God in His Book that He has made just between His creation.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, "And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the

command of God." Indeed, God, the Exalted, commanded the Prophet, may God bless him and grant him peace, and the believers, if two parties among the believers should fight, to call them to the rule of God and to be fair to one another. If they respond, then judge between them according to the Book of God, until the oppressed is judged against the oppressor. Whoever among them refuses to respond is a transgressor. So it is the duty of the leader of the believers to strive against them and fight them until they return to the command of God and acknowledge the rule of God.

Yunus told me: Ibn Wahib told us: Ibn Zayd said about His statement, **And if two parties among the believers should fight...** to the end of the verse: This is a command from God that He commanded the rulers to do, as if there were a group of people among them, and He commanded them to make peace between them. If they refuse, then fight the rebellious group until they return to the command of God. When they return, make peace between them, and tell them that the believers are brothers, so make peace between your two brothers. He said: No one fights the rebellious group except the leader.

He mentioned that this verse was revealed about two groups from the Aws and Khazraj tribes who fought over some of the issues they had disputed, which I will mention, God willing.

The narration mentioned that:

Muhammad ibn Abd al-A'la told me: Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of Anas, who said: It was said to the Prophet, may God bless him and grant him peace: **Why don't you go to Abdullah ibn Ubayy?** He said: "He went to him and rode a donkey, and the Muslims set off. It is a salty land. When the Messenger of God, may God bless him and grant him peace, came to him, he said: "Go away from me, for by God, the stench of your donkey has bothered me." A man from the Ansar said: **By God, the stench of the Messenger of God's donkey is better smelling than you.** A man from his people became angry on behalf of Abdullah ibn Ubayy. He said: **And each of their companions became angry.** He said: "There was fighting between them with palm branches, hands, and sandals. We were informed that the verse was revealed concerning them: 'And if two parties among the believers should quarrel, then make peace between them.'"

Abu Hasin Abdullah bin Ahmad bin Yunus told me: Ubaydhar told us: Hasin told me on the authority of Abu Malik regarding his statement, **And if two parties among the believers should fight, then make settlement between them,** he said: Two men fought, and one of them became angry with his people, and the other with his people, so they gathered and started beating each other with sandals until it was almost a fight between them - then God revealed this verse.

Abu Kurayb told us: Hisham told us, on the authority of Hisin, on the authority of Abu Malik, regarding his statement, **And if two parties among the believers should fight,** he said: There was a fight between them without weapons.

Yaqub told me: Hisham told us: Hisin told us on the authority of Abu Malik regarding his statement, "And if two parties among the believers should fight, then make peace between them," he said: They were two tribes of the Ansar, and there was a dispute between them without weapons.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, "And if two parties among the believers should fight, then make peace between them," he said: Their fighting was with sandals and sticks, so he ordered them to make peace between them.

He said: Mahrān narrated to us, he said: Al-Mubarak ibn Fadala narrated to us on the authority of Al-Hasan: **And if two parties among the believers should fight,** he said: There would be a dispute between two groups, so he would call them to judgment, but they would refuse to respond, so God revealed: "And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God," meaning: Bring them to judgment, so their fight was to repel.

He said: Mihran told us, he said: Sufyan told us on the authority of al-Suddi, "And if two parties among the believers should fight, then make peace between them." He said: There was a woman from the Ansar called Umm Zayd who was married to a man, and there was something between her and her husband, so he took her up to an upper room and said to them: **Be careful.** Her people heard about that, so they came and his people came, and they fought with their hands and sandals. report of that reached the Prophet, may God bless him and grant him peace, so he came to make peace between them, and the Qur'an was revealed: "And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other," he said: *Exercise* means not accepting the peace agreement of the Messenger of God, may God bless him and grant him peace, or the judgment of the Messenger of God, may God bless him and grant him peace.

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, regarding his statement, **And if two parties among the believers should fight,** he said: The Aws and the Khazraj fought each other with sticks.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And if two parties among the believers should fight...** the verse. It was mentioned to us that it was revealed about two men from the Ansar who were disputing over a right between them. One of them said to the other: **I will seize him by force,** because of his large clan. The other called him to bring him to the Prophet of God (peace and blessings of God be upon him) for judgment, but he refused to follow him. This continued until they pushed each other, and some of them even attacked each other with their hands and sandals. There was no fighting with swords. So God commanded that you fight until you return to the command of God, the Book of God, and to the judgment of His Prophet (peace and

Surat al-Hujurat 49:9

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God. But if it returns, then make peace between them with justice and act justly. Indeed, God loves those who act justly.

blessings of God be upon him). It is not as the people of doubts and innovations, and the scholars of Al-Farra' interpreted it, that it is permissible for you to kill a believer. By God, God has magnified the sanctity of the believer to the point that He has forbidden you to think anything but good of your brother, saying: **The believers are but brothers.** (al-Hujurat 49:10)... the verse.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, that there was a dispute among some Muslims, until they started to fight with their sandals and hands. So God revealed about them: **And if two parties among the believers should fight,** Qatada said: There were two men between whom there was a right, so they argued with each other. One of them said: I will take him by force, because of his large clan. The other said: Between me and you is the Messenger of God, may God bless him and grant him peace. So they argued until there was a clash between them with sandals and hands.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: Abdullah ibn Abbas told me: Zayd was killed because of the statement of God, the Most High: "And if two parties among the believers should fight, then make peace between them." These two men were fighting from among the people of Islam, or one group after another, or one tribe after another, so God commanded the leaders of the Muslims to judge between them with the truth that He revealed in His Book: either retaliation and kindling, or blood money and a donkey, or pardon. **But if one of them oppresses the other,** after that the Muslims were with the oppressed against the oppressor, until he returned to the command of God and was pleased with it.

Ibn al-Barqi told us: Ibn Abi Maryam told us: Nafi' ibn Yazid told us: Ibn Jurayj told us: Ibn Shihab and others, adding hadiths to one another, said: "The Messenger of God, may God bless him and grant him peace, sat in a gathering in which there was `Abdullah ibn Rawahah and `Abdullah ibn Ubayy ibn Salul. When the Messenger of God, may God bless him and grant him peace, left, `Abdullah ibn Ubayy ibn Salul said: 'His donkey's dung has bothered us and has blocked our spirits.' There was something between him and Ibn Rawahah until they came out with weapons. Then he came to the Messenger of God, may God bless him and grant him peace, and he came to them and separated them." That is why `Abdullah ibn Ubayy says:

Whenever your master is your opponent, you will be wronged and those with whom you wrestle will defeat you.

He said: So this verse was revealed about them: **And if two parties among the believers should fight.**

And His statement, **And be just,** God Almighty says: And be just, O believers, in your judgments between

those between whom you judge, by not exceeding in your judgments the judgment of God and the judgment of His Messenger. **Indeed, God loves those who are just,** meaning: God loves those who are just in their judgments, who judge between His creation with justice.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty's saying: **And if two parties among the believers should fight, then make settlement between them.** Al-Mu'tamir bin Sulaiman narrated on the authority of Anas bin Malik who said: It was said: O Prophet of God, why don't you go to Abdullah bin Ubayy? So the Prophet, may God bless him and grant him peace, went to him. He rode a donkey and the Muslims set off walking, and it was marshy land. When the Prophet, may God bless him and grant him peace, came to him, he said: Go away from me! By God, the stench of your donkey has hurt me. A man from the Ansar said, "By God, the smell of the donkey of the Messenger of God (peace and blessings of God be upon him) is better than yours." A man from his people became angry on behalf of Abdullah, and each of their companions became angry. There was a war between them with palm branches, hands, and sandals. We were informed that this verse was revealed about it. Mujahid said: It was revealed about the Aws and the Khazraj. Mujahid said: Two tribes of the Ansar fought with sticks and sandals, so this verse was revealed. A similar verse was narrated by Sa'id ibn Jubayr: There was fighting between the Aws and the Khazraj during the time of the Messenger of God (peace and blessings of God be upon him) with palm leaves, sandals, and the like, so God revealed this verse about them. Qatada said: It was revealed about two men from the Ansar who were arguing about a right between them. One of them said, **I will take my right by force,** because of the large number of his tribe. The other called on him to take him to the Messenger of God (peace and blessings of God be upon him) for judgment, but he refused to follow him. The matter continued between them until they fell to each other and attacked each other with hands, sandals, and swords. So this verse was revealed. Al-Kalbi said: It was revealed about the war between Sameer and Hatib. Sameer had killed Hatib, so the Aws and Khazraj fought until the Prophet, may God bless him and grant him peace, came to them. Then it was revealed, and God commanded His Prophet, may God bless him and grant him peace, and the believers to reconcile between them. Al-Suddi said: There was a woman from the Ansar called Umm Zaid, who was married to a man from outside the Ansar. She quarreled with her husband and wanted to visit her people, so her husband imprisoned her and put her in an upper room where no one from her family could

enter. The woman sent word to her people, and her people came and brought her down to take her out. The man went out and called for help from his family, so his workers came out to prevent the woman from her family. They pushed each other and fought with sandals, so the verse was revealed. The group includes one man, a group, or two people. It is one of the things that was interpreted in meaning rather than in wording, because the two groups are in the meaning of the people. In Abdullah's reading: (until they return to the command of God. Then if they return, then take justice between them). Ibn Abi Ubla read: **We fought** on the basis of... The wording of the two groups, and it was mentioned at the end of Bara'ah, and Ibn Abbas said about the words of God Almighty: **And let a party of the believers witness their punishment** (al-Nur 24:2), he said: One or more, and a group of something is a part of it. "Then make peace between them" by calling to the Book of God for them or against them. **But if one of them transgresses against the other** she transgresses and does not respond to the judgment of God and His Book. Transgression means arrogance and corruption. **Then fight against the one who transgresses until she returns to the command of God** that is, returns to His Book. **And if she returns** she returns. "Then make peace between them with justice" that is, force them to be fair. **And act justly** O people, do not fight. It was said: **Be just** that is, act equitably. **Indeed, God loves those who act justly** that is, the just and righteous.

Second: The scholars said: The two groups of Muslims will not be free from fighting, either they fight out of transgression from both of them or not. If it is the former, then it is obligatory to walk between them in a way that will reconcile them and produce recompense and truce. If they do not separate and do not reconcile and they persist in transgression, then it is up to them to fight. But if it is the latter, which is that one of them transgresses against the other, then it is obligatory to fight the transgressing group until it desists and repents. If it does, then it is obligatory to reconcile it with the transgressor in a just and fair manner. If fighting broke out between them due to a doubt that entered between them and both of them are right in their own eyes, then it is obligatory to remove the doubt with clear proof and conclusive evidence on the paths of truth. If they ride the back of obstinacy and do not act in the manner to which they were guided and advised by following the truth after it became clear to them, then they have joined the two transgressing groups, and God knows best.

Third: This verse proves the obligation of fighting the rebellious group whose rebellion against the Imam or any of the Muslims is known, and it proves the invalidity of the statement of those who forbid fighting the believers and argue with the words of the Prophet (peace be upon him): **Fighting a believer is disbelief**. If fighting a rebellious believer were disbelief, then God would have commanded disbelief, exalted be God above that! Abu Bakr **may God be pleased with him** fought those who adhered to Islam but refused to pay zakat, and he ordered that no one who was loyal to a slave should be pursued, nor should any wounded be killed, and their wealth was not permissible, unlike what is obligatory regarding the disbelievers. At-Tabari said: "If it were obligatory in every disagreement

between the two groups to flee from it and stay at home, then no punishment would be carried out, no falsehood would be abolished, and the hypocrites and immoral people would find a way to consider permissible everything God has forbidden them from the wealth of the Muslims, the captivity of their women, and the shedding of their blood, by forming parties against them, and the Muslims would refrain from attacking them. This contradicts the words of the Prophet (peace be upon him): "Take control of your fools."

Fourth: Judge Abu Bakr Ibn Al-Arabi said: This verse is the basis for fighting Muslims, and the mainstay in the war against those who interpret it. The Companions relied on it, and the notables of the people of the religion resorted to it. It is what the Prophet, may God bless him and grant him peace, meant when he said: **Ammar will be killed by the rebellious group**, and "His, peace be upon him, saying regarding the Khawarij: They will emerge with good, one group at a time of division," and the first narration is more correct, because he, peace be upon him, said: **They will be killed by the first of the two groups to the truth**, and the one who killed them was Ali Ibn Abi Talib and those who were with him. It was established among the scholars of the Muslims and proven by the evidence of the religion that Ali, may God be pleased with him, was an imam, and that everyone who revolted against him was a rebel, and that fighting him is obligatory until he returns to the truth and submits to peace, because Uthman, may God be pleased with him, was killed and the Companions were innocent of his blood, because he forbade fighting those who revolted against him and said: I will not be the first to succeed the Messenger of God, may God bless him and grant him peace, in his nation by killing, so he was patient in the face of the affliction, submitted to the ordeal and sacrificed himself for the nation, then the people were not able to do anything in vain, so it was presented to The rest of the companions whom Omar mentioned in the Shura, and they fought over it, and Ali, may God be pleased with him, was more deserving of it and its people, so he accepted it as a precaution for the nation, lest its blood be shed in sectarianism and falsehood, or its order be breached to an unattainable extent, for perhaps the religion would change and the pillar of Islam would be destroyed. So when he was pledged allegiance to, he asked the people of Ash-Sham, in the condition of the pledge of allegiance, and seek the truth and you will reach it, and they said: You do not deserve the pledge of allegiance while the killers of Uthman are with you, you see them morning and evening. So Ali had a sounder opinion and more correct statement in that, because if Ali had taken retaliation from them, tribes would have become fanatical towards them and it would have become a third war, so he waited for them until the matter was secured and the pledge of allegiance was concluded, and the request was made by the guardians in the ruling council, so that the judgment would be carried out with justice.

There is no disagreement among the nation that it is permissible for the imam to delay retribution if that leads to the incitement of strife or the dispersion of the word. This is what happened to Talha and al-Zubayr, as they did not remove Ali from his position nor did

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they object to him in terms of religion. Rather, they saw that it was more appropriate to begin by killing Uthman's companions.

I said: This is a statement about the reason for the war that occurred between them. A group of scholars said: The incident in Basra between them was not because they had decided to fight, but rather suddenly, and as a way for each of the two groups to defend themselves, thinking that the other group had betrayed them, because the situation had been settled between them, and a peace and separation had been made with satisfaction. The killers of Uthman, may God be pleased with him, feared that they would be empowered and surrounded, so they met and consulted and differed, then their opinions agreed that they should separate into two groups, and start the war as magicians in the two armies, and the arrows would differ between them, and the group in Ali's army would cry out: **Treachery of Talha and al-Zubayr**, and the group in Talha and al-Zubayr's army: **Treachery of Ali**. So they succeeded in what they had planned, and the war broke out, so each group was defending its treachery within itself, and preventing the shedding of its blood. This is correct from both groups and obedience to God Almighty, because the fighting and refraining from it occurred in this way, and this is the correct and well-known, and God knows best.

Fifth: The Almighty's saying: **Then fight against those who rebel until they return to the command of God**. This is a command to fight, and it is a communal obligation. If some people carry it out, the rest are exempted from it. For this reason, some of the Companions **may God be pleased with them** refrained from these duties, such as Sa'd ibn Abi Waqqas, 'Abdullah ibn 'Umar, Muhammad ibn Maslama, and others. 'Ali ibn Abi Talib approved of this for them, and each one of them apologized to him with an excuse that he accepted from them. It is narrated that when the matter was entrusted to Mu'awiyah **may God be pleased with him**, he rebuked Sa'd for what he did and said to him: You were not among those who reconciled between the two groups when they fought, nor among those who fought the rebellious group. Sa'd said to him: I regret not fighting the rebellious group. It is clear that not everyone is to be blamed for what he did, but rather it was an action based on ijtihad and an implementation of the requirements of the Shari'ah. And God knows best.

Sixth: The Almighty's saying: "But if they return, then make peace between them with justice." Part of justice in their peace treaty is that they do not demand what happened between them of blood or money, because that would be lost based on interpretation, and their demand would alienate them from the peace treaty and increase their transgression, and this is a fundamental principle of interest. The tongue of the nation said: The wisdom of God Almighty in the war against the Companions was to make them aware of the rulings on fighting the people of interpretation,

since the rulings on fighting the polytheists were known through the tongue and actions of the Messenger, may God bless him and grant him peace.

Seventh: If a rebellious, aggressor revolts against the just imam, without any proof, the imam shall fight them with all the Muslims or with those who are sufficient, and he shall call them before that to obedience and entry into the community. If they refuse to return and make peace, they shall be fought, and their prisoners shall not be killed, nor shall their fugitives be pursued, nor shall their wounded be slaughtered, nor shall their children or property be taken captive. If the just person kills the rebel, or the rebel kills the just person who is his guardian, they shall not inherit from each other, and a deliberate killer shall not inherit under any circumstances. It has been said that the just person inherits from the rebel, by analogy with retaliation.

Eighth: The blood or property that the rebels and the Khawarij consumed and then repented are not to be held accountable for. Abu Hanifa said: They are liable. Al-Shafi'i has two opinions. The basis of Abu Hanifa's opinion is that it is destruction by aggression, so liability is required. The basis for this, according to us, is that the Companions, may God be pleased with them, in their wars did not pursue a fleeing person, nor did they attack a wounded person, nor did they kill a prisoner, nor did they guarantee a life or property. This is the example. Ibn 'Umar said: "The Prophet, may God bless him and grant him peace, said: 'O servant of God, do you know how God rules regarding those who rebel from this nation?' He said: 'God and His Messenger know best.' He said: 'Their wounded are not to be finished off, their prisoners are not to be killed, their fugitives are not to be pursued, and their spoils are not to be divided.' As for what was in place, it is returned in kind. All of this applies to those who rebelled based on an interpretation that is permissible for them. Al-Zamakhshari mentioned in his interpretation that if the rebellious group was small in number such that it had no protection, it is liable for what it had gained after the group, but if it was large and had protection and strength, it is not liable, except according to Muhammad ibn al-Hasan, may God have mercy on him." God, for he was issuing a fatwa that the guarantee is binding upon her if she returns, and as for before the assembly and recruitment or when she disperses when the war lays down its burdens, then whatever she has gained she is liable for with everyone, so carrying the reconciliation with justice in His saying "Then make peace between them with justice" (al-Hujurat 49:9), according to the doctrine of Muhammad is clear and consistent with the wording of the revelation, and according to the saying of others, its direction is that it is carried on the fact that the rebellious group is small in number, and what they mentioned that the purpose is to kill grudges and remove hatred without guaranteeing crimes, is not a good contrast to what is commanded from the works of justice and observing equity, Al-Zamakhshari said: If you say: Why is justice linked to the second

reconciliation and not the first? I said: Because what is meant by fighting in the beginning of the verse is that they fight as transgressors or two women who are riding on suspicion, and whichever of them it is, what the Muslims must do regarding them is to reconcile them and calm the mob by showing the truth and sound sermons and removing suspicion, unless they persist, in which case fighting is obligatory. As for the guarantee, it is not applicable, and it is not like that if one of them is transgressing, because the guarantee is applicable in both of the mentioned ways.

Ninth: If they take over a country, take the alms, implement the prescribed punishments, and rule over them with legal rulings, neither the alms nor the prescribed punishments will be sufficient for them, and their rulings will not be overturned except what is contrary to the Qur'an, the Sunnah, or consensus, just as the rulings of the people of justice and the Sunnah are overturned. This was stated by Mutraf and Ibn al-Majishun. Ibn al-Qasim said: It is not permissible under any circumstances. It was narrated from Asbagh that it is permissible. It was also narrated from him that it is not permissible, as Ibn al-Qasim said. Abu Hanifa said the same, because he acted unjustly by someone whose appointment it is not permissible, so it is not permissible, as if they were not rebels. The main support for us is what we mentioned before, that when the turmoil was resolved and the dispute was resolved by a truce and peace treaty, the Companions **may God be pleased with them** did not object to any of them in a ruling. Ibn al-Arabi said: What I think is that this is not permissible, because when the turmoil was resolved, the imam was the rebel, and there was no one to object to him, and God knows best.

Tenth: It is not permissible to attribute to any of the Companions a definite error, since they all exerted effort in what they did and wanted God Almighty, and they are all our leaders. We have been commanded to refrain from what their descendants did, and not to mention them except with the best mention, due to the sanctity of the Companions and the prohibition of the Prophet, may God bless him and grant him peace, from cursing them, and that God forgave them, and informed of His satisfaction with them. This is in addition to what has been reported from the report through various chains of transmission from the Prophet, may God bless him and grant him peace: **Talha is a martyr walking on the face of the earth**. So if what he went out to in war was disobedience, then he would not have been a martyr because of being killed in it. Likewise, if what he went out to was an error in interpretation and a shortcoming in what was required of him, because martyrdom does not occur except through killing in obedience, then it is necessary to interpret their matter according to what we have explained. Among the evidence for that is what has been authenticated and spread from the report of Ali that the killer of al-Zubayr is in Hell, and his saying: I heard the Messenger of God, may God bless him and grant him peace, say: **Give glad tidings to the killer of Ibn Safiyyah of Hell**. And if that is the case, then it has been proven that Talha and al-Zubayr were not disobedient or sinful. By fighting, because if that were the case, the Prophet, may God bless him and grant him peace, would not have said about Talhah, a martyr, nor would he have said that the killer of al-Zubayr is in

Hell. Likewise, whoever sat there and was not mistaken in interpretation, but rather correct, God showed them the effort. If that was the case, that would not require cursing them, disavowing them, declaring them immoral, and nullifying their virtues and their jihad, and their great wealth in religion, may God be pleased with them. Some of them were asked about the blood that was shed between them, and he said: "That was a nation that has passed on. It shall have what it earned, and you shall have what you have earned. And you will not be asked about what they used to do." (al-Baqarah 2:134), and some of them were asked about it as well, and he said: That is blood from which God has purified my hands, so I will not stain my tongue with it, meaning in order to avoid falling into error and judging some of them with what he was not correct in. Ibn Furak said: Some of our companions said: The way in which the disputes that occurred between the Companions were like the way in which the brothers of Joseph with Joseph, then they did not go beyond the limits of guardianship and prophethood, so the same is the case with what occurred. Among the Companions, Al-Muhasibi said: As for the blood, we are confused about it due to their differences. Al-Hasan Al-Basri was asked about their fighting, and he said: It was a fighting that the Companions of Muhammad, may God bless him and grant him peace, witnessed, and we were absent. They knew, and we were ignorant. They gathered, so we followed. They differed, so we stopped. Al-Muhasibi said: We say as Al-Hasan said, and we know that the people were more knowledgeable about what they entered into than us. We follow what they agreed upon, and we stop at what they differed upon, and we do not innovate an opinion from us. We know that they exerted themselves and wanted God Almighty, since they were not accused of religion, and we ask God for success.

Tafsir Ibn Kathir

God the Almighty says, commanding reconciliation between the two groups that transgress against each other: **And if two parties among the believers should fight, then make settlement between them**. So He called them believers despite the fighting. Al-Bukhari and others used this as evidence that one does not leave the faith because of a sin, no matter how great, unlike what the Khawarij and those who followed them from the Mu'tazila and others say. This is also proven in Sahih Al-Bukhari from the hadith of Al-Hasan from Abu Bakr **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) delivered a sermon one day, and with him on the pulpit was Al-Hasan ibn Ali **may God be pleased with them both**. He looked at him one time and at the people another time and said: **This son of mine is a master, and perhaps God the Almighty will reconcile between two great groups of Muslims through him**. And it was as he (peace and blessings of God be upon him) said. God reconciled between the people of Ash-Sham and the people of Iraq through him after the long wars and horrific events. God the Almighty said: **But if one of them oppresses the other, then fight against the one that oppresses until it**

Surat al-Hujurat 49:9

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God. But if it returns, then make peace between them with justice and act justly. Indeed, God loves those who act justly.

returns to the command of God. That is, until it returns to the command of God and His Messenger, and listens to the truth and obeys it, as was proven in the Sahih on the authority of Anas **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: **Support your brother, whether he is an oppressor or oppressed.** I said: O Messenger of God, this is supporting him when he is oppressed, but how do I support him when he is an oppressor? He (peace and blessings of God be upon him) said: **Preventing him from oppression is like supporting him.**

Imam Ahmad said: Aarem told us, Mu'tamir told us: I heard my father narrating that Anas **may God be pleased with him** said: It was said to the Prophet (peace and blessings of God be upon him), **Why don't you go to Abdullah ibn Ubayy?** So the Prophet (peace and blessings of God be upon him) went to him and rode a donkey, and the Muslims set off walking, and it was marshy land. When the Prophet (peace and blessings of God be upon him) went to him, he said, **Go away from me, for by God, the smell of your donkey has bothered me.** A man from the Ansar said, "By God, the smell of the Messenger of God (peace and blessings of God be upon him)'s donkey is better than yours." Some men from his people became angry on Abdullah's behalf, and so did their companions. He said: There was fighting between them with palm branches, hands, and sandals, and it reached us that the verse was revealed about them: "And if two parties among the believers should quarrel, then make peace between them." Al-Bukhari narrated it in *Al-Sulh* on the authority of Musaddad, and Muslim in *Al-Maghazi* on the authority of Muhammad ibn Abd al-A'la, both of them on the authority of al-Mu'tamir ibn Sulayman, on the authority of his father, with a similar wording.

Saeed bin Jubair mentioned that there was a fight between the Aws and the Khazraj with palm leaves and sandals, so God revealed this verse and ordered reconciliation between them. Al-Suddi said: There was a man from the Ansar called Imran, who had a wife called Umm Zaid. The woman wanted to visit her family, but her husband imprisoned her and placed her in his upper room, and none of her family could enter upon her. The woman sent word to her family, and her people came and let her stay so that they could take her. The man had gone out, so the man's family sought help, but his cousins came to stand between the woman and her family, and they pushed each other and fought with sandals, so this verse was revealed about them. The Messenger of God (peace and blessings of God be upon him) sent word to them and reconciled them, and they returned to the command of God. God the Almighty said: {But if they return, then make peace between them with justice and act justly. Indeed, God loves those who act justly.} meaning, treat them justly regarding what some of them had done to others with justice, which is **for God loves those who act justly.**

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Abi Bakr al-Muqaddami told us, Abd al-A'la told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: The Messenger of God (blessings and peace of God be upon him) said: **The just in this world will be on pulpits of pearls in front of the Most Merciful, the Almighty, because of their justice in this world.** An-Nasa'i narrated it on the authority of Muhammad ibn al-Muthanna, on the authority of Abd al-A'la with it. The chain of transmission of this chain is good and its men are strong according to the criteria of the Sahih. Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr **may God be pleased with them both**, that the Prophet (blessings and peace of God be upon him) said: "The just in the sight of God, the Most High, on the Day of Resurrection will be on pulpits of light to the right of the Throne, those who are just in their judgment, with their families, and with those under their care." Muslim and an-Nasa'i narrated it on the authority of Sufyan ibn Uyaynah with it. God the Almighty says: **The believers are but brothers**, meaning all are brothers in religion, as the Messenger of God (peace and blessings of God be upon him) said: "A Muslim is a brother to a Muslim. He does not wrong him nor does he hand him over." In the Sahih: **God helps the servant as long as the servant helps his brother.** In the Sahih also: **When a Muslim prays for his brother in his absence, the angel says, 'Amen, and for you the same.'** There are many hadiths on this. In the Sahih: "The example of the believers in their mutual love, mercy, and communication is like that of a single body. If one part of it is ill, the rest of the body feels pain and sleeplessness." In the Sahih also: **The believer to the believer is like a building, whose parts support one another.** And he (peace and blessings of God be upon him) interlaced his fingers.

Ahmad said: Ahmad ibn al-Hajjaj told us, Abdullah told us, Mus'ab ibn Thabit told us, Abu Hazim told me: I heard Sahl ibn Sa'd al-Sa'idi **may God be pleased with him** narrating on the authority of the Messenger of God (blessings and peace of God be upon him) who said: "The believer is to the people of faith as the head is to the body. The believer feels pain for the people of faith just as the body feels pain for the head." Ahmad is the only one to narrate it, and its chain of transmission is sound. God the Almighty says: **So make settlement between your two brothers**, meaning the two warring factions. **And fear God**, meaning in all your affairs, **that you may receive mercy.** This is a confirmation from God the Almighty of mercy for those who fear Him.

Fath al-Qadir

His statement: 9- **And if two parties among the believers should fight** The majority read **they fought**

considering each individual from the two parties, like his statement **these are two adversaries who have disputed** and the pronoun in his statement **between them** refers to the two parties considering the wording. Ibn Abi Ubla read **they fought** considering the wording of **two parties**, and Zaid bin Ali and Ubaid bin Umair read **they fought** and the verb is masculine in this reading considering the two groups or parties. Al-Baghy *transgression* means transgression without right and refusal to make peace that is in accordance with what is right. Al-Fay' *return* means returning. The meaning is that if two groups of Muslims fight, it is upon the Muslims to seek peace between them and call them to the rule of God. If, after that, transgression occurs from one group against the other and they do not accept peace or enter into it, it is upon the Muslims to fight this transgressing group until it returns to the command and rule of God. If that transgressing group turns away from its transgression and responds to the call to the Book of God and His rule, then it is upon the Muslims to judge justly between the two groups, seek what is right in accordance with the rule of God, and restrain the [unjust] group until it abandons injustice and fulfills its obligations to the other. Then God the Almighty commanded the Muslims to be just in all their affairs after commanding them with this specific justice towards the two warring groups, saying: "And act justly. Indeed, God loves those who act justly." That is, act justly, for God loves the just, and His love for them necessitates rewarding them with the best reward. Al-Hasan, Qatada, and Al-Suddi said, "Then make peace between them" by calling for the rule of the Book of God and being satisfied with what is in it for and against them. **But if one of them transgresses** and seeks what is not hers and does not return to peace, **then fight against the one who transgresses** until she returns to obedience to God and the peace that God has commanded.

Tafsir al-Baghawi

9. The Almighty said: "And if two parties among the believers should fight, then make peace between them" *verse*.

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, Mu'tamir told us, he said: I heard my father say: Anas said: It was said to the Prophet, peace and blessings be upon him: Why don't you go to Abdullah bin Ubayy? So the Prophet, peace and blessings be upon him, went to him and rode a donkey and the Muslims went walking with him, and it is marshy land. When the Prophet, peace and blessings be upon him, came to him, he said: Go away from me, by God, the stench of your donkey has bothered me. A man from among the Ansar said: By God, the donkey of the Messenger of God smells better than you. So a man from his people became angry on Abdullah's behalf and they quarreled, and each of them had his companions angry, and there was a fight between them with palm branches, hands and sandals. It reached us that the following verse was revealed: "And if two parties among the believers should quarrel, then make peace between

them."

It is narrated that when it was revealed, the Messenger of God, may God bless him and grant him peace, read it, and they reconciled with each other.

Qatada said: It was revealed about two men from the Ansar who were disputing over a right between them. One of them said to the other: I will take my right from you by force, because of the large number of his tribe. The other called him to bring him to trial before the Prophet of God, may God bless him and grant him peace, but he refused to follow him. The matter remained between them until they pushed each other and attacked each other with their hands and sandals, and there was no fighting with swords.

Sufyan said on the authority of al-Suddi: There was a woman from the Ansar called Umm Zayd who was married to a man, and there was something between her and her husband, so he took her to an upper room and imprisoned her. report of that reached her people, so they came, and his people came and fought with their hands and sandals, so God Almighty revealed: "And if two parties among the believers should fight, then make peace between them" by calling for the rule of God's Book and being satisfied with what is in it for and against them. **But if one of them transgresses against the other** and refuses to respond to the rule of God's Book, **then fight against the one that transgresses until it returns** returns to the command of God in His Book. **And if it returns** returns to the truth, "then make peace between them with justice" by encouraging them to be fair and satisfied with God's rule. **And act justly** be just, **for God loves those who act justly**.

Tafsir al-Baidawi

9- **And if two parties among the believers should fight** they fight, and the plural is in consideration of the meaning, as each party is a plural. "Then make peace between them" by advising and calling to the judgment of God the Most High. **But if one of them transgresses against the other** transgresses against it. **Then fight against the one that transgresses until it returns to the command of God** returns to His judgment or what He has commanded. The word *shadow* is used to refer to shadow because it returns after the sun is abrogated, and the spoils because they return from the disbelievers to the Muslims. "But if it returns, then make peace between them with justice" by separating what is between them according to what God has decreed. The restriction of reconciliation to justice here is because it is likely to cause injustice, as it is after the fighting. **And act justly** and act justly in all matters. **Indeed, God loves those who act justly** He praises their actions with good reward. The verse was revealed regarding a fight that took place between the Aws and the Khazraj during his time, peace and blessings be upon him, with palm leaves and sandals. It indicates that the aggressor is a believer and that if he refrains from fighting, he should be left alone, as stated in the hadith, because he is subject to the command of God Almighty. It is also necessary to help the one who has been aggressed against after offering

Surat al-Hujurat 49:9

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God. But if it returns, then make peace between them with justice and act justly. Indeed, God loves those who act justly.

advice and striving for reconciliation.

Surat al-Hujurat 49:10

The believers are but brothers, so make settlement between your brothers and fear God that you may receive mercy.

Tafsir al-Jalalayn

10 - **The believers are but brothers** in religion (so make peace between your two brothers) if they quarrel and your brothers are read with the upper vowel **and fear God that you may receive mercy**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to the people of faith in Him: **The believers are but brothers** in religion. "So make peace between your two brothers" if they fight, by compelling them to adhere to the rule of God and the rule of His Messenger. The meaning of **two brothers** in this context is: every two people of faith who fight. The reciters of the regions read it with the dual vowel. It was reported from Ibn Sirin that he read **between your brothers** with the letter *nun* according to the plural form, and this is correct from the Arabic perspective, but it is contrary to what the reciters of the regions do, so I do not like to read it with it. **And fear God that you may receive mercy.** God the Almighty says: And fear God, O people, by fulfilling His obligations upon you in reconciling between the two people of faith who fight with justice, and in other obligations, and avoiding His transgressions, so that your Lord may have mercy upon you and pardon you for your past crimes if you obey Him, follow His commands and prohibitions, and fear Him by obeying Him.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **The believers are but brothers**, meaning in religion and sanctity, not in lineage. For this reason it was said: Brotherhood in religion is more steadfast than brotherhood in lineage, because brotherhood in lineage is severed by opposing religion, but brotherhood in religion is not severed by opposing lineage. In the two Sahihs, on the authority of Abu Hurayrah **may God be pleased with him**, he said: "The Messenger of God (blessings and peace of God be upon him) said: 'Do not envy one another, do not hate one another, do not spy, do not seek out faults in one another, do not outbid one another, and be, O servants of God, brothers.'" In another narration: "Do not envy one another, do not outbid one another, do not hate one another, do not turn your backs on one another, and do not undercut one another, and be, O servants of God, brothers. A Muslim is a brother to a Muslim; he does not wrong him, does not forsake him, and does not look down on him. Piety is here," and he pointed to his chest three

times. "It is enough evil for a man to look down on his Muslim brother. The whole of a Muslim is sacred to another Muslim: his blood, his wealth, and his honor." This is the wording of Muslim. In other than the two Sahihs, on the authority of Abu Hurayrah, "The Prophet (blessings and peace of God be upon him) said: A Muslim is a brother to a Muslim; he does not wrong him, does not criticize him, does not forsake him, and does not act arrogantly." He should not build a house to cover the wind except with his permission, nor should he harm him with the drops of his pot unless he scoops a scoop for him, nor should he buy fruit for his children to take out to his neighbor's children, nor should he feed them from it." Then, "The Prophet, may God bless him and grant him peace, said: Be careful, and only a few of you will be careful."

The second: The Almighty's saying: "So make peace between your two brothers," meaning between every two Muslims who are quarreling. It was said: between the Aws and the Khazraj, as mentioned above. Abu Ali said: He meant by **the two brothers** the two groups, because the dual form is used and what is meant by it is the majority, like the Almighty's saying: **Rather, both His hands are spread out** (al-Ma'idah 5:64). Abu Ubaidah said: Meaning, make peace between every two brothers, so it applies to everyone. Ibn Sirin, Nasr bin Asim, Abu Al-Aliyah, Al-Jahdary, and Ya'qub read **between your brothers** with a ta' for the plural, and Al-Hasan read **your brothers** and the rest, **your brothers** with a ya' for the dual form.

Third: In this verse and the one before it there is evidence that transgression does not remove the name of faith, because God the Most High called them brothers believers even though they were transgressors. Al-Harith Al-A'war said: Ali bin Abi Talib **may God be pleased with him**, who is the role model, was asked about fighting the transgressors among the people of the Camel and Siffin: Are they polytheists? He said: No, because they fled from polytheism. It was said: Are they hypocrites? He said: No, because the hypocrites do not remember God except a little. It was said to him: What is their condition? He said: Our brothers transgressed against us.

Tafsir Ibn Kathir

God the Almighty says, commanding reconciliation between the two groups that transgress against each other: **And if two parties among the believers should fight, then make settlement between them.** So He called them believers despite the fighting. Al-Bukhari and others used this as evidence that one does not leave the faith because of a sin, no matter how great, unlike what the Khawarij and those who followed them from the Mu'tazila and others say. This is also proven in Sahih Al-Bukhari from the hadith of Al-Hasan from Abu Bakr **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) delivered a sermon one day, and with him on the pulpit was Al-Hasan ibn Ali **may God be pleased with them both**. He looked at him one time and at the people another time and said: **This son of mine is a master, and perhaps God the Almighty will reconcile between two great groups of Muslims**

Surat al-Hujurat 49:10

The believers are but brothers, so make settlement between your brothers and fear God that you may receive mercy.

through him. And it was as he (peace and blessings of God be upon him) said. God reconciled between the people of Ash-Sham and the people of Iraq through him after the long wars and horrific events. God the Almighty said: **But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of God.** That is, until it returns to the command of God and His Messenger, and listens to the truth and obeys it, as was proven in the Sahih on the authority of Anas **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: **Support your brother, whether he is an oppressor or oppressed.** I said: O Messenger of God, this is supporting him when he is oppressed, but how do I support him when he is an oppressor? He (peace and blessings of God be upon him) said: **Preventing him from oppression is like supporting him.**

Imam Ahmad said: Aarem told us, Mu'tamir told us: I heard my father narrating that Anas **may God be pleased with him** said: It was said to the Prophet (peace and blessings of God be upon him), **Why don't you go to Abdullah ibn Ubayy?** So the Prophet (peace and blessings of God be upon him) went to him and rode a donkey, and the Muslims set off walking, and it was marshy land. When the Prophet (peace and blessings of God be upon him) went to him, he said, **Go away from me, for by God, the smell of your donkey has bothered me.** A man from the Ansar said, "By God, the smell of the Messenger of God (peace and blessings of God be upon him)'s donkey is better than yours." Some men from his people became angry on Abdullah's behalf, and so did their companions. He said: There was fighting between them with palm branches, hands, and sandals, and it reached us that the verse was revealed about them: "And if two parties among the believers should quarrel, then make peace between them." Al-Bukhari narrated it in *Al-Sulh* on the authority of Musaddad, and Muslim in *Al-Maghazi* on the authority of Muhammad ibn Abd al-A'la, both of them on the authority of al-Mu'tamir ibn Sulayman, on the authority of his father, with a similar wording.

Saeed bin Jubair mentioned that there was a fight between the Aws and the Khazraj with palm leaves and sandals, so God revealed this verse and ordered reconciliation between them. Al-Suddi said: There was a man from the Ansar called Imran, who had a wife called Umm Zaid. The woman wanted to visit her family, but her husband imprisoned her and placed her in his upper room, and none of her family could enter upon her. The woman sent word to her family, and her people came and let her stay so that they could take her. The man had gone out, so the man's family sought help, but his cousins came to stand between the woman and her family, and they pushed each other and fought with sandals, so this verse was revealed about them. The Messenger of God (peace and blessings of God be upon him) sent word to them and reconciled them, and they returned to the command of God. God the Almighty said: {But if they return, then make peace between them with justice and act justly. Indeed, God loves those who act justly.}

meaning, treat them justly regarding what some of them had done to others with justice, which is **for God loves those who act justly.**

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Abi Bakr al-Muqaddami told us, Abd al-A'la told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: The Messenger of God (blessings and peace of God be upon him) said: **The just in this world will be on pulpits of pearls in front of the Most Merciful, the Almighty, because of their justice in this world.** An-Nasa'i narrated it on the authority of Muhammad ibn al-Muthanna, on the authority of Abd al-A'la with it. The chain of transmission of this chain is good and its men are strong according to the criteria of the Sahih. Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr **may God be pleased with them both**, that the Prophet (blessings and peace of God be upon him) said: "The just in the sight of God, the Most High, on the Day of Resurrection will be on pulpits of light to the right of the Throne, those who are just in their judgment, with their families, and with those under their care." Muslim and an-Nasa'i narrated it on the authority of Sufyan ibn Uyaynah with it. God the Almighty says: **The believers are but brothers**, meaning all are brothers in religion, as the Messenger of God (peace and blessings of God be upon him) said: "A Muslim is a brother to a Muslim. He does not wrong him nor does he hand him over." In the Sahih: **God helps the servant as long as the servant helps his brother.** In the Sahih also: **When a Muslim prays for his brother in his absence, the angel says, 'Amen, and for you the same.'** There are many hadiths on this. In the Sahih: "The example of the believers in their mutual love, mercy, and communication is like that of a single body. If one part of it is ill, the rest of the body feels pain and sleeplessness." In the Sahih also: **The believer to the believer is like a building, whose parts support one another.** And he (peace and blessings of God be upon him) interlaced his fingers.

Ahmad said: Ahmad ibn al-Hajjaj told us, Abdullah told us, Mus'ab ibn Thabit told us, Abu Hazim told me: I heard Sahl ibn Sa'd al-Sa'idi **may God be pleased with him** narrating on the authority of the Messenger of God (blessings and peace of God be upon him) who said: "The believer is to the people of faith as the head is to the body. The believer feels pain for the people of faith just as the body feels pain for the head." Ahmad is the only one to narrate it, and its chain of transmission is sound. God the Almighty says: **So make settlement between your two brothers**, meaning the two warring factions. **And fear God**, meaning in all your affairs, **that you may receive mercy.** This is a confirmation from God the Almighty of mercy for those who fear Him.

Fath al-Qadir

Phrase 10- **The believers are but brothers** is a

resumption of the command to reconcile, and the meaning is that they go back to one origin, which is faith. Al-Zajaj said: Religion unites them, so they are brothers if they agree on their religion, so they go back by agreement in religion to the origin of lineage because they are from Adam and Eve. "So make peace between your two brothers" means every Muslim who has quarreled and fought. The mention of two specifically is to prove the obligation of reconciling with those above them a fortiori. The majority of scholars read **between your two brothers** in the dual form, while Zayd ibn Thabit, Abdullah ibn Mas'ud, Al-Hasan, Hammad ibn Salamah and Ibn Sirin read **your brothers** in the plural form. It was narrated from Abu Umar, Nasr ibn Asim, Abu Al-Aliyah, Al-Jahdary and Ya'qub that they also read **your sisters' houses** in the superlative form in the plural form. Abu Ali Al-Farisi said in explaining the reading of the majority of scholars: He meant by **the two brothers** the two groups, because the dual form may be used to mean many. Abu Ubaidah said: **Meet between two brothers, and fear God in all your affairs, that you may receive mercy**, because of piety. Hope, in consideration of those being addressed, means hoping that you will receive mercy. This verse indicates fighting the rebellious group if it is established that they have rebelled against the Imam or any of the Muslims, and it indicates the invalidity of the statement of those who say that it is not permissible, citing as evidence the words of the Prophet (peace and blessings of God be upon him): **Fighting a Muslim is disbelief**. What is meant by this hadith and others similar to it is fighting a Muslim who has not committed rebellion. Ibn Jarir said: "If it were obligatory in every disagreement between two groups of Muslims to flee from it and remain at home, then no right would be established, no falsehood would be nullified, and the hypocrites and immoral people would find a reason to consider permissible everything that God has forbidden them, such as the wealth of the Muslims, the captivity of their women, and the shedding of their blood, by forming a group against them, and the Muslims would refrain from attacking them. This contradicts the words of the Prophet (peace and blessings of God be upon him): "Take control of your fools." Ibn al-Arabi said: This verse is the basis for fighting Muslims, and a pillar in the war against those who interpret things. The Companions relied on it, and the notables of the people of the faith resorted to it. It is what the Prophet, may God bless him and grant him peace, meant when he said: **The rebellious group will kill Ammar**, and when he said, may God bless him and grant him peace, regarding the Khawarij: **They will emerge at a time when a group of people will be killed by the one of the two groups who is more entitled to the truth**.

Tafsir al-Baghawi

10. **The believers are but brothers**, in religion and guardianship, "so make peace between your two brothers," if they disagree and fight. Jacob read **between your brothers** with a ta' for the plural, **and fear God**, so do not disobey Him or go against His command, **that you may receive mercy**.

[Abdul Wahid bin Ahmad Al-Malihi told us], his father Muhammad Al-Hussein bin Ahmad Al-Mukhalladi told us, Abu Al-Abbas Muhammad bin Al-Sarraj told us, Qutaybah bin Saeed told us, Al-Layth told us, on the authority of Aqil, on the authority of Al-Zuhri, on the authority of Salim, on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: "A Muslim is a brother of a Muslim. He does not wrong him or insult him. Whoever attends to the need of his brother, God will attend to his need. Whoever relieves a Muslim of a hardship, God will relieve him of a hardship on the Day of Resurrection. Whoever conceals a Muslim, God will conceal him on the Day of Resurrection."

These two verses are evidence that transgression does not remove the name of faith, because God the Almighty called them brothers believers even though they were transgressors. This is indicated by what was narrated on the authority of Al-Harith Al-A'war that Ali bin Abi Talib **may God be pleased with him** - who was the role model - was asked about the people of the Camel and Siffin in fighting the transgressors: Are they polytheists? He said: No, they fled from polytheism. It was said: Are they hypocrites? He said: No, the hypocrites do not remember God except a little. It was said: What is their condition? He said: Our brothers have transgressed against us.

In Islamic law, the aggressor is the one who rebels against a just ruler. If a group of people with strength and power gathers and refuses to obey the just ruler based on an interpretation that may be interpreted, and appoints an ruler, the ruling regarding them is that the ruler should send an imam to them and call them to obey him. If they reveal a grievance, he should remove it from them. If they do not mention a grievance and persist in their transgression, the ruler should fight them until they return to his obedience. Then the ruling regarding fighting them is that their fleeing ones should not be pursued, their prisoners should not be killed, and their wounded should not be killed. On the day of Siffin, a crier called out to Ali **may God be pleased with him** regarding a prisoner, and he said to him: I will not kill you patiently, for I fear God, Lord of the worlds. And if one of the two groups destroys the other in the course of fighting, whether life or property, then there is no liability on him.

Ibn Shihab said: During that strife, there was bloodshed, in some cases the killer and the killed were known, and a great deal of money was destroyed. Then the people settled down until the war between them subsided, and judgment was passed on them. I do not know of anyone who took retribution from anyone or fined anyone for the money he had destroyed.

As for those who do not meet these three conditions, such as if they were a small group with no protection, or they did not have an interpretation, or they did not appoint an imam, then they should not be attacked if they do not set up a fight and do not attack Muslims. If they do, then they are like highway robbers.

It was narrated that Ali, may God be pleased with him, heard a man saying in a corner of the mosque: There is no rule except for God Almighty. Ali said: A word of truth intended to be a cure. You have three obligations

Surat al-Hujurat 49:10

The believers are but brothers, so make settlement between your brothers and fear God that you may receive mercy.

towards us: We will not prevent you from the mosques of God so that you may mention God's name in them, we will not prevent you from the spoils of war as long as your hands are with ours, and we will not initiate fighting with you.

Tafsir al-Baidawi

10- **The believers are but brothers** in that they are related to one origin, which is faith, which necessitates eternal life. This is a justification and confirmation of the command to make peace. That is why He repeated it in order with the letter *fa*, saying: "So make peace between your two brothers." He placed the apparent in place of the pronoun added to those commanded to exaggerate the confirmation and specification. He mentioned the two specifically because they are the ones least likely to cause discord between them. It was said that what is meant by the two brothers are the Aws and the Khazraj. It was read **between your brothers** and **your brothers**. "And fear God" in disobeying His rule and neglecting it. "Perhaps you will receive mercy" for your fear of God.

Surat al-Hujurat 49:11

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after faith. And whoever does not repent - then it is those who are the wrongdoers.

Tafsir al-Jalalayn

11 - O you who have believed, let not a people ridicule
The verse was revealed about the delegation of Tamim when they ridiculed the poor Muslims such as Ammar and Suhaib. Ridicule, contempt, and disdain **a people** meaning men from among you **of a people who may be better than them** in the sight of God **nor women** from among you (of women who may be better than them. And do not insult one another) do not find fault with one another **and do not call one another by nicknames** do not call one another by nicknames that they dislike, including **O wicked one** and **O disbeliever**. **Evil is the name** mentioned of ridicule, slander, and name-calling. **Wickedness after faith** is a substitute for the name, as it indicates that it is wickedness, as it is usually repeated. **And whoever does not repent** from that **then those are the wrongdoers**.

Tafsir al-Suyuti

God Almighty said: And do not insult one another by nicknames, the verse. The four Sunnah scholars narrated on the authority of Abu Jubayr ibn al-Dahhak, who said: A man among us would have two or three names and would be called by one of them, and perhaps he would dislike it. So this verse was revealed: And do not insult one another by nicknames. Al-Tirmidhi said: It is good.

Al-Hakim and others also narrated from his hadith that he said: "There were nicknames in the pre-Islamic period, so the Prophet, may God bless him and grant him peace, called a man from them by his nickname. It was said to him: O Messenger of God, he dislikes it. So God revealed: "And do not insult one another by nicknames." Ahmad's wording from him: He said: It was revealed about us, Banu Salamah, **And do not insult one another by nicknames**. The Prophet, may God bless him and grant him peace, came to Medina and there was not a man among us who did not have two or three names. So if he called one of them by one of those names, they would say: O Messenger of God, he gets angry about this. So it was revealed.

Tafsir al-Tabari

He says: The Most High said: O you who have believed in God and His Messenger, let not a believing people ridicule [another] believing people. **Perhaps they may be better than them**. He says: The one being ridiculed among them is better than the ridiculers. **Nor let women ridicule [other] women**. He says: Nor let

believing women ridicule believing women. Perhaps the one being ridiculed among them may be better than the ridiculers.

The commentators differed regarding the mockery that God forbade believers from in this verse. Some of them said: It is the mockery of the rich by the poor. He forbade mocking the poor for their poverty.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Ibn Al-Harith told me: Al-Hasan told us: Warqa' told us both on the authority of Ibn Abi Nujayh on the authority of Mujahid: **A people should not mock another people**. He said: A people should not mock another people, such that a poor man asks a rich man, or a poor man, and if a man does him a favor for something, then there is nothing wrong with him, so he should not mock him.

Others said: Rather, this is a prohibition from God for those who concealed their faults from among the people of faith to mock those among them who uncovered their faults in this world.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them**, he said: Perhaps a man stumbles when he commits a sin; perhaps he is better than them. If his stumble becomes apparent, and you cover up your stumble, perhaps what became apparent will be better for him in the Hereafter with God, and what you cover up will be worse for you. How do you know? Perhaps He will not forgive you. He said: So the man was forbidden from that, and he said: **Let not a people ridicule another people; perhaps they may be better than them**. And he said the same about women.

The correct thing to say about this, in my opinion, is that God's prohibition of believers from mocking one another encompasses all meanings of mockery. It is not permissible for a believer to mock another believer, whether for his poverty, or for a sin he has committed, or for any other reason.

And His statement, **And do not find fault with one another**, means, the Most High says: And do not backbite one another, O believers, and do not slander one another. And He said, **Do not find fault with one another**, making the one who finds fault with his brother find fault with himself, because the believers are like one man in what they are obligated to do for one another of improving one another's affairs, seeking their betterment, and loving good for one another. For this reason, it was narrated from the Messenger of God, may God bless him and grant him peace, that he said: **The believers are like a single body; if one part of it is ill, the rest of the body feels pain and sleeplessness**. This is similar to His statement, "O you who have believed, do not consume one another's wealth unjustly, except [in lawful] business by mutual consent. And do not kill yourselves," meaning: and do not kill one another.

Surat al-Hujurat 49:11

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after faith. And whoever does not repent - then it is those who are the wrongdoers.

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

Who said that?

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 do not insult one another**, he said: Do not backbite.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And do not criticize one another**, meaning: Do not insult one another.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, similarly.

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: His statement, **And do not criticize one another**, means: Do not criticize one another.

His statement, **And do not insult one another by nicknames**, means: Do not call one another by nicknames. Insulting and nicknames have the same meaning. The plural of nabz is anbaz, and the plural of nickname is alabaqban.

The commentators differed regarding the nicknames that God forbade calling one another by in this verse. Some of them said: What is meant by it are the nicknames that are disliked to be used by the one being called. They said: This verse was revealed about a people who had names in the pre-Islamic era, and when they became Muslims, they were forbidden to call one another by the names that were disliked by those names that they were called by in the pre-Islamic era.

Who said that?

Humayd ibn Mas'adah narrated: Bishr ibn al-Mufaddal narrated: Dawud narrated on the authority of 'Amir: Abu Jubayrah ibn al-Dahhak said: "This verse was revealed about us, Banu Salamah. The Messenger of God (peace and blessings be upon him) came and there was not a man among us who did not have two or three names. So if a man called another man by his name, we would say: O Messenger of God, he gets angry at this. So this verse was revealed: 'And do not insult one another by nicknames'...the entire verse."

Muhammad ibn al-Muthanna told me: Abd al-Wahhab told us: Dawud told us, on the authority of Aamer, on the authority of Abu Jubayrah ibn al-Dahhak, who said: "The people of the Age of Ignorance used to call men by names. The Prophet, may God bless him and grant him peace, called a man by one of those names, and they said: O Messenger of God, he gets angry about this. So God revealed: 'And do not insult one another

by nicknames. Evil is the name of disobedience after faith.'"

Ibn Al-Muthanna told us: Ibn Abd Al-A'la told us: Dawud told us on the authority of Amer: Abu Jubayrah Ibn Al-Dahhak told us, and he mentioned something similar on the authority of the Prophet, may God bless him and grant him peace.

Yaqub told me: Ibn Ulayyah told us: Dawud told us on the authority of Al-Sha'bi: Abu Jubayrah ibn Ad-Dahhak told me: "The verse, 'And do not insult one another by nicknames,' was revealed concerning Banu Salamah. He said: 'The Messenger of God (peace and blessings of God be upon him) came and there was not a man among us who did not have two or three names. He would call a man, and his mother would say, 'He gets angry with this one.' So 'And do not insult one another by nicknames,' was revealed. And he said on another occasion: If he called one by this name, it would be said, 'O Messenger of God, he gets angry with this one.' So the verse was revealed."

Others said: Rather, it is a Muslim man saying to a Muslim man: You are a sinner, you are a fornicator.

Who said that?

Muhammad bin Al-Sarri told us: Abu Al-Ahwas told us on the authority of Hisin who said: I asked Ikrimah about the statement of God, **And do not insult one another by nicknames**. He said: It is when a man says to another man, **O hypocrite!** or **O infidel!**

Yaqub bin Ibrahim told us: Hisham told us: Hisin told us on the authority of Ikrimah regarding his statement, **And do not insult one another by nicknames**, he said: It is when a man says to another man, **O wicked one, O hypocrite.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hisin, on the authority of Ikrimah: **And do not insult one another by nicknames**. He said: **O wicked one, O infidel.**

He said: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid or Ikrimah, **And do not insult one another by nicknames**. He said: A man says to another man: **O wicked one, O infidel.**

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 do not insult one another by nicknames**, he said: A man was called an infidel while he was a Muslim.

Bishr told us: Yazid told us: Saeed told us: Saeed told us on the authority of Qatada, regarding his statement, **And do not insult one another by nicknames**, he says to the man: Do not kill for your Muslim brother: That one is a sinner, that one is a hypocrite. God forbade the Muslim from that and presented it in it.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And do not insult one another by nicknames.** He said: Do not say to your Muslim brother: **O sinner, O hypocrite.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And do not insult one another by nicknames,** he said: Calling him for bad deeds after Islam is an adulterer and a sinner.

Others said: Rather, it is calling a man an infidel after Islam, and a sinner and doing ugly deeds after repentance.

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: "And do not insult one another by nicknames. Evil is the name of disobedience after faith"... the verse. He said: Insulting one another by nicknames is when a man commits bad deeds and then repents from them and returns to the truth, so God forbade insulting oneself for what he did in the past.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar: Al-Hasan said: A Jew or a Christian would convert to Islam, and he would be called by nicknames, and it would be said to him: O Jew, O Christian, and they were forbidden from doing that.

What I think is the most correct interpretation of this is that God, the Exalted, forbade the believers from calling one another by nicknames. Calling one another by nicknames is when a person calls his companion by a name or description he dislikes. God made this prohibition general and did not specify some nicknames over others. Therefore, it is not permissible for any Muslim to call his brother by a name or description he dislikes. If this is the case, then all the interpretations we have mentioned are correct. Some of them are not more correct than others, because this is one of the things that God forbade the Muslims from calling one another by nicknames.

And His statement, **What a bad name is immorality after having believed,** God Almighty says: And whoever does what We have forbidden, and proceeds to disobey Us after his belief, and mocks the believers, and slanders his believing brother, and calls him by nicknames, then he is immoral. **What a bad name is immorality,** meaning: Do not do it, lest you deserve to be called immoral if you do it. What a bad name is immorality.

He left out mentioning what we described of the speech, contenting himself with indicating it with **What a bad name is immorality.**

Ibn Zayd used to say something about that.

Yunus ibn Abd al-A'la narrated to us, saying: Ibn Wahb told us, saying: Ibn Zayd recited: **How evil is the name of immorality after faith.** He said: How evil is the name of immorality when you call someone immoral after Islam, while he is a Muslim. He said: The people of this opinion are the Mu'tazila. They said: We do not declare him an unbeliever as the people of desires

declared him an unbeliever, nor do we call him a believer, as the group said, but we call him by his name: if he is a thief, then he is a thief. If he is a traitor, then they call him a traitor. If he is an adulterer, then they call him an adulterer. He said: So they separated from the two groups, the people of desires and the group. Neither the ones said what these said nor the ones said what these said. So they were called Mu'tazila.

Ibn Zayd directed the interpretation of his statement, **How evil is the name of immorality after faith,** to the one who is called an immoral person while he has repented from his immorality, so that is an evil name for him. Other interpretations are more appropriate to speak about, because God preceded with the prohibition of what He preceded with the prohibition of in the beginning of this verse, so what is more appropriate is to end it with a threat to the one who proceeds with his transgression, or with the ugly nature of his doing what he did that was prohibited, not to inform about the ugliness of what the repentant person did before his repentance, since the verse did not begin with the information about his doing what he did before repenting of the ugly thing, so it ends at the end with a threat to him or with the ugly thing.

And His statement, **And whoever does not repent - then it is those who are the wrongdoers,** God Almighty says: And whoever does not repent from calling his brother by the nicknames that God has forbidden him to be called by, or slandering him, or mocking him, then it is those who have wronged themselves, and have brought upon themselves the punishment of God by doing what He has forbidden them to do.

Ibn Zayd used to say about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And whoever does not repent - then it is those who are the wrongdoers,** he said: And whoever does not repent from that immorality - then it is those who are the wrongdoers.

Tafsir al-Qurtubi

The Almighty says: **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them.** There are four issues in this:

First: The Almighty's saying: **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them.**

It was said that it is with God and it was said **better than them** meaning believing and submitting inwardly, and mockery is ridicule, I mocked him, I mocked him, mocking **with the movement** and mockery and mocking **with the dammah**, and Abu Zaid narrated I mocked him, and it is the worse of the two languages, and Al-Akhfash said: I mocked him and I mocked him, and I laughed at him and I laughed at him, and I mocked him and I mocked him, each is said: and the noun is mockery and mockery, and it was read with them in His Almighty's saying **so that some of them**

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may take others as a mockery (al-Zukhruf 43:32), and it was mentioned before and so-and-so is mockery, he mocks in work, it is said: a mockery servant, and a mockery man also, he mocks him, and mockery **with the opening of the kha** mocks people.

Second: There is a difference of opinion about the reason for its revelation. Ibn Abbas said: It was revealed about Thabit bin Qais bin Shammas, who had a deafness in his ear. If they preceded him to the gathering of the Prophet (peace and blessings of God be upon him), they would make room for him so that he could sit next to him to hear what he said. One day he came and had missed one rak'ah of the dawn prayer with the Prophet (peace and blessings of God be upon him). When the Prophet (peace and blessings of God be upon him) finished, his companions took their seats from him, and each man crouched in his seat, and they stuck to it. Hardly anyone would make room until a man could not find a place to sit and remain standing. When Thabit finished the prayer, he stepped over people's necks and said: **Make room, make room**. So they made room for him until he reached the Prophet (peace and blessings of God be upon him), and there was a man between him and the Prophet (peace and blessings of God be upon him). The man said to him: **I have found a place to sit, so sit down!** Thabit sat behind him angrily, then he said: **Who is this?** They said: *So-and-so*. Thabit said: **The son of so-and-so!** He mocked him with it, meaning his mother in the pre-Islamic era, so the man felt ashamed, so it was revealed. Ad-Dahhak said: It was revealed about the delegation of Banu Tamim who were mentioned earlier in the surah. They mocked the poor companions, such as Ammar, Khabbab, Ibn Fuhayrah, Bilal, Suhayb, Salim, the freed slave of Abu Hudhaifah, and others, when they saw their poor condition, so it was revealed about those among them who believed. Mujahid said: It is the mockery of the rich of the poor. Ibn Zayd said: One whose sins God has concealed should not mock the one whom God has exposed, for perhaps revealing his sins in this world is better for him in the hereafter. It was said: It was revealed about Ikrimah ibn Abi Jahl, when he came to Madinah as a Muslim, and whenever the Muslims saw him they would say, **The son of the Pharaoh of this nation**. So he complained about that to the Messenger of God, may God bless him and grant him peace, so it was revealed. In short, no one should dare to mock someone who attacks him with his own eyes if he sees him in poor condition, or with a physical defect, or not eloquent in his conversation. Perhaps he is more sincere in conscience and purer of heart than someone who is the opposite of his quality, so he wrongs himself by belittling the one whom God has honored, and mocking the one whom God has glorified. The Salaf were so extreme in their caution and protection from that that Amr ibn Shurahbil said: If I saw a man suckling a goat and laughed at him, I would fear that I would do the same as he did. And on the authority of Abdullah ibn Masoud: The calamity is

entrusted to speech. If I mocked a dog, I would fear that I would turn into a dog. And *speech* in the language is for those mentioned specifically. Zuhair said:

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

They were called a people because they stand with their caller in times of hardship. It was said that it is the plural of standing, then it was used for every group even if they are not standing. Women may be included in the people metaphorically, and this was explained in Surat Al-Baqarah.

Third: The Almighty's saying: **And not women from among women, perhaps they may be better than them**. He mentioned women alone because they are more often mocked. God Almighty said: **Indeed, We sent Noah to his people** [Nuh 71:Surah Al-Baqarah, verse 200], so it included everyone. The commentators said: It was revealed about two women from the wives of the Prophet, may God bless him and grant him peace, who mocked Umm Salamah, because she tied her waist with a sabibah, which is a white garment, similar to a sabibah, and let its ends hang down behind her so that she would drag it. Aisha said to Hafsa, may God be pleased with them both, *Look!* What she drags behind her is like a dog's tongue, this was their mockery, and Anas and Ibn Zayd said: It was revealed about the wives of the Prophet, peace and blessings be upon him, they insulted Umm Salamah for being short, and it was said: It was revealed about Aisha, she pointed with her hand to Umm Salamah, O Prophet of God, she is short, and Ikrimah said on the authority of Ibn Abbas: Safiyyah bint Huyayy ibn Akhtab came to the Messenger of God, peace and blessings be upon him, and said: O Messenger of God, the women insult me and say to me, O Jewess, daughter of two Jewesses! The Messenger of God, peace and blessings be upon him, said: Why did you not say that my father is Aaron, my uncle is Moses, and my husband is Muhammad? So God revealed this verse.

Fourth: In Sahih al-Tirmidhi, it is narrated on the authority of Aisha who said: "I told the Prophet (peace and blessings of God be upon him) about a man, and he said: 'I would not be pleased to tell about a man even though I have such and such.' I said: 'O Messenger of God, Safiyyah is a woman,' and she gestured with her hand like this, meaning that she is short. He said: 'You have mixed up a word which, if mixed with the sea, would mix it.'" In al-Bukhari, it is narrated on the authority of Abdullah ibn Zam'ah who said: The Prophet (peace and blessings of God be upon him) forbade a man from laughing at what comes out of the soul, and he said: 'None of you should beat his wife like a stallion, then perhaps he will embrace her.'" In Sahih Muslim, it is narrated on the authority of Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) said: 'God

does not look at your outward appearance or wealth, but He looks at your hearts and your deeds.” This is a great hadith which requires that one should not be certain of someone's fault because of what he sees in him of acts of obedience or disobedience. Perhaps whoever maintains outward deeds, God will know in his heart a reprehensible characteristic that would make those deeds invalid, and perhaps whoever we see committing negligence or sin, God will know in his heart a praiseworthy characteristic that will cause him to be forgiven because of it. Actions are conjectural signs, not definitive proof. This means that we should not exaggerate in glorifying someone who we see doing good deeds, and we should not look down on a Muslim who we see doing bad deeds. Rather, we should look down on and condemn that bad state, not the offending person. So ponder this, for it is a careful examination, and success comes from God.

The Almighty's saying: **And do not insult one another** has three issues:

First: The Almighty's saying: **And do not find fault with one another.** Finding fault means faulting. This was mentioned in Bara'ah when he said: **And among them is he who finds fault with you concerning charities.** (al-Tawbah 9:58), and At-Tabari said: Finding fault is with the hand, the eye, the tongue, and a gesture, and backbiting can only be done with the tongue. This verse is like the Almighty's saying: **And do not kill yourselves.** (An-Nisa': 29), meaning do not kill one another, because the believers are like one soul, so it is as if he killed his brother, killing himself. And like the Almighty's saying: **So greet yourselves.** (al-Nur 24:61), meaning greet one another, and the meaning is: do not find fault with one another. Ibn Abbas, Mujahid, Qatadah, and Sa'id ibn Jubayr said: Do not slander one another. Ad-Dahhak said: Do not curse one another. It was read: **And do not find fault with one another** with the dammah. In His saying: *yourselves*, there is an indication that the wise person does not find fault with himself, so he should not find fault with others because... Like himself, "The Prophet (peace and blessings of God be upon him) said: The believers are like one body; if one part of it is ill, the rest of the body feels pain with sleeplessness and fever." Bakr bin Abdullah Al-Muzni said: If you want to see many faults, then look at a faultfinder, because he only finds fault with people because of the fault he has. "The Prophet (peace and blessings of God be upon him) said: One of you sees the speck in his brother's eye and leaves the log in his own eye." It was said: Part of a person's happiness is to be preoccupied with his own faults rather than the faults of others. The poet said:

If a person is wise and pious, his piety will distract him from his faults.

As the sick person is distracted from the pain of all people, his pain is his pain

Another said:

Do not reveal people's faults that you have covered, lest God expose your faults.

And mention their good qualities when they are mentioned, and do not burden any of them with what is

in you.

The second: The Almighty's saying: **And do not insult one another by nicknames.** Nabz with a fat-ha is the title, and the plural is anbaaz. Nabz with a sukoon is the verbal noun. You say, nabazahu yanbazu nabzan, meaning he called him by nicknames. So-and-so insults the children, meaning he calls them by nicknames. The word is doubled for abundance. It is also said that nabz and nazb are bad nicknames. Tanabazu bi al-alaqab means they called each other by nicknames. In al-Tirmidhi, on the authority of Abu Jubayrah ibn al-Dahhak, he said: A man among us would have two or three names, and he would be called by one of them, and perhaps he would dislike it. So this verse was revealed: **And do not insult one another by nicknames.** He said: This is a good hadith. This Abu Jubayrah is the brother of Thabit ibn al-Dahhak ibn Khalifa al-Ansari, and Abu Zayd ibn al-Rabi', the companion of al-Harawi, is trustworthy. In the Musannaf of Abu Dawud, on his authority, he said: This verse was revealed about us, in Banu Samlah: "And do not insult one another by nicknames. Evil is the name of immorality after faith." He said: The Messenger of God, may God bless him and grant him peace, came and there was not a man among us who did not have two or three names, so he made... The Messenger of God, may God bless him and grant him peace, would say, **O so-and-so**, and they would say, **Easy, O Messenger of God**, for he would get angry at this name. So the verse was revealed: **And do not insult one another by nicknames.** This is one opinion, and there is a second opinion. Al-Hasan and Mujahid said: A man would be taunted after his conversion to Islam for his disbelief, **O Jew, O Christian**, so this was revealed. It was narrated from Qatada, Abu al-Aaliyah, and Ikrimah. Qatada said: It is a man saying to another, **O immoral man, O hypocrite.** Mujahid and al-Hasan also said this. **How evil is the name of immorality after faith**, meaning it is evil for a man to be called an infidel or a fornicator after his conversion to Islam and repentance. This was said by Ibn Zayd. It was said that the meaning is that whoever calls his brother an infidel or mocks him is an immoral person. In the Sahih: **Whoever says to his brother, 'O infidel,' then one of them has incurred it if it is as he said, otherwise it will come back upon him.** So whoever does what God has forbidden of mockery, backbiting, and insulting, then that is immorality, and that is not permissible. It was narrated that Abu Dharr, may God be pleased with him, was with the Prophet, may God bless him and grant him peace, and a man disputed with him, so Abu Dharr said to him: Leave, O son of the Jewess! The Prophet, may God bless him and grant him peace, said: **What do you see here, red and black? You are not better than him**, meaning in piety. Then the verse was revealed: **And do not insult one another by nicknames.** Ibn Abbas said: Insulting one another by nicknames means that a man has committed evil deeds and then repented, so God forbade insulting oneself for what happened in the past. This is indicated by what was narrated: "The Prophet, may God bless him and grant him peace, said: Whoever insults a believer for a sin from which he has repented, it is right for God to test him with it and disgrace him for it in this world and the hereafter."

Third: An exception was made for someone who was

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predominantly used, such as the lame or the hunchback, and he did not earn a living from it, so the nation permitted it and the people of the religion agreed upon his statement. Ibn al-Arabi said: By God, there is something mentioned in their books that I do not approve of regarding Salih Jazarah, because he copied the word *Kharza* and was given the name by it. Likewise, their statement regarding Muhammad ibn Sulayman al-Hadrami: *Mutin*, because he fell into the category of *mud* and similar things that were predominant among the later people, and I do not see it as permissible in the religion. Musa ibn Ali ibn Rabah al-Misri used to say: **I do not absolve anyone who uses the diminutive form of the name of my father.** The majority of his name was the diminutive form with a damma on the 'ayn. What controls all of this is that everything that a person dislikes when called by it is not permissible because of the harm, and God knows best.

I said: And based on this meaning, Al-Bukhari, may God have mercy on him, translated in the Book of Etiquette of Sahih Al-Bukhari in the chapter on what is permissible in mentioning people, such as their saying *tall* or *short* without intending to disgrace a man. He said: And the Prophet, may God bless him and grant him peace, said: What does Dhu al-Yadayn say? Abu Abdullah bin Khuwaiz Mandad said: The verse includes the prohibition of calling a person by what he dislikes, and it is permissible to call him by what he likes. Do you not see that the Prophet, may God bless him and grant him peace, called Umar al-Faruq, Abu Bakr al-Siddiq, Uthman Dhu al-Nurayn, Khuzaymah Dhu al-Shahadatayn, Abu Hurayrah Dhu al-Shamalayn and Dhu al-Yadayn, and similar things? Al-Zamakhshari said: It was narrated from the Prophet, may God bless him and grant him peace: It is the right of the believer over the believer that he calls him by the name he loves most. For this reason, using a kunya is from the Sunnah and good etiquette. Umar, may God be pleased with him, said: Spread kunyas, for they are a source of inspiration. Abu Bakr was given the title al-Ateeq and al-Siddiq, Umar al-Faruq, Hamza the Lion of God, and Khalid the Sword of God. He said: Among the famous people in the pre-Islamic era and Islam were those who did not have a title, and these titles have not ceased. Goodness is common among all nations, Arabs and non-Arabs, in their conversations and correspondence without any objection. Al-Mawardi said: As for the desirable and good titles, they are not disliked. The Messenger of God, may God bless him and grant him peace, described a number of his companions with descriptions that became for them the most important titles.

I said: As for what appears to be dislike if what is meant by it is the description and not the defect, then that is common. Abdullah bin Mubarak was asked about a man who says: Hamid al-Tawil, Sulayman al-A'mash, Hamid al-A'raj, and Marwan al-Asghar, so he said: If you mean his description and not his defect,

then there is nothing wrong with it. And in Sahih Muslim on the authority of Abdullah bin Sarjis, he said: I saw the bald man - meaning Umar - kissing the stone, and in another narration: the bald man.

God Almighty says: **And whoever does not repent** meaning from these titles that offend the listeners, **then it is those who are the wrongdoers** to themselves by committing these prohibitions.

Tafsir Ibn Kathir

God the Almighty forbids mocking people, which means belittling and mocking them, as it was proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) said: **Arrogance is rejecting the truth and looking down on people - and it was narrated - and looking down on people.** What is meant by that is looking down on them and belittling them, and this is forbidden, because the one being looked down upon may be of greater standing with God the Almighty, and more beloved to Him than the one being mocked and looked down upon. For this reason God the Almighty said: **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them.** So He explicitly forbade men, and conjoined the prohibition of women. And God the Almighty said: **And do not insult one another** meaning do not insult people. The slanderer and backbiter among men is condemned and cursed, as God Almighty said: **Woe to every slanderer and backbiter.** Slander is by action and backbiting is by speech, as God Almighty said: **A slanderer, going about with calumnies,** meaning he despises people and backbites them, oppressing them and walking among them with gossip, which is backbiting by speech. For this reason He said here: **And do not backbite one another,** as He said: **And do not kill one another,** meaning do not kill one another.

Ibn Abbas, Mujahid, Saeed bin Jubayr, Qatadah and Muqatil bin Hayyan said: **And do not insult one another** means do not insult one another. God the Almighty said: **And do not call one another by nicknames** means do not call one another by nicknames that are unpleasant to hear. Imam Ahmad said: Ismail told us, Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, who said: Abu Jubayrah bin Ad-Dahhak told me, he said: **And do not call one another by nicknames** was revealed about us, Banu Salamah. He said: The Messenger of God (peace and blessings of God be upon him) came to Madinah and there was not a man among us who did not have two or three names. If he called one of them by one of those names, they would say: O Messenger of God, this angers him. So, **And do not call one another by nicknames** was revealed. Abu Dawud narrated it on the authority of Musa bin Ismail, on the authority of Wahib, on the authority of Dawud,

with this same meaning. God the Almighty said: **How evil is the name of immorality after faith** means how evil is the description and name of immorality. It is the exchange of nicknames as the people of the Age of Ignorance used to exchange nicknames after you entered Islam and understood it. **And whoever does not repent from this, then it is those who are the wrongdoers.**

Fath al-Qadir

11- **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them.** Ridicule: mockery: Abu Zaid narrated: I ridiculed him, laughed at him, and mocked him. Al-Akhfash said: I mocked him and made fun of him, I laughed at him and made fun of him, I mocked him and made fun of him, all of that is said, and the noun is mockery and mockery, and it was read with both of them in **that some of them may take others in mockery**, and the meaning of the verse: the prohibition of the believers from mocking each other, and the reason for this prohibition is his saying: **perhaps they will be better than them** meaning that the one mocked by God will be better in the sight of God than those mocking them, and since the word *people* is specific to men, because they are the people over women, he mentioned women alone and said: **nor women from women perhaps they** the one mocked by **better than them** meaning better than those mocked by them, and it was said that he mentioned women alone because mockery of them is more common, **and do not find fault with one another** slander is a defect, and its investigation was mentioned in Surat Bara'ah when he said: **and among them is he who finds fault with you concerning the charities** Ibn Jarir said: slander is with the hand, the eye, the tongue, and the gesture, and the nudge It can only be done by the tongue, and the meaning of **Do not insult one another** is that you should not insult one another, as in His statement: **And do not kill yourselves** and His statement: **So greet yourselves.** Mujahid, Qatadah, and Sa'id ibn Jubayr said:

: Do not backbite one another. Ad-Dahhak said: Do not curse one another. **And do not insult one another with nicknames.** Insulting is the verbal noun derived from nabaz **with a sukoon**, which is the verbal noun. Nabz **with a sukoon** is the title, the plural is anbaaz, and titles is the plural of title, which is a name other than the one by which a person is called. What is meant here is a bad nickname. Insulting is calling one another by nicknames. Al-Wahidi said: The commentators said: It is to say to one's Muslim brother, **You sinner, you hypocrite**, or to one who has converted to Islam, **You Jew, you Christian.** Ata' said: It is anything by which you expelled your brother from Islam, such as saying, **You dog, you donkey, you pig.** Al-Hasan and Mujahid said: A man would be taunted for his disbelief, and it would be said to him, **You Jew, you Christian**, so this was revealed. Qatadah, Abu Al-Aaliyah, and Ikrimah said the same. **How evil is the name of immorality after faith**, meaning how evil is the name by which people are mentioned with immorality after they have entered into faith. The name here means mention. Ibn Zayd said: **How bad it is for a man**

to be called an infidel or an adulterer after his conversion to Islam and repentance. It was also said that the meaning is that whoever does what is forbidden of mockery, backbiting, and slander is a sinner. Al-Qurtubi said: "An exception is made for someone who is often used to such as the lame or the hunchbacked, and he has no reason to feel sorry for him, so the imams permitted it and the linguists agreed on his statement." End quote. **And whoever does not repent from what God has forbidden, then those are the wrongdoers** because they have committed what God has forbidden and refused to repent, so they wronged the one they called them by, and they wronged themselves because of the sin that befell them.

Tafsir al-Baghawi

11. And the Almighty's saying: **O you who have believed, let not a people ridicule [the verse].** Ibn Abbas said that it was revealed about Thabit bin Qais bin Shammās, because he had a deafness in his ears, so whenever he came to the Messenger of God, may God bless him and grant him peace, and they had preceded him in a gathering, they would make room for him so that he could sit next to him, so that he could hear what he said. One day he came and had missed [a rak'ah of the dawn prayer]. When the Prophet, may God bless him and grant him peace, finished praying, his companions took their seats, and each man was miserly with his seat, and hardly anyone would make room for anyone else. So if a man came and did not find a seat to sit in, he would stand as he was. When Thabit finished praying, he approached the Messenger of God, may God bless him and grant him peace, and there was a man between him and him, and he said to him: Make room. The man said: I have found a seat, so sit down. Thabit sat behind him angrily. When the darkness cleared, Thabit nudged the man and said: Who is this? He said: I am so-and-so. Thabit said: The son of so-and-so, and he mentioned his mother who he used to insult in the pre-Islamic era. The man lowered his head and felt ashamed, so God Almighty revealed this verse.

Ad-Dahhak said: "It was revealed about the delegation of Banu Tamim that we mentioned. They used to mock the poor companions of the Prophet (peace and blessings of God be upon him), such as Ammar, Khabbab, Bilal, Suhaib, Salman, and Salim, the freed slave of Abu Hudhayfah, when they saw their poor condition. So God, the Most High, revealed about those who believed among them: 'O you who have believed, let not a people ridicule [another] people', meaning men of men. 'People' is a noun that includes both men and women, and it may be specific to men, 'perhaps they may be better than them, nor women of women; perhaps they may be better than them.'"

It was narrated on the authority of Anas that it was revealed about the wives of the Messenger of God, may God bless him and grant him peace, when they insulted Umm Salamah for being short.

On the authority of Ikrimah, on the authority of Ibn Abbas: It was revealed about Safiyyah bint Huyayy ibn

Surat al-Hujurat 49:11

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after faith. And whoever does not repent - then it is those who are the wrongdoers.

Akhtab. The women said to her: **A Jewish woman, the daughter of two Jewish men.** "And do not insult one another," meaning do not criticize one another, and do not backbite one another. **And do not call one another by nicknames**, insulting means interacting with the word nabaz, which means a nickname, and it means that a person is called by a name other than what he was called.

Ikrimah said: It is when a man says to another man: You are a sinner, you are a hypocrite, you are an infidel.

Al-Hasan said: A Jew or a Christian would convert to Islam, and after his conversion, he would be told, **O Jew, O Christian.** So they were forbidden from doing that.

Ata' said: It is to say to your brother: You dog, you donkey, you pig.

It was narrated on the authority of Ibn Abbas that he said: *Blame-calling* means that a man has committed bad deeds and then repented from them, so he is forbidden to be mocked for his past deeds.

What a bad name is immorality after faith, meaning what a bad name it is to say, **O Jew**, or **O immoral person**, after one has believed and repented. It was said that its meaning is: whoever does what is forbidden of mockery, backbiting, and insults is an immoral person, and what a bad name is immorality after faith, so do not do that, lest you deserve the name of immorality. **And whoever does not repent**, from that, **then it is those who are the wrongdoers.**

what you backbite, for whoever does what deserves Whoever backbites has backbitten himself. Backbiting is slander. Yaqub read it with the dammah. **And do not insult one another by nicknames** and do not call one another by bad nicknames, as backbiting is specifically used for bad nicknames according to custom. **How evil is the name of immorality after faith** meaning, how evil is the reputation of the believers to be mentioned for immorality after they have entered faith and are known for it. What is meant by this is either to disparage the attribution of disbelief and immorality to the believers in particular, as it was narrated that the verse "was revealed about Safiyyah bint Huyayy **may God be pleased with her**, who came to the Messenger of God (blessings and peace of God be upon him) and said: 'Women say to me, "O Jewess, daughter of two Jewesses.'" He said to her, "Why did you not say, 'My father is Aaron, my uncle is Moses, and my husband is Muhammad, peace be upon them?'" Or to indicate that backbiting is immorality and associating it with faith is reprehensible. **And whoever does not repent** from what God has forbidden. **Then those are the wrongdoers** by placing disobedience in place of obedience and exposing oneself to punishment.

Tafsir al-Baidawi

11- **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them.** That is, let not some believing men and women ridicule others, for the one ridiculed may be better in the sight of God than the one ridiculing. The word *people* is specific to men because it is either a source of description, which is common in the plural for *standing*, like *visitor* and *visitor*. Caring for affairs is the job of men, as God the Most High said, **Men are the protectors and maintainers of women.** And when it was interpreted as the two tribes, like the people of Aad and Pharaoh, it is either by predominance or by sufficing with mentioning men over women, because they are subordinates. The plural was chosen because ridicule is prevalent in gatherings, and *perhaps* in its name is a resumption due to the reason that requires the prohibition, and it has no predicate because the name is sufficient for it. It was read **perhaps that they will be** and **perhaps that they will be**, so on this basis it has predicate. **And do not backbite yourselves**, that is, do not backbite each other, for the believers are as one soul, or do not do

Surat al-Hujurat 49:12

O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

12 - (O you who have believed, avoid much [negative] assumption. Indeed, some assumptions are sinful.) That is, they are sinful, and they are common, such as thinking ill of the good people among the believers, and they are common, unlike the wicked among them, so there is no sin in them in what appears from them. **And do not spy.** One of the two ta's was omitted from it. Do not search for the faults and shortcomings of the Muslims by searching for them. **And do not backbite one another.** Do not mention something that he dislikes, even if it is in it. **Would one of you like to eat the flesh of his brother when dead?** with the emphasis and with the stress, that is, it is not good for him. **You would detest it.** That is, backbiting him during his life is like eating his flesh after his death. The second was presented to you, and you disliked it, so dislike the first. **And fear God.** His punishment for backbiting by repenting from it. **Indeed, God is Forgiving.** Accepts the repentance of the repentant. **And Merciful.** with them.

Tafsir al-Suyuti

God Almighty said: And let not some of you backbite others. The verse was narrated by Ibn al-Mundhir on the authority of Ibn Jurayj who said: They claimed that it was revealed about Salman al-Farsi. He ate, then slept, and puffed. A man mentioned his eating and sleeping, so it was revealed.

Tafsir al-Tabari

God the Most High says: O you who have believed in God and His Messenger, do not assume too much suspicion of the believers, that is, think ill of them, for the one who assumes it is not right. And God the Most High said: **Avoid much suspicion**, and He did not say: all suspicion, as He had given permission to the believers to assume good of one another, saying: **Why, when you heard it, did not the believing men and believing women think good of one another and say, 'This is an obvious falsehood?'** (al-Nur 24:12) So God the Most High gave permission to the believers to assume good of one another and to say it, even if they were not certain of what was said about them.

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

Who said that?

Ali told me: Abu Saleh told me: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **O you who have believed, avoid much [negative] assumption**, meaning: God forbade the believer from thinking ill of another

believer.

His saying, **Some suspicion is a sin**, means that if a believer suspects evil of another believer, not good, then it is a sin, because God has forbidden him from doing so, so doing what God has forbidden is a sin.

And His statement, **And do not spy**, means: Do not seek out the faults of others, nor search for their secrets, seeking thereby to expose their faults. Rather, be content with what is apparent to you of his affair, and praise or blame him based on that, not with what you do not know of his secrets.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And do not spy**, meaning: God forbade the believer from following the faults of another believer.

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 do not spy**, he said: Take what is apparent to you and leave what God has concealed.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding His statement, "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy." Do you know what spying or espionage is? It is to follow or seek out your brother's fault in order to learn his secret.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And do not spy.** He said: Search.

Yunus urged me, saying: Ibn Wahb told us, saying: Ibn Zayd said about the statement of God, "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy," he said: **So that I may look into it and ask about it, so that I may know whether it is true or false.** He said: So God called it spying. He said: He spies as dogs spy. And he recited the statement of God, **And do not spy or backbite each other.**

His statement, **And do not backbite one another**, means: Do not say things about one another behind the backs of dogs. The one about whom that is said would hate to have it said to his face.

In a similar manner to what we said about that, the hadith came from the Messenger of God, may God bless him and grant him peace, and God, may God bless him and grant him peace, said, and the people of interpretation said.

Mention of who said that, and the trace of the Messenger of God, may God bless him and grant him peace:

Yazid bin Mukhallad Al-Rasiti told me: Khalid bin Abdullah Al-Tahhan told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Ala' bin

Surat al-Hujurat 49:12

O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, was asked about backbiting, and he said: It is that you say about your brother what is wrong with him. If you are truthful, then you have backbitten him, and if you are lying, then you have slandered him."

Muhammad ibn Abdullah ibn Buzay' told us: Bishr ibn al-Mufaddal told us: Abd al-Rahman ibn Ishaq told us, on the authority of al-'Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us: I heard Al-'Ala' narrating, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Do you know what backbiting is?** They said: **God and His Messenger know best.** He said: **It is mentioning about your brother in a way that is not true.** He said: **What if what I say about my brother is true?** He said: **If what you say is true, then you have backbitten him, and if what you say is true, then you have slandered him.**

Ibn Al-Muthanna told us: Saeed bin Al-Rabi' told us: Shu'bah told us, on the authority of Al-Abbas, on the authority of a man who heard Ibn Umar say: If you mention something about a man, then you have backbitten him, and if you mention something about him that is not in him, then you have slandered him. Shu'bah said another time: If you mention something about him that is not in him, then it is a slander. Abu Musa said: He is Abbas Al-Jariry.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abdullah bin Marra, on the authority of Masruq, who said: If you mention the worst things about a man, then you have backbitten him, and if you mention things about him that are not in him, then you have slandered him.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, who said: If you say the worst thing about a man, then you have backbitten him, and if you say something that is not true, then you have slandered him.

Abu Kuraib told us: Omar bin Ubaid told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Backbiting is when someone says the worst thing he knows about him, and slander is when someone says something that is not true.

Yunus bin Abdul A'la told us: Ibn Wahb told us: Mu'awiyah bin Salih told me, on the authority of Katheer bin Al-Harith, on the authority of Al-Qasim, the freed slave of Mu'awiyah, who said: I heard Ibn Umm Abd say: No one has taken a morsel worse than backbiting a believer. If he says something about him

that he knows, then he has backbitten him, and if he says something about him that he does not know, then he has slandered him.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, who said: If you mention something about a man, then you have backbitten him, but if you mention something about him that is not true, then that is slander.

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard Yunus on the authority of al-Hasan that he said about backbiting: It is to mention about your brother what you know of his bad deeds, but if you mention about him what is not in him, then that is slander.

Ibn Abi Al-Shawarib told us: Abd Al-Wahid bin Ziyad told us: Sulayman Al-Shaibani told us: Hassan bin Al-Mukhariq told us that a woman entered upon Aisha, and when she stood up to leave, Aisha pointed with her hand to the Prophet, may God bless him and grant him peace, meaning that she was short, so the Prophet, may God bless him and grant him peace, said: You have backbitten her.

Ibn Al-Muthanna told us: Abu Dawud told us: Abu Dawud told us: Shu'bah told us on the authority of Abu Ishaq, who said: If someone with an amputated hand passed by you and you said: That is the amputated one, then that would be backbiting on your part. He said: I heard Mu'awiyah ibn Qurra say that.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us: I heard Mu'awiyah bin Qurrah say: If a man whose hand had been amputated passed by you and you were to say to him: He has been amputated, you would have slandered him. He said: I mentioned that to Abu Ishaq Al-Hamadani and he said: He is telling the truth.

Jabir bin Al-Kurdi told me: Ibn Abi Uwais told us: My brother Abu Bakr told me, on the authority of Hammad bin Abi Hamid, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, "A man stood in front of the Messenger of God, may God bless him and grant him peace, and they saw weakness in his standing, so they said: O Messenger of God, what made so-and-so weak? The Messenger of God, may God bless him and grant him peace, said: You have eaten your brother and backbitten him."

Abu Kuraib narrated: Uthman ibn Saeed narrated: Habban ibn Ali al-Anzi narrated: Muthanna ibn Sabah narrated: Amr ibn Shuaib narrated: Muadh ibn al-Jabal said: "We were with the Messenger of God (peace and blessings of God be upon him) when the people mentioned a man and said: 'He only eats what he is fed, and he only rides what he is given to ride, and how weak he is.' The Messenger of God (peace and blessings of God be upon him) said: 'You have backbitten your brother.' They said: 'O Messenger of God, is backbiting him such that we should speak about him?' He said: 'It is enough for you to speak about your brother as he is.'"

Abu Kuraib told us: Khalid bin Muhammad bin Jaafar told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **If you mention your brother in a way that he dislikes, then if what you say is true in him, then you have backbitten him, and if what you say is not true in him, then you have slandered him.**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada who said: We were told that backbiting is to mention your brother in a way that disgraces him, and to criticize him for what he has, and if you lie about him then that is slander.

And His statement, **Would any of you like to eat the flesh of his dead brother? You would hate it.** God Almighty says to the believers: Would any of you, O people, like to eat the flesh of his dead brother? If you do not like that and hate it, because God has forbidden that to you, then likewise you should not like to backbite him during his life. So hate backbiting him when he is alive, just as you hated his flesh when he is dead, because God has forbidden backbiting him when he is alive, just as He has forbidden eating his flesh when he is dead.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, "And do not backbite one another. Would any of you like to eat the flesh of his dead brother?" He said: God has forbidden the believer to backbite a believer about anything, just as He has forbidden dead meat.

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: **Would any of you like to eat the flesh of his dead brother?** They said: **We dislike that.** He said: **That is how it is, so fear God.**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Would any of you like to eat the flesh of his dead brother? You would hate it.** He said: Just as you would hate to eat from a wormy corpse if you found it, so too would you hate to backbite him while he is alive.

And His statement, "And fear God. Indeed, God is Forgiving and Merciful." God Almighty says: So fear God, O people, and fear His punishment by refraining from what He has forbidden you from, such as thinking ill of your believing brother, following up on his faults, spying on what he has concealed from him, backbiting him in a way you would dislike, intending to defame and disgrace him, and other such matters that your Lord has forbidden you from. **Indeed, God is Forgiving and Merciful.** He says: God will return to His servant what He loves if the servant returns to his Lord to what He loves from him, and He is Merciful to him by punishing him for a sin he committed after he has repented from it.

The reciters differed in their recitation of the statement,

his brother's flesh is dead. The majority of the reciters of Medina read it with the heavy *dead*, and the majority of the reciters of Kufa and Basra read it *dead* with the light *dead*. They are two readings that are known to us and have similar meanings, so whichever one the reciter recites, he is correct.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty's saying: **O you who have believed, avoid much suspicion.** It was said that it was revealed about two men from the companions of the Prophet, may God bless him and grant him peace, who backbited their companion. This was because the Prophet, may God bless him and grant him peace, when he traveled, would bring a needy man with two wealthy men to serve them. So he brought Salman with two men. Salman went to the house and his eyes overcame him, so he slept and did not prepare anything for them. Then they came and did not find food or condiments, so they said to him: Go and ask the Prophet, may God bless him and grant him peace, for food and condiments for us. So he went and the Prophet, may God bless him and grant him peace, said to him: Go to Usamah ibn Zayd and tell him if you have any leftover food, let him give it to you. Usamah was the treasurer of the Prophet, may God bless him and grant him peace. So he went to him and Usamah said: I do not have anything. So he returned to them and informed them. They said: He had some, but he was stingy. Then they sent Salman to a group of the companions, but he did not find anything with them. They said: If we send Salman to the well of Samiha, its water will boil away. Then they set out to spy, is there... Usamah had something, so the Prophet (peace and blessings of God be upon him) saw them and said: Why do I see the greenness of the meat in your mouths? They said: O Prophet of God, by God we have not eaten meat or anything else today. He said: **But you have continued to eat the meat of Salman and Usamah** Then the verse was revealed: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin." Al-Tha'labi mentioned it, meaning do not think the same of good people if you know that they appear to be good.

The second is proven in the two Sahihs on the authority of Abu Hurayrah, "The Prophet, may God bless him and grant him peace, said: 'Beware of suspicion, for suspicion is the falsest of speech. Do not look for the faults of one another, do not spy, do not outbid one another, do not envy one another, do not hate one another, and do not turn away from one another. O servants of God, be brothers.'" *Bukhari*. Our scholars said: Suspicion here and in the verse refers to accusation, and the subject of warning and prohibition is an accusation that has no reason to warrant it, such as someone who is accused of immorality or drinking alcohol, for example, and nothing appears to warrant that. The evidence that suspicion here means accusation is the statement of God Almighty: **And do not spy.** This is because the thought of suspicion may occur to him initially, and he wants to spy on the report of that and search for it, and

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O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

to examine and listen to the truth of what happened to him of that accusation, so the Prophet, may God bless him and grant him peace, forbade that. If you like, you can say: What distinguishes the suspicions that must be avoided from others is that everyone who is suspected is someone who is seen to be modest and righteous, and trustworthy on the surface, so corruption and betrayal are suspected of him. It is forbidden, unlike someone who is known to be suspicious and openly commit evil deeds. "On the authority of the Prophet, may God bless him and grant him peace: God has forbidden a Muslim's blood and honor, and that he should be suspected of evil." And on the authority of Al-Hasan: We were in a time when suspicion of people was forbidden, and today you are in a time when you should work and be silent, and think whatever you want of people.

Third: Suspicion has two cases: a case that is known and strengthened by some form of evidence, so it is permissible to rule on it. Most of the rulings of the Shari'ah are based on the preponderance of suspicion, such as analogy, the single report, and other matters of value of lost property and blood money for crimes. The second case is when something occurs to the mind without evidence, so that it is not more deserving than its opposite. This is doubt, so it is not permissible to rule on it. It is what is prohibited, as we have stated above. A group of innovators have denied worshipping God based on suspicion and the permissibility of acting upon it, out of control over religion and a claim to reason. There is no basis for that to be relied upon, for the Creator, Most High, did not condemn all of it, but rather condemned some of it. Perhaps they relied on the hadith of Abu Hurayrah **Beware of suspicion**, for this is not an argument, because suspicion in the Shari'ah is of two types: praiseworthy and blameworthy. The praiseworthy type is that which safeguards the religion of the one who suspects and the one suspected when they reach maturity, and the blameworthy type is its opposite, as indicated by the words of God, Most High: **Indeed, some suspicion is sin**, and His words: **Why, when you heard it, did not the believing men and believing women think good of one another?** (al-Nur 24:12), and His statement, **And you thought evil thoughts and you were a people of ruin** (al-Fath 48:12), and "The Prophet, may God bless him and grant him peace, said: If one of you praises his brother, let him say, 'I think so and so,' and I do not vouch for anyone before God," and he said, **If you have a suspicion, then do not verify it, and if you envy, then do not seek it, and if you have a bad omen, then move on.** Narrated by Abu Dawud, and most scholars agree that bad thoughts about someone who appears to be good are not permissible, and that there is no harm in bad thoughts about someone who appears to be ugly, as Al-Mawardi said.

Fourth: The Almighty's saying: **And do not spy**. Abu Raja' and Al-Hasan, with some differences, and others, read **and do not seek out** with a *ha*, and there is a difference of opinion as to whether they have one meaning or two. Al-Akhfash said: One of them is not

far from the other, because spying is searching for what is concealed from you, and seeking out report and searching for it. It was said that spying **with a jeem** is searching, and from this it was said: A man is a spy if he searches for matters, and with a *ha*: it is what a person has perceived with some of his senses. A second opinion about the difference: that with a *ha* you seek it for yourself, and with a *jeem* that he is a messenger for others, said Tha'lab, and the first is better known. I spied on the report and sought it out, and from this is the word *spy*. The meaning of the verse is: Take what is apparent and do not follow the faults of the Muslims, meaning that none of you should search for the faults of his brother until he speaks against him after God has covered it. In the book of Abu Dawud, it is narrated on the authority of Mu'awiyah who said: I heard the Messenger of God, may God bless him and grant him peace, say: If you follow the faults of people, you will corrupt them or almost corrupt them. **It corrupts them**, Abu Darda' said: "A word that Mu'awiyah heard from the Messenger of God, may God bless him and grant him peace, by which God Almighty benefited him." On the authority of Al-Miqdam bin Ma'di Karib, on the authority of Abu Umamah, "On the authority of the Prophet, may God bless him and grant him peace, who said: 'If a ruler seeks suspicion among people, he corrupts them.'" On the authority of Zayd bin Wahb, who said: "Ibn Mas'ud was visited and it was said: 'This is so-and-so whose beard is dripping with wine.' Abdullah said: 'We have been forbidden from spying, but if something appears to us, we will take it.'" On the authority of Abu Barzah Al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said: 'O group of people who have believed with their tongues, but faith has not entered their hearts, do not backbite the Muslims and do not pursue their faults, for whoever pursues their faults, God will pursue his faults, and whoever God pursues his faults, He will disgrace him in his own home.'" Abd Al-Rahman bin Awf said: "I was guarding a night with Umar bin Al-Khattab, may God be pleased with him, in Madinah, when we saw a lamp in a house whose door was closed to people who were making loud noises and chattering. Umar said: 'This is the house of Rabi'ah bin Umayyah bin Khalaf, and they are now drinking. What do you think!'" I said: I see that we have done what God has forbidden. God the Almighty said: **And do not spy**, and we have spied. So Omar turned away and left them. Abu Qilabah said: Omar ibn al-Khattab was told that Abu Mihjan al-Thaqafi was drinking wine with his companions in his house. Omar went until he entered upon him, and there was no one with him except a man. Abu Mihjan said: This is not permissible for you! God has forbidden you from spying. So Omar went out and left him. Zayd ibn Aslam said: Omar and Abd al-Rahman went out to eat, and a fire appeared to them. They asked permission, and the door was opened. There was a man and a woman singing, and in the man's hand was a cup. Omar said: And you are doing this, so-and-so? He said: And you are doing this, O Commander of the Faithful! Omar said: Who is this

from you? He said: My wife. He said: What is in this cup? He said: Clear water. He said to the woman: Who are you singing? She said:

This night has become long and dark, and I am kept awake by the absence of a friend to play with.

By God, if it weren't for God, I would have shaken the sides of this bed.

But my mind and modesty are enough for me, and my husband is too generous to be given his ships

Then the man said: This is not what we are ordered to do, O Commander of the Faithful! God Almighty said: **And do not spy** He said: You have spoken the truth.

I said: It is not understood from this report that the woman was not the man's wife, because Omar did not approve of adultery. Rather, she sang those verses in remembrance of her husband, and that she said them in his absence, and God knows best. Amr ibn Dinar said: There was a man from the people of Medina who had a sister who complained, so he used to visit her and she died, so he buried her. He was the one who went down into her grave, and a bag containing dinars fell from his sleeve. He sought help from some of his family, so they dug up her grave. He took the bag and said: I will go inside to see what has become of my sister. So he uncovered her and behold, the grave was burning with fire. He came to his mother and said: Tell me, what did my sister do? He said: Your sister has died, so why do you ask about her actions? He kept on at her until she said to him: One of her actions was that she used to delay the prayers beyond their appointed times, and when the neighbors slept, she would go to their homes and stick her ear to their doors, spying on them and finding out their secrets. He said: This is how she perished!

Fifth: The Almighty said: **And let not some of you backbite others.** God, the Almighty, forbade backbiting, which is to mention a man's faults. If you mention him with something he does not have, then it is slander. Its meaning is established in Sahih Muslim on the authority of Abu Hurayrah: "The Messenger of God, may God bless him and grant him peace, said: 'Do you know what backbiting is?' They said: 'God and His Messenger know best.' He said: 'It is mentioning your brother with something he dislikes.' It was said: 'What if what I say is true in my brother?' He said: 'If what you say is true in him, then you have backbitten him, and if it is not true in him, then you have slandered him.'" It is said: **He backbitten someone** if he fell into it. The noun is *ghaybah*, which is mentioning a fault in his absence. Al-Hasan said: Backbiting has three aspects, all of which are in the Book of God, the Almighty: backbiting, slander, and slander. As for backbiting, it is to say about your brother what he is in. As for slander, it is to say about him what you have heard about him. As for slander, it is to say about him what is not true. Shu'bah said: Mu'awiyah, meaning Ibn Qurrah, said to me: 'If a man with his hand cut off passes by you, and you say, **This one has his hand cut off**, then it is backbiting.' Shu'bah said: 'So I mentioned it to Abu Ishaq and he said he was truthful. Abu Hurairah narrated that Ma'iz al-Aslami came to the Prophet (peace and blessings of God be upon him) and testified that he had committed adultery. So the Messenger of God (peace and

blessings of God be upon him) stoned him. Then the Prophet of God (peace and blessings of God be upon him) heard two of his companions saying, one of them to the other: Look at this man whom God concealed, but his soul would not let him until he was stoned like a dog. So he remained silent about them. Then he walked for a while until he passed by the carcass of a donkey carrying its leg. He said: Where are so-and-so and so-and-so? They said: Here we are, O Messenger of God. He said: Go down and eat from the carcass of this donkey. They said: O Prophet of God, who will eat from this? He said: You have not harmed your brother's honor more severely than eating from it. By the One in Whose Hand is my soul, he is now in the rivers of Paradise, immersed in them.

Sixth: The Almighty's saying: **Would any of you like to eat the flesh of his dead brother?** God likened backbiting to eating carrion, because the dead does not know that his flesh is being eaten, just as the living does not know that the one who backbites him is backbiting. Ibn Abbas said: God gave this example for backbiting because eating the flesh of the dead is forbidden and abhorrent, and likewise backbiting is forbidden in religion and ugly in people's hearts. Qatada said: Just as one of you would refrain from eating the flesh of his dead brother, he should also refrain from backbiting him when he is alive. He used eating meat instead of backbiting because the Arabs had this custom. The poet said:

If they eat my flesh, I will provide for their flesh, and if they destroy my glory, I will build glory for them.

And the Prophet (peace and blessings of God be upon him) said: **He who continues to eat the flesh of people has not fasted.** So he likened backbiting people to eating their flesh. Whoever disparages or slanders a Muslim is like someone who eats his flesh while he is alive, and whoever backbites him is like someone who eats his flesh while he is dead. In the book of Abu Dawud, on the authority of Anas ibn Malik, he said: "The Messenger of God (peace and blessings of God be upon him) said: When I was taken up to heaven, I passed by people who had nails of copper with which they were scratching their faces and chests. I said: Who are these, O Gabriel? He said: These are the ones who eat the flesh of people and backbite them." And on the authority of Al-Mustawrid, the Messenger of God (peace and blessings of God be upon him) said: "Whoever eats a morsel of food because of a Muslim, God will feed him the like of it from Hellfire. And whoever clothes a Muslim with a garment, God will clothe him with the like of it from Hellfire. And whoever places a man in a position of reputation and hypocrisy, God will place him in a position of reputation and hypocrisy on the Day of Resurrection." And the statement of the Prophet (peace and blessings of God be upon him) has already been mentioned: **O group of people who have believed with their tongues but faith has not entered their hearts, do not backbite the Muslims.** And his statement to the two men: **Why do I see greenness?** The meat is in your mouths." Abu Qilabah al-Raqashi said: I heard Abu Asim say: I have not backbitten anyone since I knew what backbiting entails. Maymun ibn Siyah did not backbite anyone, nor did he allow anyone to backbite anyone in his presence. He would forbid him, and if he stopped, then

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he would stand up. Al-Tha'labi mentioned from the hadith of Abu Hurayrah that he said: "A man stood up from the presence of the Prophet, may God bless him and grant him peace, and they saw weakness in his standing, so they said: O Messenger of God, how weak is so-and-so!" He said: You ate your brother's flesh and backbite him. On the authority of Sufyan al-Thawri, he said: The least form of backbiting is to say that so-and-so has curly hair, except that he dislikes it. Umar ibn al-Khattab **may God be pleased with him** said: Beware of mentioning people, for it is a disease. Instead, remember God, for it is a cure. Ali ibn al-Husayn **may God be pleased with him** heard a man backbiting another, so he said: Beware of backbiting, for it is the food of people's dogs. Amr ibn Ubayd was told: So-and-so spoke ill of you until we pitied you. He said: Be merciful to him. A man said to al-Hasan: I have heard that you backbite me! He said: Your standing with me is not such that I judge you by my good deeds.

Seventh: Some people have said that backbiting only applies to religion and not to physical appearance and lineage. They said: That is what God did to him. Others have said the opposite of this and said: Backbiting only applies to physical appearance, character, and lineage. Backbiting about physical appearance is more serious, because whoever finds fault with a craftsmanship finds fault with its maker. All of this is rejected. As for the first, it is rejected by the hadith of Aisha when she said about Safiyya: She is a short woman. The Prophet, may God bless him and grant him peace, said to her: You have said a word that if the sea were mixed with it, it would mix it. Narrated by Abu Dawud. Al-Tirmidhi said about it: A sound hadith. What is similar to it is according to what was mentioned above. The consensus of scholars in the past is that it is backbiting if it is intended to mean a fault. As for the second, it is also rejected by all scholars, because scholars from the beginning of time from the Companions of the Messenger of God, may God bless him and grant him peace, and the followers after them, did not consider backbiting to be greater than backbiting about religion, because a fault in religion is the greatest fault. Every believer hates to be mentioned in his religion more than he hates in his body. It is sufficient to refute whoever said this statement by his, peace be upon him, saying: If you say about your brother what... He hates it, for he has backbitten him, the hadith, so whoever claims that this is not backbiting has rejected what the Prophet, may God bless him and grant him peace, said explicitly, and the generality of the saying of the Prophet, may God bless him and grant him peace: **Your bloods, your wealth and your honour are sacred to you** is sufficient, and this is general for religion and the world, and the saying of the Prophet, may God bless him and grant him peace: **Whoever has wronged his brother in his honour or wealth, let him seek his forgiveness from him**, so it includes all honour, so whoever singles out one thing from that and not the other has contradicted what the Prophet, may God bless him and grant him peace, said.

Eighth: There is no disagreement that backbiting is a major sin, and that whoever backbites someone must repent to God Almighty. Does the backbiter consider it permissible? There is a difference of opinion about it. A group said: He does not have to ask for his forgiveness, but it is a sin between him and his Lord. They argued that he did not take from his money nor did he harm his body in a way that would diminish it, so that is not an injustice that he should ask for forgiveness from him. Rather, injustice is that from which there is a replacement and compensation in money or body. A group said: It is an injustice, and its expiation is to seek forgiveness for the one who backbit him. They argued that it is a hadith narrated on the authority of al-Hasan, who said: The expiation for backbiting is to ask forgiveness for the one you backbited. A group said: It is an injustice, and he must ask for its forgiveness. They argued that it is the saying of the Prophet, may God bless him and grant him peace: "Whoever has wronged his brother in his honor or wealth, let him ask for forgiveness from him before a day comes when there will be no dinar or dirham to be taken from his good deeds. If he has no good deeds, some of his companion's bad deeds will be taken and added to his bad deeds." Al-Bukhari narrated it from the hadith 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 has wronged his brother in his honor or anything else, let him ask for forgiveness from him today before he will have no dinar or dirham, if he has any." A good deed will be taken from him in proportion to his wrongdoing, and if he has no good deeds, some of his companion's bad deeds will be taken and placed on him." This meaning was presented in Surat Al Imran when God Almighty said: "And never think of those who are killed in the way of God as dead. Rather, they are alive." (Al Imran 3:169) It was narrated from the hadith of Aisha that a woman entered upon her, and when she stood up, a woman said: How long her dress is! Aisha said to her: You have backbitten her, so consider it permissible. The narrations from the Prophet, may God bless him and grant him peace, indicate that it is an injustice for which the backbiter must seek forgiveness. As for the statement of those who say: Backbiting is only in money and body, the scholars have agreed that the slanderer has an injustice against the slandered, and he should take him to the prescribed punishment until he carries it out against him. This is not in body or money. This is evidence that the injustice is in honor, body and money. God Almighty said about the slanderer: **But if they do not produce witnesses, then it is they who are liars in the sight of God** (al-Nur 24:13). The Messenger of God, may God bless him and grant him peace, said: **Whoever slanders a believer with something that is not in him, God will imprison him in the mud of destruction.** All of this is not in money or body. As for those who say: It is an injustice, and the expiation for an injustice is to seek forgiveness for its perpetrator, they contradicted themselves by calling it an injustice, then saying: Its expiation is to seek forgiveness for its

perpetrator, because his saying 'an injustice' confirms the injustice of the oppressed, and if the injustice is proven, it does not remove it. Regarding the oppressor, there is nothing wrong except for the oppressed to forgive him. As for the statement of Al-Hasan, it is not an argument, and the Prophet (peace and blessings of God be upon him) said: **Whoever has wronged his brother in his honor or wealth, let him forgive him.**

Some of them went so far as to leave forgiveness for the one who asked him, and they saw that what God has forbidden is not permissible for him. Among them is Sa'id ibn Al-Musayyab, who said: **I do not forgive the one who wronged me.** It was said to Ibn Sirin: "O Abu Bakr, this is a man who asked you to forgive him for a wrong he has committed against you, so he said: 'I did not forbid it to him, so forgive it. God has forbidden backbiting to him, and I would never forgive what God has forbidden to him.'" The hadith of the Prophet (peace and blessings of God be upon him) indicates forgiveness, which is the argument and the clarification, and forgiveness indicates mercy and is from the aspect of forgiveness, and God the Almighty said: **But whoever pardons and makes reconciliation - his reward is due from God** (al-Shura 42:40).

Ninth: Backbiting a sinner who is openly and openly evil does not fall under this category. In the hadith: **Whoever throws off the cloak of modesty, there is no backbiting for him,** and "The Prophet (peace and blessings of God be upon him) said: 'Mention the sinner for what he is like so that people may beware of him.'" So backbiting is for the person who conceals himself. It was narrated from Al-Hasan that he said: "There are three who have no respect: the one who follows his passions, the openly sinful person, and the imam who is permissive." Al-Hasan said when Al-Hajjaj died: **O God, You are his nation, so cut off his way from us.** In another narration: "His disgrace, for he came to us, timid and bleak, extending a short-fingered hand, and by God, no dust had sweated on it in the cause of God. He combs his hair and walks slowly, and ascends the pulpit and roars until he misses the prayer. He does not fear God nor is he ashamed of people. Above him is God and below him are a hundred thousand or more. No one says to him: 'Prayer, O man.' Then Al-Hasan says: 'Never!'" The sword and the whip prevented that. Al-Rabi' bin Subaih narrated on the authority of Al-Hasan, who said: **There is no backbiting for the people of innovation.** Similarly, if you say to a judge, seeking his help to take your right from someone who wronged you, and you say, 'So-and-so wronged me, or made me angry, or betrayed me, or hit me, or slandered me,' this is not backbiting. The scholars of this ummah are unanimous on this. The Prophet (peace and blessings of God be upon him) said: **The one who has a right has a say.** He said: **The delay of a rich person is injustice.** He said: **The one who has money is permitted to show off and punish.** This includes asking for a fatwa, such as Hind's statement to the Prophet (peace and blessings of God be upon him): **Abu Sufyan is a stingy man who does not give me or my children what is sufficient for me and my children, so should I take from him without his knowledge?** The Prophet (peace and blessings of God be upon him) said: **Yes, take it.** So she reminded him of his stinginess and injustice to her and her children. He did not see it as backbiting, because he

did not change his mind about her. Rather, he (peace and blessings of God be upon him) answered her by giving her a fatwa. Similarly, if there is a benefit in mentioning him badly, such as his (peace and blessings of God be upon him) saying: **As for Mu'awiyah, he is a vagabond with no money.** As for Abu Jahm, he does not put his stick down from his shoulder. This is permissible, and his intention was that the daughter of Qais would not be deceived by them. All of them were said by Al-Muhasibi, may God have mercy on him.

Tenth: The Most High said: *dead*. It was also read as *dead* and it is in the accusative case as a state of the meat, and it is permissible to make it in the accusative case as referring to the brother. And when the Most High decided that none of them would like to eat the carcass of his brother, He followed that with His Most High saying: **Then you hated it.** There are two interpretations: One of them is that you hated eating dead meat, so likewise hate backbiting. It was narrated on the authority of Mujahid. The second is that you hated that people would backbite you, so hate backbiting people. Al-Farra' said: That is, you hated it, so do not do it. It was said: Its wording is report and its meaning is a command, that is, hate it. **And fear God** is in apposition to it. It was said: It is in apposition to His saying: **Avoid it,** "And do not spy." **Indeed, God is Forgiving and Merciful.**

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from much suspicion, which is accusation and betrayal of family, relatives and people without justification, because some of that is pure sin, so much of it should be avoided as a precaution. We have narrated on the authority of the Commander of the Faithful, Omar bin Al-Khattab, may God be pleased with him, that he said: Do not think anything but good of a word that comes out of your believing brother, even if you find a good interpretation for it. Abu Abdullah ibn Majah said: Abu al-Qasim ibn Abi Damrah Nasr ibn Muhammad ibn Sulayman al-Himsi told us, my father told us, Abdullah ibn Abi Qays al-Nadri told us, Abdullah ibn Umar **may God be pleased with them both** told us: I saw the Prophet (peace and blessings of God be upon him) circumambulating the Kaaba and saying: "How fragrant you are and how fragrant your scent is! How great you are and how great is your sanctity! By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater in the sight of God than your sanctity: his wealth and his blood, and that he should be thought of only good." Ibn Majah is the only one to narrate it from this chain of narration. Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, 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: "Beware of suspicion, for suspicion is the falsest of speech. Do not spy, do not seek out faults, do not compete with one another, do not envy one another, do not hate one another, and do not turn your backs on one another. Be, O servants of God, brothers." Narrated by al-Bukhari on the authority of Abdullah ibn

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O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

Yusuf, and by Muslim on the authority of Yahya ibn Yahya, and by Abu Dawud on the authority of al-Utbi, on the authority of Malik.

Sufyan ibn Uyaynah narrated from Az-Zuhri from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) said: "Do not boycott one another, do not turn away from one another, do not hate one another, and do not envy one another. Be, O servants of God, brothers. It is not permissible for a Muslim to abandon his brother for more than three days." Narrated by Muslim and At-Tirmidhi, who authenticated it from the hadith of Sufyan ibn Uyaynah. At-Tabarani said: Muhammad ibn Abdullah Al-Qarmati Al-Adawi narrated to us, Bakr ibn Abdul-Wahhab Al-Madani narrated to us, Ismail ibn Qays Al-Ansari narrated to us, Abdul-Rahman ibn Muhammad ibn Abi Al-Rijal narrated to me, from his father, from his grandfather Haritha ibn An-Nu'man **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "Three things will be a constant companion of my ummah: superstition, envy, and suspicion." The man said: **How can they be removed, O Messenger of God, from someone who has them?** The Prophet (peace and blessings be upon him) said: "If you feel envy, then seek forgiveness from God. If you suspect something, then do not investigate. If you have superstitions, then move on." Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Abu Mu'awiyah narrated to us, from al-A'mash, from Zayd **may God be pleased with him**, who said: A man was brought to Ibn Mas'ud **may God be pleased with him**, and it was said to him: This is so-and-so, whose beard is dripping with wine. Abdullah **may God be pleased with him** said: We have been forbidden from spying, but if something appears to us, we will act upon it. Ibn Abi Hatim named him in his narration: al-Walid ibn Uqbah ibn Abi Mu'ayt. Imam Ahmad said: Hashim narrated to us, Layth narrated to us, from Ibrahim ibn Nasheet al-Khawlani, from Ka'b ibn Alqamah, from Abu al-Haytham, from Dukhayn, the scribe of Uqbah, who said: I said to Uqbah: We have neighbors who drink wine, and I am going to call the police to arrest them. He said: Do not do that, but admonish them and threaten them. So he did that, but they did not desist. He said: Then Dukhayn came to him and said: I forbade them but they did not stop, and I am going to call the police to arrest them. Uqbah said to him: Woe to you! Why don't you do that? I heard the Messenger of God (blessings and peace of God be upon him) say: **Whoever covers the private parts of a believer, it is as if he has saved a buried girl from her grave.** Abu Dawud and An-Nasa'i narrated it similarly from the hadith of Al-Layth ibn Sa'd. Sufyan Ath-Thawri said from Thawr from Rashid ibn Sa'd from Mu'awiyah **may God be pleased with him** who said: I heard the Messenger of God (blessings and peace of God be upon him) say: **If you pursue the private parts of people, you will corrupt them or almost corrupt them.** Abu Ad-Darda' **may God be pleased with him** said a statement that Mu'awiyah **may God be pleased with him** heard from the Messenger of God (blessings and

peace of God be upon him) and God benefited him with it. Abu Dawud narrated it alone from the hadith of Ath-Thawri.

Abu Dawud also said: Saeed bin Amr Al-Hadrami narrated to us, Ismail bin Ayyash narrated to us, Damdam bin Zar'ah narrated to us, on the authority of Shuraih bin Ubaid, on the authority of Jubayr bin Nufayr, Kathir bin Murrah, Amr bin Al-Aswad, Al-Miqdam bin Ma'dikarib, and Abu Umamah **may God be pleased with them** that the Prophet (peace and blessings of God be upon him) said: **If a ruler seeks to cast doubt on the people, he will corrupt them.** "And do not spy" means on one another. Spying is often used to mean evil, including the word *spy*. As for **finding out**, it is usually used for good, as God the Almighty said, reporting on the authority of Jacob, that he said: **O my sons, go and find out about Joseph and his brother, and do not despair of relief from God.** Both of them may be used for evil, as it is proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) said: "Do not spy, do not find out about one another, do not hate one another, and do not turn your backs on one another. And be, O servants of God, brothers." Al-Awza'i said: Spying means searching for something. Eavesdropping means listening to people's conversations when they are reluctant to do so, or eavesdropping on their doors. And turning away means cutting off ties. Narrated by Ibn Abi Hatim on his authority.

God the Almighty says: **And let not some of you backbite others** in it is a prohibition against backbiting. The Lawgiver has interpreted it as it came in the hadith narrated by Abu Dawud: Al-Qa'nabi told us, Abdul Aziz bin Muhammad told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, who said: It was said, O Messenger of God, what is backbiting? He said, may God's prayers and peace be upon him: **Mentioning your brother in a way that he dislikes.** It was said: What if what I say is in my brother? He (peace and blessings of God be upon him) said: **If what you say is true, then you have backbitten him, and if what you say is not true, then you have slandered him.** At-Tirmidhi narrated it on the authority of Qutaybah on the authority of Ad-Darawardi, who said: It is hasan saheeh. Ibn Jarir narrated it on the authority of Bandar on the authority of Ghandar on the authority of Shu'bah on the authority of Al-Ala'. This is what Ibn 'Umar **may God be pleased with them both** said, as did Masruq, Qatadah, Abu Ishaq, and Mu'awiyah ibn Qurrah. Abu Dawud said: Musaddad told us, Yahya told us on the authority of Sufyan, Ali ibn Al-Aqmar told me on the authority of Abu Hudhayfah on the authority of Aisha **may God be pleased with her**, who said: I said to the Prophet (peace and blessings of God be upon him): **Such and such is enough for you from Safiyyah.** Other than Musaddad, he meant short. So he (peace and blessings of God be upon him) said: **You have said a word which, if it were mixed with the water of the sea, it would mix it.** She said: "And I described a person to him, so he (peace and blessings of God be upon him)

said: "I would not like to have described a person even though I have such and such." At-Tirmidhi narrated it on the authority of Yahya Al-Qattan, Abd Al-Rahman ibn Mahdi, and Waki', all three of them on the authority of Sufyan Ath-Thawri, on the authority of Ali ibn Al-Aqmar, on the authority of Abu Hudhayfah. Salamah bin Suhaib Al-Arhabi, on the authority of Aisha, may God be pleased with her, said: It is good and authentic.

Ibn Jarir said: Ibn Abi Al-Shawarib told me, Abd Al-Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Hassan bin Al-Mukhariq told us that a woman entered upon Aisha, may God be pleased with her, and when she stood up to leave, Aisha, may God be pleased with her, pointed with her hand to the Prophet, may God bless him and grant him peace, meaning that she was short. So the Prophet, may God bless him and grant him peace, said, **You have backbitten her.** Backbiting is forbidden by consensus, and no exception is made from it except for those whose interests are more likely, as in Al-Jarh wa Al-Ta'dil and Al-Nasiyah, like his saying, may God bless him and grant him peace, when that wicked man asked permission to enter: **Give him permission, what a bad brother of the tribe!** And as he (peace and blessings of God be upon him) said to Fatimah bint Qais **may God be pleased with her**, when Muawiyah and Abu al-Jahm proposed to her: **As for Muawiyah, he is a vagabond, and as for Abu al-Jahm, he will not let his staff down from his shoulder.** And so on, and the rest of it is based on severe mercy, and it contains a firm warning. That is why God, the Blessed and Exalted, likened it to eating the flesh of a dead person, as He, the Almighty, said: **Would one of you like to eat the flesh of his dead brother? You would hate it.** That is, just as you hate this naturally, hate that according to Islamic law, because its punishment is more severe than this. This is an example of alienation from it and a warning against it, as the Prophet (peace and blessings of God be upon him) said about the one who takes back his gift: **Like a dog that vomits and then returns to its vomit.** And he said: **We have no bad example.** And it is proven in the Sahihs, Hassans, and Musnads from more than one source that the Prophet (peace and blessings of God be upon him) said in the Farewell Sermon: **Your blood, your wealth, and your honor are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours.**

Abu Dawud said: Wasil ibn Abd al-A'la told us, Asbat ibn Muhammad told us, on the authority of Hisham ibn Sa'd, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "The entirety of a Muslim is sacred to another Muslim: his wealth, his honour and his blood. It is enough evil for a man to look down on his Muslim brother." At-Tirmidhi narrated it on the authority of Ubayd ibn Asbat ibn Muhammad, on the authority of his father, and he said: It is hasan ghareeb. Uthman ibn Abi Shaybah told us: Al-Aswad ibn Amir told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Sa'id ibn Abdullah ibn Jurayj, on the authority of Abu Barzah Al-Aslami, who said: The Messenger of God (peace and blessings of God be upon him) said: "O you who have believed with your tongues but faith has not

entered your hearts, do not backbite the Muslims and do not pursue their faults, for whoever pursues their faults, God will pursue his faults, and whoever God pursues his faults, He will disgrace him in his own home." Abu Dawud is the only one to narrate it. It was narrated on the authority of Al-Bara' ibn Azib. Al-Hafiz Abu Ya'la said in his Musnad: Ibrahim bin Dinar told us, Mus'ab bin Salam told us, on the authority of Hamza bin Habib al-Zayyat, on the authority of Abu Ishaq al-Sabi'i, on the authority of al-Bara' bin 'Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us, so that the young girls could hear it in their homes - or he said - in their chambers. He said: O group of people who believe with their tongues, do not backbite the Muslims and do not pursue their faults, for whoever pursues the faults of his brother, God will pursue his faults, and whoever God pursues his faults, He will disgrace him in the interior of his home.

Another chain of transmission on the authority of Ibn Umar. Abu Bakr Ahmad bin Ibrahim Al-Isma'ili said: Abdullah bin Najiyah told us, Yahya bin Aktham told us, Al-Fadl bin Musa Al-Shaibani told us, on the authority of Al-Hussein bin Waqid, on the authority of Awfa bin Dahlam, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "O group of people who have believed with their tongues but faith has not yet reached their hearts, do not backbite the Muslims and do not pursue their faults, for whoever pursues the faults of the Muslims, God will pursue his faults, and whoever God pursues his faults, He will disgrace him even if it is in the interior of his home." He said: One day Ibn Umar looked at the Kaaba and said: How great you are and how great is your sanctity, and the believer has greater sanctity before God than you. Abu Dawud said: Haywah ibn Shuraih narrated to us, Qutaybah narrated to us, from Ibn Thauban, from his father, from Mahkul, from Waqqas ibn Rabi'ah, from Al-Mustawrid, that he told him that the Prophet, may God bless him and grant him peace, said: "Whoever eats a meal in the name of a Muslim, God will feed him the like of it in Hell. Whoever covers a Muslim with a garment, God will clothe him in the like of it in Hell. Whoever stands in a position of showing off and ostentation in the name of a man, God will stand in a position of showing off and ostentation in his place on the Day of Resurrection." This is narrated only by Abu Dawud. Ibn Musaffa narrated to us, from Baqiyyah and Abu Al-Mughira, from Safwan, from Rashid ibn Sa'd and Abd Al-Rahman ibn Jubayr, from Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "When I was taken up to heaven, I passed by people who had nails of copper with which they were scratching their faces and chests. I said: 'Who are these, O Gabriel?' He said: 'These are the ones who eat the flesh of people and slander them.'" This is narrated only by Abu Dawud. Imam Ahmad narrated it in this way on the authority of Abu Al-Mughira Abd Al-Quddus ibn Al-Hajjaj Al-Shami.

Ibn Abi Hatim said: My father told us, Ahmad bin Abdah told us, Abu Abd al-Samad Abd al-Aziz bin Abd al-Samad al-Ami told us, Abu Harun al-Abdi told us on the authority of Abu Saeed al-Khudri who said: We said, O Messenger of God, tell us what you saw on the

Surat al-Hujurat 49:12

O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

night of your Ascension. He said: Then I was taken to a large group of God's creation, men and women, with men assigned to them. They would go to the side of one of them and cut off a piece of it like a sandal and then put it in the mouth of one of them. It would be said to him, 'Eat as you have eaten,' and he would find death in eating it. O Muhammad, if only he could find death even though it was forced upon him. I said, 'O Gabriel, who are these?' He said: These are the backbiters and slanderers, the gossipers. It is said: Would any of you like to eat the flesh of his dead brother? You would hate it, but he is hated to eat his flesh. This is how this hadith was reported, and we have cited it in full at the beginning of the interpretation of Surat Subhan. To God be praise and thanks. Abu Dawud al-Tayalisi said in his Musnad: Al-Rabi' told us, on the authority of Yazid, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, commanded the people to fast one day and that no one should break his fast until he gave him permission. So the people fasted, and when evening came, a man would come to the Messenger of God, may God bless him and grant him peace, and say: I have been fasting since today, so give me permission to break my fast. So he gave him permission. Another man would come and say that, and he would give him permission until a man came and said: O Messenger of God, two women from your family have been fasting since today, so give them permission to break their fast. So he turned away from him, then he repeated it. The Messenger of God, may God bless him and grant him peace, said: They have not fasted, and how can someone who has been eating people's flesh fast? Go and order them, if they are fasting, to vomit. So they did, and each one vomited. From them was a clot, so he went to the Prophet, may God bless him and grant him peace, and informed him. The Messenger of God, may God bless him and grant him peace, said: **If they had died while they were in them, the Fire would have consumed them.** A weak chain of transmission and a strange text. Al-Hafiz al-Bayhaqi narrated it on the authority of Yazid ibn Harun.

Sulayman al-Taymi narrated: I heard a man narrating in the assembly of Abu Uthman al-Nahdi, on the authority of Ubayd, the freed slave of the Messenger of God (peace and blessings of God be upon him), that two women fasted during the time of the Messenger of God (peace and blessings of God be upon him), and that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, there are two women here who are fasting and they are almost dying of thirst. I think he said during the middle of the day. So he turned away from him or remained silent. Then he said: O Prophet of God, by God they have died or are almost dying. So he said: Call them. So they came. A cup or a bowl was brought, and he said to one of them: Vomit. She vomited pus, blood, and feces until she had vomited half the cup. Then he said to the other, *Vomit*. So she vomited pus, blood, feces, flesh, and other things until she had filled the cup. Then he said, "These two fasted from what God made lawful for them and broke their fast with

what God made unlawful for them. One of them sat next to the other and they began to eat the flesh of people." This is how Imam Ahmad narrated it from Yazid ibn Harun and Ibn Abi Udayy, both of them from Sulayman ibn Tarkhan al-Taymi with a similar or similar narration. Then he also narrated it from the hadith of Musaddad from Yahya al-Qattan from Uthman ibn Ghiyath. A man, I think he was in the circle of Abu Uthman, told me from Sa'd, the freed slave of the Messenger of God (blessings and peace of God be upon him), that they were ordered to fast. A man came at noon and said, **O Messenger of God, so-and-so and so-and-so have reached the point of exhaustion.** He turned away from him two or three times, then said, **Leave them.** So he brought a bowl or a cup and said to one of them, *Vomit*. She vomited thick flesh, blood, and pus. He said the same to the other, then said: These two kept silent about what God had made lawful for them and broke their fast with what God had forbidden them. One of them came to the other, and they continued to eat the flesh of people until their stomachs were filled with pus. Al-Bayhaqi said: This is what he said on the authority of Sa'd, but the first, which is `Ubayd, is more authentic.

Al-Hafiz Abu Ya'la said: Amr ibn al-Dahhak ibn Mukhallad narrated to us, my father narrated to us, my father Abu Asim narrated to us, Ibn Jurayj narrated to us, Abu al-Zubayr informed me, on the authority of a cousin of Abu Hurayrah, that Ma'iz came to the Messenger of God (peace and blessings of God be upon him) and said: **O Messenger of God, I have committed adultery.** He turned away from him until he said it four times. When he had said it the fifth time, he said: **Do you know what adultery is?** He said: **Yes, I committed it unlawfully, just as a man does to his wife lawfully.** He said: **What do you want me to say?** He said: **I want you to purify me.** The Messenger of God (peace and blessings of God be upon him) said: **Did you introduce that from you into it from her, just as a whisk disappears into a kohl container or a rope into a well?** He said: **Yes, O Messenger of God.** He said: **So he ordered that he be stoned, and he was stoned.** The Prophet (peace and blessings of God be upon him) heard two men, one of them saying to the other: **Have you not seen this man whom God concealed, yet he did not let himself leave him until he was stoned like a dog?** Then the Prophet (peace and blessings of God be upon him) walked on until he passed by the carcass of a donkey and said: **Where are so-and-so and so-and-so? Get off and eat from the carcass of this donkey.** They said: **May God forgive you, O Messenger of God! Is this permissible to eat?** He (peace and blessings of God be upon him) said: "What you did to your brother just now is more detrimental to eating than this. By the One in Whose Hand is my soul, he is now in the rivers of Paradise, immersing himself in them." Sahih chain of transmission.

Imam Ahmad said: Abd al-Samad told us, my father told me, Wasil, the freed slave of Ibn Uyaynah told us, Khalid ibn Urfata told me, on the authority of Talha ibn Nafi', on the authority of Jabir ibn Abdullah, may God

be pleased with him, who said: We were with the Prophet, may God bless him and grant him peace, when a foul odor of a dead body arose. The Messenger of God, may God bless him and grant him peace, said: **Do you know what this odor is? This is the odor of those who backbite people.**

Another path Abd bin Hamid said in his Musnad: Ibrahim bin Al-Ash'ath told us, Al-Fudayl bin Ayyad told us, on the authority of Sulayman, on the authority of Abu Sufyan, who is Talha bin Nafi', on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: We were with the Prophet, may God bless him and grant him peace, on a journey, and a foul wind blew. The Prophet, may God bless him and grant him peace, said: **A group of hypocrites have backbitten some Muslims, and that is why this wind was sent.** Or he might have said: **That is why this wind blew.** Al-Suddi said regarding the words of God Almighty: **Would any of you like to eat the flesh of his dead brother?** He claimed that Salman Al-Farsi, may God be pleased with him, was with two men from the companions of the Prophet, may God bless him and grant him peace, on a journey, serving them, helping them, and eating from their food. And that when Salman, may God be pleased with him, the people traveled one day, and Salman, may God be pleased with him, remained asleep and did not travel with them, his two companions began to talk to him, but they did not find him, so they pitched the tent and said: **Neither Salman nor this servant wants anything other than this, that he comes to prepared food and a pitched tent.** So when Salman came they sent him to the Messenger of God (peace and blessings of God be upon him) to ask for some food for them. He went and came to the Messenger of God (peace and blessings of God be upon him) carrying a cup of his and said: O Messenger of God, my companions have sent me to provide them with some food if you have any. The Messenger of God (peace and blessings of God be upon him) said: What do your companions do with the food? They have already had some food. Salman **may God be pleased with him** returned and told them what the Messenger of God (peace and blessings of God be upon him) had said. They went until they came to the Messenger of God (peace and blessings of God be upon him) and said: By Him who sent you with the truth, we have not had any food since we came down. The Messenger of God (peace and blessings of God be upon him) said: You have already had some food with Salman because of what you said. He said: Then the verse was revealed: **Would any of you like to eat the flesh of his dead brother?** He said: He was asleep.

Al-Hafiz Al-Dhiya' Al-Maqdisi narrated in his book Al-Mukhtar, on the authority of Hubban bin Hilal, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas bin Malik, may God be pleased with him, who said: The Arabs used to serve each other on journeys. There was a man with Abu Bakr and Umar, may God be pleased with them, who was serving them. They slept and woke up, and he had not prepared food for them. They said: This man is sleeping. So they woke him up and said to him: Go to the Messenger of God, may God bless him and grant him peace, and tell him that Abu Bakr and Umar, may God be pleased with them, send you their greetings and ask you to serve them. The Messenger of God,

may God bless him and grant him peace, said: **They have eaten food.** They came and said: O Messenger of God, what should we eat as food? The Prophet (peace and blessings of God be upon him) said: "By the flesh of your brother. By the One in Whose Hand is my soul, I see his flesh between your teeth." They said, may God be pleased with them both, **Ask forgiveness for us, O Messenger of God.** The Prophet (peace and blessings of God be upon him) said: **Tell him to ask forgiveness for you both.** Al-Hafiz Abu Ya'la said: Al-Hakam bin Musa told us, Muhammad bin Muslim told us, on the authority of Muhammad bin Ishaq, on the authority of his uncle Musa bin Yasar, 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 eats of his brother's flesh in this world, God will bring his flesh near to him in the Hereafter, and it will be said to him, 'Eat it dead as you ate it alive.' He will eat it, chew it, and cry out." Very strange.

God the Almighty said: **And fear God** meaning in what He has commanded you to do and what He has forbidden you, so observe Him in that and fear Him. **Indeed, God is Forgiving and Merciful** meaning, He is Forgiving to those who repent to Him, and Merciful to those who return to Him and rely on Him. The majority of scholars said: The way for a backbiter to repent is for him to stop doing that and resolve never to do it again. Is regret for what has passed a condition? There is a dispute about this. He should also seek forgiveness from the one he backbitten. Others said: It is not a condition that he apologizes, because if he informs him of that, he may be more hurt than if he did not know what he did. So his way is to praise him for what he did in the gatherings in which he used to criticize him, and to respond to the backbiting according to his ability, so that the former will be for the latter, as Imam Ahmad said: Ahmad ibn al-Hajjaj told us, Abdullah told us, Yahya ibn Ayoub told us, on the authority of Abdullah ibn Sulayman, that Ismail ibn Yahya al-Ma'afiri told him, that Sahl ibn Mu'adh ibn Anas al-Juhani told him, on the authority of his father, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: "Whoever protects a believer from a hypocrite who backbites him, God the Most High will send to him an angel who will protect his flesh from the fire of Hell on the Day of Resurrection. And whoever accuses a believer of something intending to insult him, God the Most High will imprison him on the bridge of Hell until he comes out of what he said." Abu Dawud also narrated it from the hadith of Abdullah, who is Ibn al-Mubarak, in a similar manner. Abu Dawud also said: Ishaq bin Al-Sabah told us, Ibn Abi Maryam told us, Al-Layth told us, Yahya bin Saleem told me that he heard Ismail bin Bashir say: I heard Jabir bin Abdullah and Abu Talha bin Sahl Al-Ansari, may God be pleased with them, say: The Messenger of God, may God bless him and grant him peace, said: "There is no man who abandons a Muslim leader in a situation where his sanctity is violated and his honor is diminished, except that God Almighty will abandon him in situations where he would like to be aided. And there is no man who supports a Muslim leader in a situation where his honor is diminished and his sanctity is violated, except that God Almighty will

Surat al-Hujurat 49:12

O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

support him in situations where he would like to be aided.” Narrated only by Abu Dawud.

Fath al-Qadir

12- O you who have believed, avoid much [negative] assumption. Suspicion here means simply an unfounded accusation, such as someone who accuses another of something immoral even though nothing appears to warrant that. God *swt* has commanded us to avoid much [negative] assumption so that the believer may examine every suspicion he has until he knows its validity, because there are types of assumptions that must be followed. Most of the Islamic rulings are based on assumption, such as analogy, a single report, and the meaning of general principles. However, this assumption, which must be acted upon, has been strengthened in one of the ways that requires acting upon it, and is thus free from doubt and suspicion. Al-Zajaj said: It means to think the same of the good people. As for the evil and immoral people, we may think of them as they appear. Muqatil ibn Sulayman and Muqatil ibn Hayyan said: It means to think ill of one's Muslim brother, and there is nothing wrong with that as long as one does not utter it. But if one speaks about that assumption and expresses it, then he has sinned. Al-Qurtubi narrated from most scholars that it is impermissible to have bad thoughts about someone who appears to be good, and that there is no harm in having bad thoughts about someone who appears to be bad. The phrase **Indeed, some suspicion is sin** explains what preceded it regarding the command to avoid many suspicions. This kind of suspicion is thinking badly of good people, and sin is the punishment that the suspect deserves. What indicates that this suspicion that one is commanded to avoid is based on bad thoughts is the verse in which God the Almighty says: **And you thought evil thoughts and you were a people who were ruined.** The suspicion that one is commanded to avoid does not include any of the suspicion that one is commanded to follow in matters of religion, because God has commanded His servants to follow it, and the majority of scholars have made it obligatory to act upon it. This was only denied by some groups of innovators out of spite for the religion and their deviation from the majority of Muslims. The command to follow suspicion is mentioned in many parts of the pure Shari'ah, indeed in most of it. Then when God the Almighty commanded them to avoid a lot of suspicion, He forbade them from spying, saying: **And do not spy.** Spying means searching for what is concealed from you of the faults and shortcomings of Muslims. God the Almighty forbade them from searching for the faults and shortcomings of people. The majority read *Tajassu* with a *jim*, and its meaning is what we mentioned. Al-Hasan, Abu Raja', and Ibn Sirin read it with a *ha*. Al-Akhfash said: They are not far from each other, because *Tajassu* with a *jim* means searching for what is concealed from you, and *Istassu* with a *ha* means seeking and searching for report. It was said that *Tajassu* with a *jim* means searching, and from it is

said that a man is a spy, if he searches for matters, and *Ha* is what a person perceives with some of his senses. It was said that it is with the letter *Ha* in what a person seeks for himself, and with the letter *Jeem* to be a messenger to others. Tha'lab said: **And do not backbite each other** meaning do not speak ill of each other behind their backs. Backbiting is to mention a man in a way that he dislikes, as in the hadith of Abu Hurayrah, which is proven in Sahih, that the Messenger of God, peace and blessings be upon him, said: **Do you know what backbiting is?** They said: **God and His Messenger know best. He said: It is mentioning your brother in a way that he dislikes.** It was said: **What if what I say is true in my brother?** He said: **If what you say is true, then you have backbitten him, and if it is not true, then you have slandered him.** “Would any of you like to eat the flesh of his dead brother?” God, the Almighty, likened backbiting to eating carrion, because the dead person does not know that his flesh is being eaten, just as the living person does not know that the one who backbites him is backbiting. Al-Zajaj mentioned its meaning. It indicates that a person's honor is like his flesh, and that just as it is forbidden to eat his flesh, it is also forbidden to insult his honor. This is a clear indication of the aversion to backbiting, the rebuke of the one who does it, and the condemnation of him for it. Human flesh is something that human nature rejects and is abhorred by the human nature, in addition to it being forbidden by Islamic law. **And you would have hated it.** Al-Farra' said: Its meaning is: You would have hated it, so do not do it. The meaning is: Just as you hate this, avoid mentioning him badly in his absence. Al-Razi said: The *fa* is in the sense of an answer to a statement. It is as if he said: None of you likes to eat the flesh of his brother, so you would have hated it. Abu al-Baqqa' said: It is conjoined with an omitted word, the meaning being: This was offered to you, and you hated it. **And fear God** by abandoning what He has commanded you to avoid. **Indeed, God is Forgiving and Merciful** to whoever fears Him for what he has committed of sin and disobedience to His command.

Al-Bukhari, Muslim and others narrated on the authority of Anas who said: It was said to the Prophet (peace and blessings of God be upon him): **Why don't you go to Abdullah ibn Ubayy?** So he went to him and rode a donkey, and the Muslims set off walking, and it was marshy land. When he went to him, he said: **Go away from me, for by God, the smell of your donkey has bothered me.** A man from the Ansar said: “By God, the smell of the Messenger of God's (peace and blessings of God be upon him) donkey is better than yours.” Some men from his people became angry on behalf of Abdullah, and each of their companions became angry, and there was fighting between them with palm branches, hands and sandals. Then the verse: **And if two parties among the believers should fight** was revealed about them. Something similar to this was narrated from other sources. Al-Hakim, who authenticated it, and Al-Bayhaqi, on the authority of Ibn Umar, said: “I did not feel anything in myself as I felt in myself about this verse. I did not fight this

rebellious group as God had commanded me." Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, saying: "God commanded the Prophet, may God bless him and grant him peace, and the believers, if a group of believers quarrel, to call them to the judgment of God and to be just with each other. If they respond, he should judge them according to the judgment of the Book of God until justice is served to the oppressed. Whoever among them refuses to respond is a transgressor, and it is the duty of the leader of the believers and the believers to fight them until they return to the command of God and acknowledge His judgment." Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas

And if two parties among the believers should fight the verse. He said: It was a fight with sandals and sticks, so He ordered them to make peace between them. Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Aisha who said: I have not seen anything like what this nation has rejected in this verse: "And if two parties among the believers should fight, then make peace between them." Ibn Abi Hatim narrated on the authority of Muqatil regarding His statement: **O you who have believed, let not a people ridicule [another] people**, he said: It was revealed about a group of Banu Tamim who mocked Bilal, Sulayman, Ammar, Khabbab, Suhayb, Ibn Fuhayrah, and Salim, the freed slave of Abu Hudhayfah. Abd ibn Humayd, Al-Bukhari in Al-Adab, Ibn Abi Al-Dunya in Dhamm Al-Ghibah, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Abbas regarding His statement: **And do not insult one another**, he said: Do not slander one another. Ahmad, Abd ibn Humayd, Al-Bukhari in Al-Adab, the four Sunans, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abu Jubayrah ibn Ad-Dahhak who said: "The verse, 'And do not insult one another by nicknames,' was revealed about us, Banu Salamah. The Messenger of God (peace and blessings of God be upon him) came and there was not a man among us who did not have two or three names. So if he called one of them by one of those names, they would say, 'O Messenger of God, he dislikes it.' So the verse, 'And do not insult one another by nicknames,' was revealed." Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. Ibn Jarir narrated on the authority of Ibn Abbas who said: "Insulting one another by nicknames is when a man commits evil deeds and then repents and returns to the truth. God forbade taunting one another for his past deeds." Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding the verse: **If a man was Jewish and then converted to Islam, he would say, 'O Jew, O Christian, O Magian,' and he would say to a Muslim man, 'O sinner.'** Ibn Jarir, Ibn Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Abbas, regarding the verse, **O you who have believed, avoid much [negative] assumption**, that he said: God has forbidden the believer from having bad thoughts about another believer. Al-Bukhari, Muslim, and others narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "Beware of

suspicion, for suspicion is the falsest of speech. Do not spy, do not look for faults in one another, do not compete, do not envy, do not hate one another, and be, O servants of God, brothers. A man should not propose marriage to a woman whom his brother has already proposed to until he either marries her or leaves her alone." Ibn Jarir, Ibn Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Shu'ab narrated on the authority of Ibn Abbas, regarding the verse, **and do not spy**, that he said: God has forbidden the believer from pursuing the faults of another believer. Abd al-Razzaq, Ibn Abi Shaybah, Abd ibn Humayd, Abu Dawud, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Zayd ibn Wahb who said: Ibn Mas'ud was visited and it was said, **This is so-and-so whose beard is dyed with wine**. Ibn Mas'ud said, **We have been forbidden from spying, but if something is revealed to us, we will seize it**. There are ahaadeeth that forbid searching for the faults of Muslims and spying on their defects. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas, regarding the verse, **And do not backbite one another**, that he said, **God has forbidden backbiting a believer about anything, just as He has forbidden dead meat**. There are many ahaadeeth that forbid backbiting and are well-known in the books of hadeeth.

Tafsir al-Baghawi

12. **O you who have believed, avoid much suspicion**. It was said: "The verse was revealed about two men who backbite their companions. When the Messenger of God (peace and blessings of God be upon him) went on a military expedition or traveled, he would bring a needy man with two wealthy men to serve them, and go to their homes and prepare for them what they needed of food and drink. So Salman the Persian was brought with two men on one of his journeys. Salman went to the home and his eyes overcame him and he fell asleep, so he did not prepare anything for them. When they returned, they said to him: 'What did you do?' He said: 'No, my eyes overcame me.' They said to him: 'Go to the Messenger of God (peace and blessings of God be upon him) and ask him for food for us.' So Salman came to the Messenger of God (peace and blessings of God be upon him) and asked him for food, so the Messenger of God (peace and blessings of God be upon him) said to him: 'Go to Usamah ibn Zayd and tell him: If he has any leftover food or condiments, let him give them to you.' Usamah was the treasurer of the Messenger of God (peace and blessings of God be upon him) and was in charge of his luggage. So he came to him and said: 'I have nothing.' So Salman returned to them and told them. They said: 'He had Usamah had food but was stingy, so they sent Salman to a group of the Companions, but he did not find anything with them. When he returned, they said: If we send you to the well of Samiha, its water will boil away. Then they set out to spy to see if Usamah had what the Messenger of God, may God bless him and grant him peace, had ordered them to have. When they came to the Messenger of God, may God bless him and grant him peace,

Surat al-Hujurat 49:12

O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear God; indeed, God is Forgiving and Merciful.

And he said to them: Why do I see the greenness of the meat in your mouths? They said: By God, O Messenger of God, we have not eaten meat today. He said: Rather, you have been eating the meat of Salman and Usama. Then God Almighty revealed: "O you who have believed, avoid much [negative] assumption." He meant: to think ill of the good people. **Indeed, some assumption is sin.** Sufyan al-Thawri said: Assumption is of two types: one of them is sinful, which is that you assume and speak about it, and the other is not sinful, which is that you assume and do not speak.

And do not spy. Spying is searching for people's faults. God Almighty forbade searching for people's hidden affairs and following their faults so that what God has concealed of them is not revealed.

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Beware of suspicion, for suspicion is the most false of speech. Do not spy, do not compete with one another, do not envy one another, do not hate one another, do not turn your backs on one another, and be, O servants of God, brothers."

Abu Bakr Muhammad ibn Muhammad ibn Ali ibn al-Hasan al-Tusi told us, Abu Ishaq Ibrahim ibn Muhammad ibn Ibrahim al-Isfarayini told us, Abu Bakr Ahmad ibn Ibrahim al-Isma'ili told us, Abdullah ibn Najiyah told us, Yahya ibn Aktham told us, al-Fadl ibn Musa al-Shaibani told us, on the authority of al-Husayn ibn Waqid, on the authority of Awfa ibn Dahlam, on the authority of Nafi', on the authority of Ibn 'Umar, may God be pleased with them, that the Prophet, may God bless him and grant him peace, said: "O group of people who have believed with their tongues but faith has not yet entered their hearts, do not backbite the Muslims and do not pursue their faults, for whoever pursues the faults of the Muslims, God will pursue his faults, and whoever God pursues his faults, He will disgrace him even if he is in the interior of his home."

He said: Ibn Omar looked one day at the Kaaba and said: How great you are and how great is your sanctity, and the believer is more sanctified in the sight of God than you.

Zayd ibn Wahb said: It was said to Ibn Masoud: Do you think that Al-Walid ibn Uqbah has wine dripping from his beard? He said: We have been forbidden from spying, so if something comes to us, we will take it from him. **And do not backbite one another**, meaning, do not accuse one another in secret of something that upsets him about what he is doing.

Abu Abdullah Muhammad bin al-Fadl al-Kharqi told us, Abu al-Hasan Ali bin Abdullah al-Taysifuni told us, Abdullah bin Omar al-Jawhari told us, Ahmad bin Ali

Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, on the authority of Al-Ala' bin Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: 'Do you know what backbiting is?' They said: 'God and His Messenger know best.' He said: 'It is mentioning your brother in a way that he dislikes.' It was said: 'What if what I say is true of my brother?' He said: 'If what you say is true of him, then you have backbitten him, and if what you say is not true of him, then you have slandered him.'"

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu al-Tahir al-Harithi 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 al-Muthanna ibn al-Sabah, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that they mentioned a man to the Messenger of God, may God bless him and grant him peace, and they said: He does not eat until he has eaten, and he does not travel until he has traveled. The Prophet, may God bless him and grant him peace, said: You have backbitten him. They said: He only told us what is wrong with him. He said: It is enough for you to mention what is wrong with your brother.

The Almighty said: **Would any of you like to eat the flesh of his dead brother? You would hate it.** Mujahid said: When it was said to them, **Would any of you like to eat the flesh of his dead brother?** they said, *No*. It was said, **You would hate it.** That is, just as you hate this, avoid mentioning him in a bad way when he is absent.

Al-Zajaj said: Its interpretation is: If someone who is not present mentions you in a bad way, it is like eating the flesh of your brother, who is dead and does not feel that.

Ahmad ibn Ibrahim al-Sharahi told us, Abu Ishaq al-Tha'labi told us, Ibn Fanjawayh told us, Ibn Shaiba told us, al-Faryabi told us, Muhammad ibn al-Musaffa told us, Abu al-Mughira Abd al-Quddus ibn al-Hajjaj told us, Sufyan ibn Amr told us, Rashid ibn Sa'd and Abd al-Rahman ibn Jubayr told us, on the authority of Anas ibn Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When I was taken up to heaven, I passed by people who had nails of copper with which they scratched their faces and flesh. I said: 'Who are these, O Gabriel?' He said: 'These are the ones who eat the flesh of people and slander them.'"

Maimun ibn Siyah said: "While I was sleeping, I came across the corpse of a Negro and someone was saying: 'Eat!' I said: 'O servant of God, why did I eat?' He said: 'Why did you backbite so-and-so's servant?' I said: 'By God, I did not mention anything good or bad about him.' He said: 'But you listened to him and were pleased with him.' Maimun never backbited anyone, nor would he allow anyone to backbite anyone in his

presence.”

And fear God. Indeed, God is Forgiving and Merciful.

mouths? They said: We have not eaten meat. He said: You have backbitten each other. So this was revealed.”

Tafsir al-Baidawi

12- O you who have believed, avoid much [negative] assumption. Be on the side of it, and the ambiguity of much is so that one is cautious in every assumption and ponders until he knows which type it is from, for there is some assumption that must be followed, such as assumption when there is no decisive factor in actions and good opinion of God, the Most High, and what is forbidden, such as assumption in matters of divinity and prophethood when there is a decisive factor, and bad opinion of the believers, and what is permissible, such as assumption in everyday matters. **Indeed, some assumption is sin** is a new command, and sin is the wrongdoing for which one deserves punishment. The hamza in it is a substitute for the waw, as if it means that deeds are sinful, meaning by breaking them. **And do not spy** and do not search for the faults of Muslims. The verb is derived from *jass* considering what it contains of a meaning of seeking, like groping. It is read with a *ha* from *hass* which is the effect of groping and its goal. That is why the five senses are called *spyers*. In the hadith: **Do not pursue the faults of Muslims, for whoever pursues their faults, God will pursue his faults until He disgraces him, even if it is in his own home.** “And do not backbite one another” and do not speak badly of one another in their absence. “The Prophet (peace and blessings be upon him) was asked about backbiting, so he said: ‘To mention your brother in a way that he dislikes. If that is true then you have backbitten him, and if that is not true then you have slandered him.’” **Would any of you like to eat the flesh of his dead brother?** This is an example of what the backbiter gets from exposing the backbiter in the most obscene way, with the exaggerations of the established question, and attributing the action to someone for the sake of generalization and attaching love to what is extremely detestable, and the example of backbiting is eating human flesh and making what is eaten a brother and a dead person, and following that with his saying: **And you hated it** as a confirmation and confirmation of that. The meaning is that if that is true or this is presented to you, then you hated it and you cannot deny hating it, and the accusative of *dead* is in the state of the flesh or the brother, and Nafi' stressed it. “And fear God. Indeed, God is Forgiving and Merciful.” For whoever fears what He has forbidden and repents from what He has imposed. The emphasis is on **the Forgiving** because it is eloquent in accepting repentance, as it makes its owner as if he had not sinned, or because of the large number of those who are repented to or because of the large number of their sins. It was narrated: “Two men from the Companions sent Salman to the Messenger of God, may God bless him and grant him peace, to get them some food. Usamah was at his table, so he said: I have nothing. Salman told them, and they said: If we sent him to the well of Samiha, its water would boil away. When they went to the Messenger of God, may God bless him and grant him peace, he said to them: Why do I see meat in your

Surat al-Hujurat 49:13

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.

Surat al-Hujurat 49:13

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.

Tafsir al-Jalalayn

13 - **O mankind, indeed We have created you from male and female** Adam and Eve **and made you peoples** plural of people with a fatha on the shin, it is the highest level of lineage **and tribes** which are below peoples, and after them are the buildings, then the clans, then the thighs, then the factions, the last of which is an example of Khuzaymah, the people of Kinanah, the tribe of Quraysh, building with a kasra on the ain, Qusayy, the clan of Hashim, the clan of Abbas, a faction **that you may know one another** one of the two ta's was removed from it so that some of you may know one another. Do not boast of high lineage, but rather boast of piety (Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing) of you *Aware* of your inner selves.

Tafsir al-Suyuti

God Almighty said, O people, the verse. Ibn Abi Hatim narrated on the authority of Ibn Abi Malekah, who said, "When the day of the conquest came, Bilal ascended to the roof of the Kaaba and called to prayer. Some of the people said, 'Is this black slave calling to prayer on the roof of the Kaaba?' Some of them said, 'If God is displeased with this, He will change it.' So God revealed, 'O people, indeed We have created you from male and female.' The verse was revealed. Ibn Asakir said in his ambiguities, 'I found in the handwriting of Ibn Bashkuwal that Abu Bakr Ibn Abi Dawud narrated in his interpretation that it was revealed about Abu Hind. The Messenger of God, may God bless him and grant him peace, ordered the Banu Bayada to marry him to a woman from among them. They said, 'O Messenger of God, we marry our daughters to our clients.' So the verse was revealed."

Tafsir al-Tabari

God Almighty says: O mankind, indeed We created you from a male fluid from men and a female fluid from women.

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

Who said that?

Abu Hisham told us: Ubayd God ibn Musa told us: Uthman ibn al-Aswad told us on the authority of Mujahid, who said: God created the child from the man's semen and the woman's semen, and He, the Blessed and Exalted, said: **O mankind, indeed We**

have created you from a male and a female.

Ibn Hamid told us: Mihran told us: Uthman bin Al-Aswad told us on the authority of Mujahid, regarding his statement, **Indeed, We created you from a male and a female**, he said: God did not create the child except from the sperm of the man and the woman together, because God says, **We created you from a male and a female.**

And His statement, **And We have made you peoples and tribes that you may know one another**, means: And We have made you related, so some of you are related to others by distant lineage, and some of you are related to others by close lineage. So the one who is related by distant lineage is the one who is not related by the peoples of the peoples, and that is if it is said to a man from the Arabs: From which people are you? He says: I am from Mudar, or from Rabi'ah. As for the people of close lineage, they are the people of the tribes, and they are like Tamim from Mudar, and Bakr from Rabi'ah, and the closest tribes are the clans, and they are like Shaiban from Bakr and Darim from Tamim, and something similar to that is the saying of Ibn Ahmar al-Bahili:

From the people of Hamdan, or Saad Al-Ashirah, or Khawlan, or Madhij, they were excited for him

In a similar vein to what we said about the meaning of His statement, **And We made you into peoples and tribes**, he said: The people of interpretation.

Who said that?

Abu Kurayb told us: Abu Bakr bin Ayyash told us: Abu Hasin told us on the authority of Saeed bin Jubair on the authority of Ibn Abbas: **And We made you peoples and tribes**. He said: Peoples are groups, and tribes are clans.

Khallad bin Aslam told us: Abu Bakr bin Ayyash told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **And We made you peoples and tribes**, he said: Peoples means the group. Khallad said: Abu Bakr said: The great tribes, like Banu Tamim, and the tribes mean the clans.

Abu Kurayb told us: Abu Atiyah told us: Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And We made you peoples and tribes**. He said: The peoples are the masses, and the tribes are the individuals.

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, *Peoples*, he said: distant lineage. **And tribes** less than that.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And We made you peoples and tribes**. He said: Peoples are distant relatives, and tribes are like his saying: So-and-so is from the Banu

So-and-so, and so-and-so is from the Banu So-and-so.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We made you into nations.** He said: It refers to distant lineage. He said: And the tribes: as you hear it said: So-and-so is from the Banu so-and-so.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And We made you into nations**, that he said: As for the nations, they are distant relatives.

Some of them said: The al-Nas 114:the thighs.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And We made you peoples and tribes.** He said: The peoples are the clans, and the tribes are the tribes.

Others said: Peoples are clans, and tribes are thighs.

Who said that?

Yahya bin Talha told me: Abu Bakr bin Ayyash told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And We made you peoples and tribes.** He said: The peoples are the clans, and the tribes are the large thighs.

Others said: Peoples: lineages.

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: **And We made you peoples and tribes.** He said: Peoples: tribes: like lineages.

And His statement, **So that you may know one another**, means: So that you may know one another in lineage. God Almighty says: We have only made these peoples and tribes for you, O people, so that you may know one another in terms of closeness of kinship and distance from one another, not for any virtue you may have in that, or for the sake of drawing you closer to God. Rather, the most honorable of you in the sight of God is the most righteous of you.

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

Who said that?

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: **And tribes that you may know one another.** He said: We made this so that you may know one another. So-and-so, son of so-and-so, is from such-and-such.

And His statement, **The most honorable of you in the sight of God is the most righteous of you**, God Almighty says: The most honorable of you, O people,

in the sight of your Lord is the one who fears Him most by performing His obligations and avoiding His sins, not the one with the greatest house or the largest clan.

Yunus told me: Ibn Wahb told us: Ibn Lahi'ah told me, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir, that the Messenger of God, may God bless him and grant him peace, said: "People are like the handful of a sa' which you cannot fill. God will not ask you about your lineage or your ancestry on the Day of Resurrection. The most honorable of you in the sight of God is the most righteous of you."

Yunus told me: Ibn Wahb told us: Ibn Lahi'ah told me, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir, that the Messenger of God, may God bless him and grant him peace, said: "Your lineage is not a means of insulting anyone. You are the children of Adam, the measure of which you have not filled. No one has any superiority over anyone except through religion or doing a righteous deed. It is enough for a man to be vulgar, vulgar, miserly, and cowardly."

Yaqub bin Ibrahim told me: Ibn Ulayyah told us on the authority of Ibn Jurayj who said: I heard Ata' say: Ibn Abbas said: There are three verses that people denied: permission in its entirety, and He said: **The most honorable of you in the sight of God is the most righteous of you.** And the people said: The most honorable of you is the one with the greatest house. And Ata' said: I forgot the third.

And His statement, **Indeed, God is All-Knowing**, means that God Almighty says: O people, God is All-Knowing of the most pious of you in the sight of God and the most honorable of you in His sight. He is All-Knowing of you and your interests, and other than that of your affairs. Nothing is hidden from Him.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **O mankind, indeed We have created you from a male and a female**, meaning Adam and Eve. The verse was revealed about Abu Hind. Abu Dawud mentioned it in Al-Marasil. Amr bin Othman and Katheer bin Ubaid told us, they said: Baqiyah bin Al-Waleed told us, he said: Al-Zuhri told me, he said: The Messenger of God, may God bless him and grant him peace, ordered the Banu Bayada to marry Abu Hind to a woman from among them. So he said to the Messenger of God, may God bless him and grant him peace: Should we marry our daughters to our clients? Then God, the Almighty, revealed: {Indeed, We created you from a male and a female and made you peoples}. Al-Zuhri said: It was revealed about Abu Hind specifically. It was said: "It was revealed about Thabit ibn Qays ibn Shammās, and his statement about the man who did not make room for him: the son of so-and-so. The Prophet, may God bless him and grant him peace, said: Who is the one who mentioned so-and-so? Thabit said: I am, O Messenger of God. The Prophet, may God bless him and grant him peace, said: Look at the faces of the people. He looked and

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O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.

said: What did you see? He said: I saw white, black, and red. He said: You will not excel them except in piety.” So this verse was revealed about Thabit, and it was revealed about the man who did not make room for him: {O you who have believed, when you are told, **Make room in assemblies**} (Al-Mujadilah: 11). Ibn Abbas said: When it was the day of the conquest of Mecca, the Prophet, may God bless him and grant him peace, ordered Bilal to climb onto the roof of the Kaaba and call to prayer. Atab ibn Asid ibn Abi Al-Ays said: Praise be to God who took my father so that he would not see this day. Al-Harith ibn Hisham said: Muhammad did not find anything other than this black crow. And Suhayl ibn Amr said: If God wills something, He changes it. And Abu Sufyan said: I do not say anything that I fear that the Lord of the heavens will inform me of. So Gabriel came to the Prophet, peace and blessings be upon him, and informed him of what they had said. So he called them and asked them about what they had said, and they confessed. So God, the Most High, revealed this verse, forbidding them from boasting about lineage and piling up wealth, and from disdaining the poor, for the basis is piety, that is, everyone from Adam and Eve. Excellence is in piety. And in Al-Tirmidhi on the authority of Ibn Umar: “The Messenger of God, peace and blessings be upon him, delivered a sermon in Mecca and said: O people, God has removed from you the arrogance of ignorance and its pride in their fathers. People are of two types: a pious man who is honored by God, and a wicked, wretched man who is insignificant to God. People are the children of Adam, and God created Adam from dust. God, the Most High, said: ‘O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.’” Narrated by Abdullah ibn Ja’far, the father of Ali bin Al-Madini, and he is weak. Yahya bin Ma’in and others deemed him weak. At-Tabari included in his book, **Adab Al-Nufus**, and Ya’qub bin Ibrahim told me, saying, “Ismail told us, saying, ‘Saeed Al-Jariri told us, on the authority of Abu Nadrah, who said: ‘I was told, or someone who witnessed the sermon of the Messenger of God, peace and blessings be upon him, in Mina in the middle of the days of Tashreeq while he was on a camel told me, and he said, “O people, your Lord is one, and your father is one. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a black person over a red person, nor of a red person over a black person, except by piety. Have I conveyed the message?” They said, ‘Yes.’ He said, ‘So that the witness may convey to the absent one.’” And in it, on the authority of Abu Malik Al-Ash’ar, he said, “The Messenger of God, peace and blessings be upon him, said, ‘God does not look at your lineage, nor your lineage, nor your bodies, nor your wealth, but He looks at your hearts. So whoever has a righteous heart, God will be merciful to him. You are the children of Adam, and the most beloved of you to Him is the most righteous of you.’” And Ali, may God be pleased with

him, has this meaning in his poetry, and it is well-known:

People are competent in terms of representation, their father is Adam and their mother is Eve

Soul to soul and similar spirits and the greatest created in them and members

If they have a lineage of their own, they will boast about the clay and water.

The credit goes only to the people of knowledge, for they are the guides to those who seek guidance.

Every person is judged by what he does well, and men have a mark on their actions.

And against every man is what he is ignorant of, and the ignorant are enemies to the people of knowledge.

Second: God Almighty made clear in this verse that He created creation from male and female, and likewise in the beginning of Surat An-Nisa. If He had willed, He would have created it without them, as He created Adam, or without a male, as He created Jesus, peace be upon him, or without a female, as He created Eve from one of the two sides. This permissible ability does not mean existence, and it has been reported that God created Eve from Adam from a rib that He extracted from his ribs, so perhaps this is the division, as Ibn Al-Arabi said.

Third: God created lineages, marriages, tribes, and peoples between males and females, and created for them the means of knowing each other, and made communication through them for the wisdom that He has determined and He knows best. So each person has his lineage, so if a man denies him, he deserves the punishment for slandering him, such as if he denies him from his relatives and lineage, by saying to an Arab: **O foreigner**, or to a foreigner: **O Arab**, and the like of that by which denial occurs in reality. End quote.

Fourth: Some of the early scholars held that the fetus is only created from the man’s semen, and is nurtured in the mother’s womb, and is derived from the blood in it. They cited as evidence the words of God Almighty: **Did We not create you from a despised water? Then We placed him in a secure lodging.** (al-Mursalat 77:20-21), and His words: **Then He made his offspring from an extract of despised water.** (Al-Sajdah: 8), and His words: **Was he not a drop of ejaculated semen?** (al-Qiyamah 75:37). This indicates that creation is from one water. The correct view is that creation is only from the semen of the man and the woman, based on this verse, as it is a text that does not allow for interpretation. God Almighty’s words: **He was created from a gushing fluid, emerging from between the backbone and the ribs.** (Al-Tariq: 6-7), what is meant by this is the loins of men and the ribs of women, as will be explained. As for what they cited as evidence, it does not contain more than that God Almighty mentioned the creation of man from water, lineage, and sperm, and did not attribute it to one of the parents

without the other. So it is proven that the water and the lineage belong to them and the sperm is from them, based on what we have mentioned, and that the woman ejaculates as the man ejaculates, and from that comes the resemblance, according to what was explained at the end of Ash-Shura. And He said in the story of Nuh 71: **Then the waters met by a matter already decreed** (al-Qamar 54:12), and He only meant the water of the sky and the water of the earth, because the meeting can only be between two, so it is not denied that it is **Then He made his offspring from a lineage of despised water** and the Most High's saying: **Did We not create you from a despised water?** He meant two waters, and God knows best.

Fifth: The Almighty's saying: **And We have made you peoples and tribes that you may know one another.** The peoples are the heads of the tribes, such as Rabi'ah, Mudar, Aws, and Khazraj. The singular is *sha'b* with a fat-ha on the shin. They were named thus because of their branching out and gathering together like the branches of a tree. The people are from opposites. It is said that he gathered them together, and from this comes the word *mush'ab* with a kasra on the m, which is the most famous, because it gathers and branches together. He said:

He was leaning on his forehead and his hands were covered with a scythe, as if it were smooth and forked.

And its branch if it disperses it, and from it death was named peoples because it is dispersing, as for the people **with the kasra**, it is the road in the mountain, and the plural is ravines, Al-Jawhari said: The al-Nas 114: what branched out from the tribes of the Arabs and the Persians, and the plural is people, and the al-Nas 114: a group that does not prefer the Arabs over the Persians, and as for what is in the hadith: that a man from the people converted to Islam, he means from the Persians, and the al-Nas 114: the great tribe, and he is the father of the tribes to whom they are attributed, that is, he gathers them and includes them, Ibn Abbas said: The people are the majority like Mudar, and the tribes are the thighs, and Mujahid said: The people are the distant lineage, and the tribes are below that, and from him also that the people are the closest lineage, and Qatada said it, the first mentioned from him Al-Mahdawi, and the second Al-Mawardi, the poet said:

I have seen Saud from many peoples, but I have never seen anyone as happy as Saad bin Malik.

Another said:

Tribes of peoples who do not have a generous or noble person among them

It was said: The peoples are the Arabs of Yemen from Qahtan, and the tribes are from Rabi'ah, Mudar and the rest of Adnan, and it was said: The peoples are the clans of the Persians, and the tribes are the clans of the Arabs, and Ibn Abbas said in a narration: The peoples are the clients, and the tribes are the Arabs, Al-Qushayri said: Based on this, the peoples are those for whom no lineage is known, such as India, the mountains and the Turks, and the tribes are from the Arabs, Al-Mawardi, and it is possible that the peoples are those added to the regions and valleys, and the

tribes are those who share lineages, the poet said:

They dispersed into tribes, and every island had a Commander of the Faithful and a pulpit.

Abu Ubaid narrated on the authority of Ibn al-Kalbi on the authority of his father: The people are larger than the tribe, then the faction, then the building, then the stomach, then the thigh. It was also said: The people, then the tribe, then the building, then the stomach, then the thigh, then the faction, then the clan. Some writers composed it and said:

I mean the people, they are the most numerous tribe in the world, then the tribe.

Then the architecture follows, then the abdomen and thigh after that and the faction

Then after that comes the clan, but it is small compared to what we mentioned.

Another said:

A tribe before it is a people, after them is a building, then a clan after it is a thigh

A young man is sheltered only by his own clan, and no share of his wealth is worthless.

Sixth: The Almighty's saying: **Indeed, the most honorable of you in the sight of God is the most righteous of you.** This was mentioned previously in Surat Az-Zukhruf, when God Almighty said: **And indeed, it is a reminder for you and your people.** (al-Zukhruf 43:44), and in this verse there is what indicates to you that righteousness is what is taken into consideration by God Almighty and by His Messenger, not lineage and ancestry. *An* was read with the fat-ha, as if it was said: Why does he boast about lineages? It was said: Because the most honorable of you in the sight of God is the most righteous of you, not the most related. In Al-Tirmidhi, on the authority of Samurah, "On the authority of the Prophet, may God bless him and grant him peace, who said: Lineage is wealth, and generosity is piety." He said: A good, strange, and authentic hadith. This goes back to the words of God Almighty: **The most honorable of you in the sight of God is the most righteous of you.** It was stated in a text from him, may God bless him and grant him peace: **Whoever wants to be the most honorable of people, let him fear God.** And fearing means observing the limits of God Almighty, both commands and prohibitions, and being characterized by what He has commanded you to be characterized by, and abstaining from what He has forbidden you. This has been mentioned in more than one place. In the hadith from the narration of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, God Almighty will say on the Day of Resurrection, 'I made lineage and you made lineage, so I made the most honorable of you the most righteous, and you refused except to say so-and-so, son of so-and-so. Today I raise my lineage and lower your lineage. Where are the righteous? Where are the righteous?'" Al-Tabari narrated from the hadith of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: 'My friends are the righteous on the Day of Resurrection, even if their lineage is closer than their lineage. People come

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with deeds and you come with..." In this world you carry it on your necks, you say, **O Muhammad**, and I say, **This is how it is**, and I turn away from both sides. In Sahih Muslim, from the hadith of Abdullah bin Amr, he said: I heard the Messenger of God, may God bless him and grant him peace, say openly, not secretly: "The family of my father are not my guardians. My guardians are God and the righteous believers." And from Abu Hurairah: "The Prophet, may God bless him and grant him peace, was asked: Who is the most honorable of people? He said: Joseph, son of Jacob, son of Ishaq, son of Abraham. They said: We are not asking you about this. He said: The most honorable of them in the sight of God is the most righteous of them. They said: We are not asking you about this. He said: About the origins of the Arabs? Their best in the pre-Islamic period are their best in Islam if they understand." And they recited in that regard:

What does a servant do with the glory of wealth? All glory belongs to the pious.

He who knows God but is not satisfied by knowing God is the wretched one.

Seventh: Al-Tabari mentioned that Umar ibn Muhammad told me that Ubayd ibn Ishaq al-Attar told us that Mandil ibn Ali told us on the authority of Thawr ibn Zayd, on the authority of Salim ibn Abi al-Ja'd, who said: A man from the Ansar married a woman and he criticized her lineage. The man said: I did not marry her for her lineage, I married her for her religion and character. The Prophet, may God bless him and grant him peace, said: It does not matter if you are not from the family of Hajib ibn Zararah. Then the Prophet, may God bless him and grant him peace, said: God, the Blessed and Exalted, brought Islam and with it removed the base, completed the deficient, and removed blame. There is no blame on a Muslim. The blame is only the blame of the Age of Ignorance. The Prophet, may God bless him and grant him peace, said: I hope that I am the most fearful of God among you and the most knowledgeable of what I fear. Therefore, he was the most honorable of people in the sight of God Almighty. Ibn al-'Arabi said: This is what Malik noted regarding compatibility in marriage. Abdullah ibn Malik narrated: A freed slave marries an Arab woman, and he used this verse as evidence. Abu Hanifa and al-Shafi'i said: Lineage and wealth should be taken into consideration. In the Sahih, on the authority of Aisha, that Abu Hudhayfah ibn Utbah ibn Rabi'ah, who was among those who witnessed Badr with the Prophet, may God bless him and grant him peace, adopted Salim and married him to Hind, the daughter of his brother Al-Walid ibn Utbah ibn Rabi'ah. He was a freed slave of a woman from the Ansar, and Duba'ah bint Al-Zubayr was married to Al-Miqdad ibn Al-Aswad.

I said: The sister of Abd al-Rahman ibn Awf was married to Bilal, and Zaynab bint Jahsh was married to Zayd ibn Haritha, so this indicates the permissibility of marrying Arab slave women, and that compatibility in religion is taken into consideration. The evidence for

this is also what Sahl ibn Sa'd narrated in Sahih al-Bukhari: "A man passed by the Prophet, may God bless him and grant him peace, and he said: What do you say about this? They said: If he proposes marriage, he should be married, and if he intercedes, his intercession should be accepted, and if he speaks, his intercession should be listened to." He then remained silent. Then a poor Muslim man passed by and he said: What do you say about this? They said: If he proposes marriage, he should not be married, and if he intercedes, his intercession should not be accepted, and if he speaks, his intercession should not be listened to. The Messenger of God, may God bless him and grant him peace, said: This man is better than filling the earth with the likes of this one." And he, may God bless him and grant him peace, said: A woman is married for her wealth, her beauty, and her religion. In another narration: **And for her lineage, so choose the one with religion, may your hands be rubbed with dust.** Salman proposed to Abu Bakr for his daughter, and he accepted him, and he proposed to Umar for his daughter, but he deviated from him, then he asked him to marry her, but Salman did not do so. Bilal proposed to Al-Bukair's daughter, but her brothers refused. Bilal said: **O Messenger of God, what have I suffered from Banu Al-Bukair? I proposed to them for their sister, but they refused and harmed me.** The Messenger of God (peace and blessings of God be upon him) became angry on behalf of Bilal. When the report reached them, they went to their sister and said: **What have we suffered because of you?** Their sister said: My affair is in the hands of the Messenger of God (peace and blessings of God be upon him), so they married her. The Prophet (peace and blessings of God be upon him) said about Abu Hind when he cupped him: **Marry Abu Hind and give others in marriage to him.** He was a freed slave of Banu Bayada. Ad-Daraqutni narrated from the hadith of Az-Zuhri from Urwah from Aisha that Abu Hind, the freed slave of Banu Bayada, was a cupper and cupped the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said: **Whoever is pleased to look at the one in whose heart God has pictured faith, let him look at Abu Hind.** The Messenger of God (peace and blessings of God be upon him) said: **Marry others and give others in marriage to him.** Al-Qushayri Abu Nasr said: Lineage may be considered in compatibility in marriage, and it is connection to the tree of prophethood or to scholars who are the heirs of the prophets or to those who are distinguished in asceticism and righteousness. A pious believer is better than a wicked relative. If they are both pious, then the relative should be preferred, just as a young man is preferred over an old man in prayer if they are equal in piety.

Tafsir Ibn Kathir

The Almighty says, informing people that He created them from one soul and made from it its mate, namely

Adam and Eve, and made them peoples, which is more general than tribes. After the tribes are other ranks such as factions, clans, buildings, thighs, and others. It was said that what is meant by peoples are the clans of the Persians, and by tribes are the clans of the Arabs, just as the tribes are the clans of the Children of Israel. I have summarized this in a separate introduction that I collected from the book *Al-Inbah* by Abu Omar bin Abdul Barr, and from the book *Al-Qasd and Al-Umam in Knowing the Genealogies of the Arabs and Persians*. All people are equal in honor in relation to Adam and Eve, peace be upon them, and they only differ in religious matters, which are obedience to God Almighty and following His Messenger, may God bless him and grant him peace. For this reason, the Almighty said, after forbidding backbiting and some people despising others, pointing out their equality in humanity: **O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another** meaning that acquaintance may occur between them, each one going back to his tribe. Mujahid said in *The Almighty said*, **So that you may know one another**, just as one says, **So-and-so, son of so-and-so, is from such-and-such tribe**. Sufyan al-Thawri said, **The Himyar people traced their lineage back to their districts, and the Arabs of the Hijaz traced their lineage back to their tribes**. Abu 'Isa al-Tirmidhi said, "Ahmad ibn Muhammad told us, 'Abdullah ibn al-Mubarak told us, on the authority of 'Abd al-Malik ibn 'Isa al-Thaqafi, on the authority of Yazid, the freedman of al-Munba'ith, 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, 'Learn from your genealogies that by which you may maintain kinship ties, for maintaining kinship ties brings love among family, increases wealth, and prolongs life.'" Then he said, **It is strange, and we do not know it except from this source**.

God the Almighty says: **The most honorable of you in the sight of God is the most righteous of you**. This means that you are distinguished before God the Almighty by righteousness, not by lineage. Hadiths have been reported on this matter from the Messenger of God (peace and blessings of God be upon him). Al-Bukhari said: Muhammad ibn Salam told us, Abdah told us, on the authority of Ubaydullah, on the authority of Sa'id ibn Abi Sa'id **may God be pleased with him**, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) was asked, **Which people are the most honorable?** He said, **The most honorable of them in the sight of God is the most righteous of them**. They said, **We are not asking you about this**. He said, **The most honorable of people is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Prophet of God, the son of the Friend of God**. They said, **We are not asking you about this**. He said, **Do you ask me about the origins of the Arabs?** They said, **Yes**. He said, **The best of you in the pre-Islamic period are the best of you in Islam if they attain understanding**. Al-Bukhari narrated it in more than one place through various chains of transmission on the authority of Abdah ibn Sulayman, and Al-Nasa'i narrated it in his *Tafsir* from the hadith of Ubaydullah, who is Ibn 'Umar

Al-'Umari, with the same chain of transmission.

Another hadith Muslim, may God have mercy on him, said: Amr al-Naqid told us, Katheer bin Hisham told us, Jaafar bin Burqan told us, on the authority of Yazid bin al-Asamm, 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 does not look at your appearances and your wealth, but He looks at your hearts and your deeds**. Ibn Majah narrated it on the authority of Ahmad bin Sinan, on the authority of Katheer bin Hisham, with the same chain of transmission.

Another hadith Imam Ahmad said: We were told by Wakee', on the authority of Abu Hilal, on the authority of Bakr, on the authority of Abu Dharr, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said to him: **Look, you are not better than a red man or a black man unless you excel him in your fear of God**. Ahmad, may God have mercy on him, transmitted it alone.

Another hadith Al-Hafiz Abu Al-Qasim Al-Tabarani said: Abu Ubaidah Abdul-Warith bin Ibrahim Al-Askari told us, Abdul-Rahman bin Amr bin Jabalah told us, Ubaid bin Hunayn Al-Ta'i told us, I heard Muhammad bin Habib bin Kharash Al-Asri narrating on the authority of his father, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Muslims are brothers, no one has superiority over anyone else except in piety**.

Another Hadith Abu Bakr Al-Bazzar said in his *Musnad*: Ahmad bin Yahya Al-Kufi told us, Al-Hasan bin Al-Hussain told us, Qais - meaning Ibn Al-Rabi' - told us, on the authority of Shabib bin Gharqadah, on the authority of Al-Mustazil bin Husayn, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "You are all children of Adam, and Adam was created from dust. Let a people who boast about their fathers stop, or they will be more insignificant to God Almighty than jerks." Then he said: We do not know it from Hudhayfah except through this source.

Another hadith Ibn Abi Hatim said: Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Yahya bin Zakariya Al-Qattan told us, Musa bin Ubaydah told us, on the authority of Abdullah bin Dinar, 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, circumambulated Mecca on the day of the conquest of Mecca on his she-camel Al-Qaswa', touching the corners with a stick in his hand. He did not find a place for it to kneel in the mosque until he, may God bless him and grant him peace, dismounted at the hands of the men. He went out with it to the bottom of the torrent and it was made to kneel. Then the Messenger of God, may God bless him and grant him peace, addressed them on his mount, praising God Almighty and extolling Him as He deserved, then he said: "O people, God Almighty has removed from you the shame of the Age of Ignorance and its glorification of its forefathers. People are of two types: a righteous, pious man who is honored by God Almighty, and a wicked, wretched man who is

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insignificant by God Almighty. God Almighty says: ‘O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.’” Then he, may God bless him and grant him peace, said: **I say this and ask God for forgiveness for myself and you.** This is how Abd bin Hamid narrated it on the authority of Abu Asim Al-Dahhak on the authority of Mukhallad on the authority of Musa bin Ubaidah with it.

Another Hadith Imam Ahmad said: Yahya bin Ishaq narrated to us, Ibn Lahi’ah narrated to us, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir **may God be pleased with them both**, who said: The Messenger of God (blessings and peace of God be upon him) said: “Your lineage is not a source of insult to anyone. You are all the children of Adam, a small measure which they could not fill. No one has any superiority over anyone except through religion and piety. It is sufficient for a man to be vulgar, miserly, and obscene.” Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ibn Lahi’ah, with this wording: “People are like Adam and Eve, a small measure which they could not fill. God will not ask you about your lineage or ancestry on the Day of Resurrection. The most honorable of you in the sight of God is the most righteous of you.” It is not found in any of the Six Books from this source.

Another hadith Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Sharik told us, on the authority of Samak, on the authority of Abdullah ibn Umaira, the husband of Durrah bint Abi Lahab, on the authority of Dhura bint Abi Lahab, may God be pleased with her, who said: A man stood up to the Prophet, may God bless him and grant him peace, while he was on the pulpit and said: O Messenger of God, who are the best people? He, may God bless him and grant him peace, said: **The best people are those who recite the Qur’an the most, who fear God Almighty the most, who enjoin what is right and forbid what is wrong, and who maintain kinship ties.**

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi’ah told us, Abu Al-Aswad told us, on the authority of Al-Qasim Ibn Muhammad, on the authority of Aisha, may God be pleased with her, who said: Nothing in this world pleased the Messenger of God, may God bless him and grant him peace, and no one ever pleased him except the pious. Ahmad alone transmitted it.

God the Almighty says: **Indeed, God is All-Knowing and All-Aware.** That is, He is All-Knowing and All-Aware of your affairs. He guides whom He wills and misguides whom He wills, He has mercy on whom He wills and punishes whom He wills, and He favors whom He wills over whom He wills. He is the Wise, All-Knowing, All-Aware in all of this. This noble verse and these noble hadiths were used as evidence by those scholars who held that compatibility in marriage

is not a condition, and that only religion is a condition, based on the Almighty’s saying: **Indeed, the most honorable of you in the sight of God is the most righteous of you.** Others cited evidence mentioned in the books of jurisprudence, and we have mentioned some of that in **The Book of Rulings**, praise and thanks be to God. Al-Tabarani narrated on the authority of Abd al-Rahman that he heard a man from Banu Hashim say: I am the closest of people to the Messenger of God (blessings and peace of God be upon him), and someone else said: I am more worthy of him than you and I have a relationship with him.

Fath al-Qadiri

His saying: 13- **O mankind, indeed We have created you from a male and a female** They are Adam and Eve, and the meaning is that they are equal because they are connected by one lineage and are united by one father and one mother, and that there is no place for boasting among them in lineages. It was said that the meaning is: Each one of you is from a father and a mother, so all are equal. **And We made you peoples and tribes** People is the plural of people with a fatha on the sheen, and it is the great neighborhood: like Mudar and Rabi’ah, and the tribes are below them like Bani Bakr from Rabi’ah, and Bani Tamim from Mudar. Al-Wahidi said: This is the saying of a group of commentators, they called people because of their branching out and gathering like the branches of a tree, and people are from the names of opposites: it is said that he gathered it, and he separated it if he dispersed it, and from this death was called peoples because it disperses, as for the people with a kasra, it is the path in the mountain. Al-Jawhari said: A people is what branched out from the tribes of the Arabs and the Persians, and the plural is peoples. Mujahed said: **Peoples are distant relatives, and tribes are less so.** Qatada said: **Peoples are relatives and closer.** It was said that the peoples are the Arabs of Yemen from Qahtan, and the tribes are from Rabi’ah, Mudar, and the rest of Adnan. It was also said that the peoples are the clans of the Persians, and the tribes are the clans of the Arabs. Abu Ubaid narrated that the people are more numerous than the tribe, then the tribe, then the building, then the clan, then the thigh, then the faction, then the clan. What supports what the majority said, that the people are more numerous than the tribe, is the saying of the poet:

Tribes of peoples who do not have a generous or noble person among them

The majority of scholars read **لنعارفوا** **to know one another** with a soft ta’, while its original form is **لنعارفوا** **to know one another**, so one of the two ta’s was deleted. Al-Bazzi read it with a shaddah on it due to assimilation. Al-A’mash read it with two ta’s and the lam is related to **لنعارفوا** **we created you thus so that you may know one another**. Ibn Abbas read **لنعارفوا** as the present tense of **لنعارفوا** **to know one another**. The benefit of knowing one another is that each one of them is traced back to his lineage and does not trace it back to

anyone else. The point of this is that God, the Exalted, created them this way for this benefit, not to boast about their lineages and claim that this people are better than that people, this tribe is more honorable than that tribe, or this clan is more noble than that clan. Then, the Almighty gave a reason for what the words indicate of the prohibition of boasting, saying: **Indeed, the most honorable of you in the sight of God is the most righteous of you.** That is, the distinction between you is only by righteousness, so whoever is immersed in it is the one who deserves to be more honorable, more noble, and more excellent than the one who is not immersed in it. So, abandon what you are doing of boasting about lineage, because that does not necessitate nobility, nor does it establish honor, nor does it necessitate superiority. The majority of scholars read **indeed, the most honorable of you** with a kasra on *in*. Ibn Abbas read it with a fatha, meaning because the most honorable of you. **Indeed, God is Knowing** of everything known, including your deeds. *Aware* of what you conceal and what you declare. Nothing of that is hidden from Him.

Tafsir al-Baghawi

13. **O mankind, indeed We have created you from a male and a female** [verse]. Ibn Abbas said: "It was revealed about Thabit ibn Qays, and his saying to the man who did not make room for him: 'The son of so-and-so,' taunting him about his mother. The Prophet, may God bless him and grant him peace, said: 'Who is mentioning so-and-so?' Thabit said: 'I did, O Messenger of God.' He said: 'Look at the faces of the people.' He looked and said: 'What did you see, Thabit?' He said: 'I saw white, red, and black.' He said: 'You are not superior to them except in religion and piety.' So this verse was revealed about Thabit, and about the one who did not make room: 'O you who have believed, when you are told to make room in assemblies, then make room.'" (al-Mujadilah 58:11)

Muqatil said: When the day of the conquest of Mecca came, the Messenger of God (peace and blessings of God be upon him) ordered Bilal to ascend the roof of the Kaaba and call the adhan. Atab bin Asid bin Abi Al-Ays said: Praise be to God who took my father before he saw this day. Al-Harith bin Hisham said: Did Muhammad not find anyone other than this black crow to call the adhan? Suhayl bin Amr said: If God desires something, He reproaches it. Abu Sufyan said: I will not say anything for fear that the Lord of the heavens will inform me about it. Gabriel came and informed the Messenger of God (peace and blessings of God be upon him) of what they had said. He called them and asked them about what they had said and they admitted it. Then God revealed this verse and warned them against boasting about their lineage, increasing their wealth and spending money on the poor. He said: **O mankind, indeed We have created you from a male and a female** meaning Adam and Eve, meaning that you are equal in lineage. **And We made you peoples**, the plural of *shab* with a fatha on the sheen, and they are the heads of the tribes like Rabi'ah, Mudar, Aws, and Khazraj. They were called peoples because of their dispersion and gathering, like the branches of a

tree. A people is one of the opposites. It is said: *shab* a group, and *shab* a faction. **And tribes**, which are below the peoples, their singular is qabeelah a tribe, like Bakr from Rabi'ah and Tamim from Mudar. Below the tribes are the ama'ir *clan*, their singular is amarah *clan*, with a fatha on the ayn, and they are like Shaiban from Bakr and Darim from Tamim. Below the ama'ir are the batun *clans*, their singular is batn *clans*, like Bani Ghalib and Lu'ay from Quraysh. Below the batun are the afkhud *thighs*, their singular is fakhd *clans*, like Bani Hashim and Umayya from Bani Lu'ay. Then there are the fasail *factions*, and the ashira *clan*, their singular is fasila *clan*, and ashira *clan*, after the ashira *clan* so that it can be described by it.

It was said: The peoples are from the Persians, the tribes are from the Arabs, and the tribes are from the children of Israel.

Abu Ruq said: **The peoples** are those who do not claim to belong to anyone, but rather belong to cities and villages, and **the tribes** are the Arabs who claim to belong to their fathers.

So that you may know one another, so that you may know one another in terms of close or distant kinship, not to boast. Then He informed that the one with the highest status before God is the most righteous of them, saying:

"The most honorable of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted." Qatada said about this verse: The most honorable of honor is righteousness, and the most despicable of baseness is immorality.

Abu Bakr bin Abi Al-Haitham Al-Turabi told us, Abu Muhammad Abdullah bin Ahmad bin Hamuyah told us, Ibrahim bin Khazim Al-Shashi told us, Abd bin Hamid told us, Yunus bin Muhammad told us, Salam bin Abi Mut'i told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Samurah bin Jundub, who said: The Messenger of God, may God bless him and grant him peace, said: **Noble lineage is wealth, and generosity is piety.**

Ibn Abbas said: The nobility of this world is wealth, and the nobility of the hereafter is piety.

Abu Bakr ibn Abi Al-Haitham told us, Abdullah ibn Ahmad ibn Hamuyah told us, Ibrahim ibn Khuzaym told us, Abd bin Hamid told us, Ad-Dahhak ibn Mukhallad told us, on the authority of Musa ibn Ubaydah, on the authority of Abdullah ibn Dinar, on the authority of Ibn Umar, "The Prophet, may God bless him and grant him peace, circumambulated on the day of the conquest on his mount, touching the corners with his staff. When he came out, he did not find a place to rest, so he dismounted at the hands of the men. Then he stood up and addressed them, praising God and thanking Him, and saying: 'Praise be to God, who has removed from you the arrogance of the Age of Ignorance and its pride in [its fathers]. People are of two types: the pious and God-fearing, honored by God, and the wicked and wretched, insignificant to God.' Then he recited: 'O mankind, indeed We created you from male and female.' Then he said: 'I say this and I ask God for forgiveness for myself and for you.'"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah

Surat al-Hujurat 49:13

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.

Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Salam told us, Abda told us, on the authority of Ubaidullah, on the authority of Saeed bin Abi Saeed, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, was asked: 'Who is the most honorable of people?' He said: 'The most honorable of them in the sight of God is the most righteous of them.' They said: 'We are not asking you about this.' He said: 'The most honorable of people is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Friend of God.' They said: 'We are not asking you about this.' He said: 'And do you ask me about the origins of the Arabs?' They said: 'Yes.' He said: 'The best of you in the pre-Islamic period will be the best of you in Islam if they attain understanding.'"

wretched man who is insignificant in the sight of God." **Indeed, God is All-Knowing** of you and *Aware* of your inner selves.

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, Amr Al-Naqid told us, Kathir bin Hisham told us, Jafar bin Burqan told us, on the authority of Yazid bin Al-Asam, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **God does not look at your appearance and your wealth, but He looks at your hearts and your deeds.**

Tafsir al-Baidawi

13- **O mankind, indeed We have created you from a male and a female** from Adam and Eve, peace be upon them, or We created each one of you from a father and a mother, so all are equal in that, so there is no point in boasting about lineage. It may be a confirmation of brotherhood that prevents backbiting. **And We made you peoples and tribes** The people is the great group related to one origin and it includes the tribes. The tribe includes the buildings. The building includes the clans. The clan includes the thighs. The thigh includes the factions, so Khuzaymah is a people, Kinanah is a tribe, Quraysh is a building, Qusay is a clan, Hashim is a thigh, and Abbas is a faction. Before the peoples are the clans of the Persians and the tribes are the clans of the Arabs. **That you may know one another** so that you may know one another, not to boast about fathers and tribes. It was read **that you may know one another** with assimilation, and **that you may know one another** and **that you may know one another** and **that you may know one another** and **that you may know one another** The most honorable of you in the sight of God is the most righteous of you. For righteousness is what perfects souls and distinguishes people. So whoever desires honor, let him seek it from it, as the Prophet, may the peace and blessings of God be upon him, said: **Whoever wants to be the most honorable of people, let him fear God.** And he, may the peace and blessings of God be upon him, said: "O people, people are of two types: a believing, righteous man who is honored in the sight of God, and a wicked,

Surat al-Hujurat 49:14

The desert Arabs say, **We believe**. Say, "You do not believe; but say, 'We submit,' for faith has not yet entered your hearts. And if you obey God and His Messenger, He will not deprive you of anything of your deeds. Indeed, God is Forgiving and Merciful."

Tafsir al-Jalalayn

14 - **The Bedouins said** a group of Banu Asad **We believe** we believed in our hearts *Say* to them **You have not believed, but say, We submit** we have submitted outwardly **and since** faith has not yet **entered your hearts** but it is expected from you **and if you obey God and His Messenger** with faith or other than that **He will not deprive you** with the hamza and leaving it by replacing it with an alif **of your deeds** of their reward (in the least. Indeed, God is Forgiving) to the believers **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Bedouins said: We believe in God and His Messenger, so we are believers. God said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to them: **You have not believed and you are not believers**, but say: **We have submitted**.

He mentioned that this verse was revealed about the Banu Asad Bedouins.

Who said that?

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, **The Bedouins said, 'We believe,'** he said: The Bedouins of Banu Asad bin Khuzaymah.

The commentators differed about the reason why it was said to the Prophet, may God bless him and grant him peace: "Tell these Bedouins: Say, 'We have submitted,' and do not say, 'We believe.'" Some of them said: The Prophet, may God bless him and grant him peace, only ordered this because the people had believed with their tongues, but their words had not been confirmed by their actions. So it was said to them: **Say, 'We have submitted,'** because Islam is a statement, and faith is a statement and an action.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Zuhri: **The Bedouins said, 'We have believed.'** **Say, 'You have not believed, but say, 'We have submitted.'** He said: Islam is the word, and faith is the action.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, and al-Zuhri told me, on the authority of Amir ibn Sa'd, on the authority of his father,

who said: "The Prophet, may God bless him and grant him peace, gave to some men, but did not give anything to any other man. Sa'd said: 'O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer.' The Prophet, may God bless him and grant him peace, said: 'Or a Muslim.' Until Sa'd repeated it three times, and the Prophet, may God bless him and grant him peace, said: 'Or a Muslim.' Then the Prophet, may God bless him and grant him peace, said: 'I give to some men and leave out those who are dearer to me than them. I do not give them anything for fear that they will fall on their faces into the Fire.'"

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **The desert Arabs say, 'We believe.'** **Say, 'You have not believed.'** He said: They did not confirm their belief with their deeds. So God responded to them with, **Say, 'You have not believed; but say, 'We have submitted.'** And He informed them that the believers are those who believed in God and His Messenger and then did not doubt, and strove with their wealth and their lives in the cause of God, those are the truthful ones. They confirmed their belief with their deeds. So whoever among them says, 'I am a believer,' has spoken the truth. He said: As for whoever claims to believe through words but does not act, then he has lied and is not truthful.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim: **But say, 'We have submitted.'** He said: It is Islam.

Others said: The Prophet, may God bless him and grant him peace, ordered that this be said to them because they wanted to be called by the names of the emigrants before they emigrated, so God informed them that they would have the names of the Bedouins, not the names of the emigrants.

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, **The Bedouins said, 'We believe.'**... the verse. This is because they wanted to be called by the name of the migration, and not by the names that God had given them, and that was at the beginning of the migration, but rather for the inheritance to be given to them.

Others said: They were told that because they had shown favor to the Messenger of God, may God bless him and grant him peace, by their conversion to Islam. So God said to His Prophet, may God bless him and grant him peace: Tell them that you did not believe, but rather submitted out of fear of being taken captive and killed.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding His statement, **The Bedouins say, 'We believe.'** **Say, 'You have not believed.'** By my life, this verse does not include all Bedouins. There are some Bedouins who believe in God and the Last Day. Rather, it was revealed about a tribe of Bedouins who boasted about their Islam to the

Surat al-Hujurat 49:14

The desert Arabs say, "We believe." Say, "You do not believe; but say, 'We submit,' for faith has not yet entered your hearts. And if you obey God and His Messenger, He will not deprive you of anything of your deeds. Indeed, God is Forgiving and Merciful."

Prophet of God, may God bless him and grant him peace. They said, **We have submitted, but we did not fight you, as the Banu so-and-so and the Banu so-and-so fought you.** So God said, **Do not say, 'We believe,' but say, 'We have submitted,' until it reaches your hearts.**

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **You have not believed, but say, 'We have submitted.'** He said: This verse does not apply to the Bedouins. There are some Bedouins who believe in God and the Last Day and consider what they spend as means of drawing closer to God. However, it applies to groups of Bedouins.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Rabah, on the authority of Abu Auf, on the authority of Saeed bin Jubair: **The Bedouins say, 'We have believed.' Say, 'You have not believed, but say, 'We have submitted.'** He said: We submitted out of fear of being taken captive and killed.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **Say 'We have submitted.'** He said: We have surrendered.

Yunus narrated: Ibn Wahb told us: Ibn Zayd said: He recited the statement of God, **Say, 'You have not believed, but say, 'We have submitted,'** meaning we have entered into peace and abandoned fighting and fighting by saying, 'There is no god but God.'" He said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' Then if they say, 'There is no god but God,' their blood and property are protected from me, except for what is due, and their reckoning is with God."

The most correct of the sayings in interpreting the statement we mentioned from Al-Zuhri is that God proceeded to these Bedouins who entered the religion by their acknowledgement of the word, and did not confirm their word with their actions, to say in general terms, **We believe**, without restricting their saying to that, by saying, **We believe in God and His Messenger.** But He commanded them to say the statement that would not be difficult for its listeners and in which the one who said it was right, which is to say, **We have submitted**, meaning: We have entered the religion and the wealth, and the true testimony.

And His statement, **And when faith has not yet entered your hearts**, God Almighty says: And when knowledge of the laws of faith and the truths of its meanings has not yet entered your hearts.

And His statement, **And if you obey God and His Messenger, He will not deprive you of anything of your deeds**, means that God, the Exalted, says to His Prophet Muhammad, may God bless him and grant him peace: Say to these Bedouins who say, **We believe**, but faith has not yet entered their hearts: If you obey God and His Messenger, O people, and

follow His command and the command of His Messenger, and learn what He has enjoined upon you, and refrain from what He has forbidden you, **He will not deprive you of anything of your deeds**, meaning, He will not wrong you in any way from the reward for your deeds, nor will He diminish you in any way from their reward.

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

Who said that?

Muhammad bin 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, **He will not deprive you**: He will not diminish you.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **He will not deprive you of anything of your deeds**, meaning: He will not wrong you in any of your deeds.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about **And if you obey God and His Messenger**, he said: If you confirm your faith with your deeds, that will be accepted from you. The reading of the regions is **La ya'alatum min 3amalakum** without a hamza or an alif, except for Abu Amr, who read it **La ya'alatum** with an alif, taking into consideration his statement **And We did not deprive them of anything of their work At-Tur 52:21.** So whoever says *alat*, says *ya'alat*. As for the others, they made that from **Lat yalit**, as Ru'bah ibn al-'Ajjaj said:

And a dewy night I walked, and it did not turn me away from its secret. I wish

The correct statement in our view on this matter is what is read in Medina and Kufa as **la yaltum** without an alif or a hamza, in the language of those who say **la yalita do not let me sleep**, for two reasons: First: The consensus of the most eloquent reciters on this. Second: It is in the Mushaf without an alif, and the hamza is not dropped in such a place because it is quiescent, and when the hamza is quiescent it remains, as you say *ta'murun you command* and *ta'akulun you eat*. It is only dropped if what precedes it is quiescent. A letter in the Qur'an that comes in one language does not carry over another that comes in a different language if both languages are known in the speech of the Arabs. We have already mentioned that *al-ta* and *la-ta* are two well-known languages of their speech.

And His statement, **Indeed, God is Forgiving and Merciful**, means the Most High says: Indeed, God is Forgiving, O Arabs, to whoever obeys Him and repents to Him for his past sins, so obey Him and abide by His commands and prohibitions, and He will forgive you your sins. He is Merciful to His creation who repent to Him, and He does not punish them after their repentance from their sins, for what they repented from, so repent to Him and He will have mercy on you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **Indeed, God is Forgiving and Merciful.** Forgiving of many or major sins - Yazid was unsure - Merciful to His servants.

Tafsir al-Qurtubi

God Almighty said: **The desert Arabs say, 'We have believed.'** Say, 'You have not believed; but say, "We have submitted," for faith has not yet entered your hearts. And if you obey God and His Messenger, He will not deprive you of anything of your deeds. Indeed, God is Forgiving and Merciful."

It was revealed about some Bedouins from Banu Asad ibn Khuzaymah who came to the Messenger of God (peace and blessings of God be upon him) in a year of drought and declared the two testimonies of faith, but they were not believers in secret. They spoiled the roads of Madinah with their waste and raised prices. They used to say to the Messenger of God (peace and blessings of God be upon him): **We have come to you with our luggage and children, and we did not fight you as Banu so-and-so fought you, so give us some of the charity.** They began to show him favors, so God, the Most High, revealed this verse about them. Ibn Abbas said: It was revealed about some Bedouins who wanted to be called by the name of the emigrants before they emigrated, so God informed them that they had the names of Bedouins, not the names of the emigrants. Al-Suddi said: It was revealed about the Bedouins mentioned in Surat al-Fath 48: the Bedouins of Muzaynah, Juhaynah, Aslam, Ghifar, Al-Dil, and Ashja'. They said, **We have believed**, so that they would feel safe about themselves and their wealth. But when they were called to Madinah, they stayed behind, so it was revealed. In short, the verse is specific to some Bedouins, because among them are those who believe in God and the Last Day, as God, the Most High, described. The meaning of **but say, 'We have submitted,'** is that we have surrendered for fear of being killed. And the captivity, and this is a characteristic of the hypocrites, because they submitted in the outward form of their faith but their hearts did not believe, and the reality of faith is belief in the heart, and as for Islam, it is accepting what the Prophet, may God bless him and grant him peace, brought in the outward form, and that spares the blood. **And if you obey God and His Messenger** means if you are sincere in faith, **He will not deprive you** meaning He will not diminish **any of your deeds** "La ya'lituhu wa yilituhu, decrease it." Abu Amr read **La ya'lituhum** with a hamza, from **alta ya'litu alta**, and this is the choice of Abu Hatim, considering the words of God Almighty: **And We did not deprive them of anything of their deeds** (al-Tur 52:21). The poet said:

Tell Bani Tha'al about me, conveying the message with all due diligence and without lying.

Abu Ubaid chose the first. Ru'bah said:

A night of dew flowed and did not turn me away from its secret. I wish

That is, nothing prevented me from seeing her secret, and likewise he prevented him from seeing her. The

verb and the verb have the same meaning. It is also said: He did not prevent him from doing anything, meaning he did not decrease it, like he prevented him. Al-Farra' said: And he recited:

And they eat what I mean the guardian did not turn as if on the edges of the end of the farms

His saying: **It did not decrease anything from it, and made it grow**, means **made it grow**. It is said: **The earth did not decrease anything**, meaning it did not grow. **And the guardian** is the rain after the wasmi. It was called guardian because it follows the wasmi. He did not say: **It does not decrease you**, because obedience to God Almighty is obedience to the Messenger.

Tafsir Ibn Kathir

God the Almighty says, denouncing the Bedouins who, when they first entered Islam, claimed for themselves the status of faith, but faith had not yet taken root in their hearts: **The desert Arabs say, 'We have believed.'** Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. [Al-Bukhari and Muslim] It has been understood from this noble verse that faith is more specific than Islam, as is the doctrine of Ahl al-Sunnah wal-Jama'ah, and this is indicated by the hadith of Gabriel, peace be upon him, when he asked about Islam, then about faith, then about ihsan, so he progressed from the more general to the more specific, then to the more specific than it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Amir ibn Sa'd ibn Abi Waqqas, from his father, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, gave to some men and did not give anything to one of them. Sa'd, may God be pleased with him, said: O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer. The Prophet, peace and blessings be upon him, said: Or a Muslim? Until Sa'd **may God be pleased with him** repeated it three times, and the Prophet (peace and blessings of God be upon him) said: **Or a Muslim?** Then the Prophet (peace and blessings of God be upon him) said: **I give to some men and leave out those who are dearer to me, so I did not give them anything for fear that they would fall on their faces into the Fire.** [Bukhari and Muslim] Both of them reported it in the two Sahihs from the hadith of Az-Zuhri. The Prophet (peace and blessings of God be upon him) differentiated between the believer and the Muslim, which indicates that faith is more specific than Islam. We have established this with its evidence at the beginning of the explanation of the Book of Faith in Sahih Al-Bukhari, all praise and thanks be to God. This indicates that the man was a Muslim, not a hypocrite, because he left him the gift and left him to what he was in of Islam. This indicates that these Bedouins mentioned in this verse are not hypocrites, but rather they are Muslims whose faith was not firmly established in their hearts, so they claimed for themselves a higher status than what they had reached, so they were disciplined for that. This is the meaning of the statement of Ibn Abbas **may God be pleased with him**, Ibrahim An-Nakha'i, and Qatadah,

Surat al-Hujurat 49:14

The desert Arabs say, "We believe." Say, "You do not believe; but say, 'We submit,' for faith has not yet entered your hearts. And if you obey God and His Messenger, He will not deprive you of anything of your deeds. Indeed, God is Forgiving and Merciful."

and it was chosen by Ibn Jarir. We said this because Al-Bukhari, may God have mercy on him, believed that these people were hypocrites who pretended to have faith but were not.

It was narrated on the authority of Sa'id ibn Jubayr, Mujahid and Ibn Zayd that they said about the words of God the Most High: **But say, 'We have submitted,'** meaning, we have surrendered for fear of being killed or taken captive. Mujahid said: It was revealed about Banu Asad ibn Khuzaymah. Qatadah said: It was revealed about a people who boasted to the Messenger of God (peace and blessings of God be upon him) about their faith. The first and most correct version is that they were people who claimed to have the status of faith, but had not yet attained it. So they were disciplined and made aware that they had not yet attained it. Had they been hypocrites, they would have been reprimanded and disgraced, as the hypocrites were mentioned in Surah Bara'ah. Rather, it was said to these people as a form of discipline: **Say, 'You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts,** meaning you have not yet attained the true meaning of faith. Then God the Almighty said: {And if you obey God and His Messenger, He will not deprive you of anything of your deeds} meaning, He will not diminish your rewards in the least, as God the Almighty said: {And We have not deprived them of anything of their deeds} and His saying: {Indeed, God is Forgiving and Merciful} meaning to whoever repents to Him and returns [to Him]. And His saying: {The believers} meaning, the perfect believers are only those who have believed in God and His Messenger and then have not doubted} meaning, they have not doubted or wavered, but rather they have remained steadfast in one state, which is pure belief, {and have striven with their wealth and their lives in the cause of God} meaning, they have sacrificed their lives and the most precious things in the obedience of God and seeking His pleasure. {Those are the truthful} meaning in what they say when they say that they are believers, not like some of the Bedouins who have nothing of faith except the outward word.

Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us, Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The believers in this world are divided into three categories: those who believed in God and His Messenger, then did not doubt and fought with their wealth and their lives in the cause of God, and those whom people trust with their wealth and their lives, and those who, when they are on the verge of greed, leave it for God Almighty." And the words of God Almighty: **Say, 'Do you inform God of your religion?'** That is, do you inform Him of what is in your hearts? **And God knows what is in the heavens and what is on the earth?** That is, not an atom's weight on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. **And God is**

Knowing of all things. Then God Almighty said: "They do you a favor by becoming Muslims. Say, 'Do not bestow upon me your Islam.'" That is, the Bedouins who do you a favor by becoming Muslims, following and supporting the Messenger, may God bless him and grant him peace. God Almighty says in response to them: **Say, 'Do not bestow upon me a favor.'** Your Islam." The benefit of that will only come back to you, and God has bestowed favor upon you in it. **Rather, God has bestowed favor upon you that He has guided you to faith, if you should be truthful,** that is, in your claim to that, as the Prophet, may God bless him and grant him peace, said to the Ansar on the day of Hunayn: **O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me?** Every time he said something, they said: God and His Messenger believe.

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed al-Jawhari narrated to us, Yahya bin Saeed al-Umawi narrated to us, on the authority of Muhammad bin Qais, on the authority of Abu Awn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Banu Asad came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we have become Muslims and the Arabs fought you, but we did not fight you. The Messenger of God, may God bless him and grant him peace, said: Their understanding is little, and Satan speaks through their tongues. Then this verse was revealed: "They do you a favor by becoming Muslims. Say: 'Do not do me a favor by your Islam. Rather, God has conferred a favor upon you that He has guided you to the faith, if you should be truthful.'" Then he said: We do not know of it being narrated except through this source, and we do not know that Abu Awn Muhammad bin Ubaidullah narrated from Saeed bin Jubair other than this hadith. Then he repeated the statement of His knowledge of all beings and His vision of the deeds of His creatures, saying: "Indeed, God knows the unseen of the heavens and the earth. And God is Seeing of what you do." (The end of the interpretation of Surat al-Hujurat. To God be praise and thanks, and to Him belongs success and protection.

Fath al-Qadir

And when He, the Almighty, mentioned that the most honorable of people in the sight of God is the one who is most pious to Him, and that the basis of piety is faith, He mentioned what the Arabs used to say in claiming faith to prove to them honor and virtue, so He said: **14-The desert Arabs said, 'We believe,'** meaning Banu Asad, who showed Islam in a year of famine, wanting charity. So God, the Almighty, commanded His Messenger, may God bless him and grant him peace, to respond to them, saying: **Say, 'You have not believed,'** meaning you have not believed with true belief from the heart, sincere intention, and

reassurance, "but say, 'We have submitted,' meaning we have surrendered for fear of being killed and taken captive, or for the sake of greed for charity. This is a characteristic of the hypocrites, because they submitted outwardly, but their hearts did not believe. For this reason, the Almighty said, **And faith has not yet entered your hearts**, meaning what you showed with your tongues was not in agreement with your hearts, but rather just a saying with the tongue without true belief or sincere intention. The sentence is either a new sentence to confirm what came before it, or in the accusative case as a state, and in *when* Meaning of expectation. Al-Zajjaj said: Islam is to show submission and acceptance of what the Prophet came with, and by doing so, blood is spared. If that showing is accompanied by belief and affirmation in the heart, then that is faith and its companion is a believer. These people were excluded from faith by His statement: **And faith has not yet entered your hearts**, meaning you have not believed, but rather you have submitted to seek refuge from being killed. **And if you obey God and His Messenger**, true obedience emanating from sincere intentions and hearts that believe, not hypocritically. **He will not deprive you of anything of your deeds**. It is said *la yaltu* if it is reduced, and *walata yaltu* if it is diminished. The meaning is: He will not deprive you of anything of your deeds. The majority read *yaltkom* from *lata yalitu* like *ba'a yabi'u*. Abu Amr read *la yaltkom* with a hamza from *alata ya'altu* with a fatha in the past tense and a kasra in the present tense. He preferred the reading of Abu Amr and Abu Hatim because of His statement: **And We did not deprive them of anything of their work**. And based on this, the poet said:

Convey to Bani Asad on my behalf, loudly and clearly,
without hesitation or falsehood.

Abu Ubaidah chose the reading of the majority, and based on it, Ru'bah ibn al-'Ajaj said:

And a dewy night I walked, and it did not turn me away
from its secret. I wish

They are two eloquent languages: **God is Forgiving**, meaning He is the most forgiving of those who have committed a sin. *Merciful*, meaning He is the most merciful to them.

Tafsir al-Baghawi

14. The Almighty said: **The Bedouins said, 'We have believed.'** The verse was revealed about a group of Banu Asad ibn Khuzaymah who came to the Messenger of God, may God bless him and grant him peace, during a year of drought. They outwardly declared Islam, but they were not secret believers. They ruined the roads of Madinah with their waste and raised prices. They would come to the Messenger of God, may God bless him and grant him peace, and say: The Arabs have come to you on the backs of their mounts, and we have come to you with our heavy loads, our families, and our children. We did not fight you as Banu so-and-so and Banu so-and-so fought you. They were doing the Prophet, may God bless him and grant him peace, a favor and wanted charity, and

they said: Give us. So God revealed this verse about them.

Al-Suddi said: It was revealed about the Bedouins whom God mentioned in Surat Al-Fath, and they are the Bedouins of Juhayna, Muzayna, Aslam, Ashja' and Ghifar. They used to say: **We believe** so that they would feel safe about themselves and their wealth. But when they were called to Al-Hudaybiyyah, they stayed behind, so God Almighty revealed: "The Bedouins said: We believe" meaning we have spoken the truth.

Say, 'You have not believed, but say, "We have submitted, for fear of being killed and taken captive, and faith has not yet entered your hearts," so He informed us that the reality of faith is belief in the heart, and that acknowledgment with the tongue and manifestation of His laws with the body cannot be faith without belief in the heart and sincerity.

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 Ghurair Al-Zuhri told us, Yaqub bin Ibrahim told us, on the authority of his father, on the authority of Salih, on the authority of Ibn Shihab, Amir bin Saad told me, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, gave something to a group of people while I was sitting among them. He said: The Messenger of God, may God bless him and grant him peace, left a man among them and did not give him anything, and he was the one I liked best. So I went to the Messenger of God, may God bless him and grant him peace, and spoke to him in secret, and I said: What do you think of so-and-so? By God, I see him as a believer. He said: Or a Muslim. He was silent for a while, then what I knew of him got the better of me, and I said: O Messenger of God, what do you think of so-and-so? I see him as a believer. He said: Or a Muslim. He said: **I give to a man, but I prefer someone else to him, for fear that he might fall on his face into the Fire.**

Islam is entering into peace, submission and obedience. It is said: A man has submitted if he has entered into peace, just as it is said: A man has become an astray if he has entered into winter, or asafa if he has entered into summer, or four if he has entered into spring. There is Islam that is obedience in truth with the tongue, body and soul, like the saying of the Almighty to Abraham, peace be upon him: **He submitted, saying, 'I have submitted to the Lord of the worlds'** (Al-Baqarah 2:131). There is also submission with the tongue without the heart, like His saying: **But say, 'We have submitted,' for faith has not yet entered your hearts.**

"And if you obey God and His Messenger," outwardly and inwardly, secretly and publicly. Ibn Abbas said: Purify faith, **It will not diminish you**, Abu Omar read (*ya yaltum*) with an alif because of the Almighty's saying: **And We did not diminish them** (al-Tur 52:21), and the others without an alif, and they are two dialects, their meaning is: It will not diminish you in any way, it is said: *alta ya'alta alatan* or *wa laitatan* if it diminishes, **of your deeds in any way**, meaning it will not diminish the reward of your deeds in any way, **Indeed, God is Forgiving and Merciful**. Then he explained the reality of faith, saying:

Surat al-Hujurat 49:14

The desert Arabs say, "We believe." Say, "You do not believe; but say, 'We submit,' for faith has not yet entered your hearts. And if you obey God and His Messenger, He will not deprive you of anything of your deeds. Indeed, God is Forgiving and Merciful."

Tafsir al-Baidawi

14- **The Bedouins said, 'We have believed.'** This was revealed about a group of Banu Asad who came to Madinah during a year of drought and declared the two testimonies of faith. They used to say to the Messenger of God (peace and blessings of God be upon him), "We have come to you with our heavy loads and our children, and we have not fought you as Banu so-and-so fought you, seeking charity and as a favor. "Say, 'You have not believed.'" Faith is belief coupled with trust and peace of mind, and you did not achieve it except when you bestowed Islam upon the Messenger (peace and blessings of God be upon him) and abandoned fighting, as indicated by the end of the Surah. "But say, 'We have submitted.'" Islam is submission, entering into peace, declaring the two testimonies of faith, and abandoning fighting. This is indicated by the way the verse was structured so that it would not be said, "Do not say, 'We have believed,' but say, 'We have submitted,' **or** You have not believed, but you have submitted." So he shifted to this structure as a precaution against the prohibition of saying faith and being certain of their Islam, which has lost the condition for it to be considered valid in Islamic law. "And when faith has not yet entered your hearts **is a timing for** say" as it is a state of its pronoun, meaning: "but say, 'We have submitted,'" and your hearts have not yet agreed with your tongues. "And if you obey God and His Messenger" with sincerity and abandoning hypocrisy. "He will not deprive you of anything of your deeds" will not deprive you of their reward. "Anything **from** La yalayta" if it decreases. The two Basrans read "La yalayta **from** alat" which is the language of Ghatafan. "Indeed, God is Forgiving" for what the obedient have neglected. "Merciful" in His favor towards them.

Surat al-Hujurat 49:15

The believers are only those who have believed in God and His Messenger and then doubted not and striven with their wealth and their lives in the cause of God. Those are the truthful.

Tafsir al-Jalalayn

15 - **The believers** are only those who are sincere in their faith, as stated later, **are those who have believed in God and His Messenger and then have not doubted** have not doubted their faith and **strive with their wealth and their lives in the cause of God** so their striving is demonstrated by the sincerity of their faith **they are the ones who are sincere** in their faith, not those who said, **We believe**, but nothing was found of them other than Islam.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the Bedouins who said, **We believe**, but faith has not yet entered their hearts: **The believers, O people, are only those who have believed in God and His Messenger, and then have not doubted**, meaning: then have not doubted the Oneness of God, nor the Prophethood of His Prophet, may God bless him and grant him peace, and have committed themselves to obeying God and obeying His Messenger, and to doing what is required of them of God's obligations without doubting that this is required of them. **And strive with their wealth and their lives in the cause of God**, meaning: they strive against the polytheists by spending their wealth and sacrificing their lives in striving against them, in the way God has commanded them to strive against them, and that is His way so that the word of God will be supreme, and the word of those who disbelieve will be lowest.

And his saying, **Those are the truthful ones**, means: Those who do that are the truthful ones in their saying, **We are believers**, not those who entered the nation out of fear of the sword in order to protect their blood and property.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Those are the truthful ones**, that they confirmed their faith with their deeds.

Tafsir al-Qurtubi

God Almighty says: **The believers are only those who have believed in God and His Messenger and then have not doubted** meaning they have believed and have not doubted and have proven that through jihad and righteous deeds. **Those are the truthful** in their

faith, not those who have submitted out of fear of being killed or in the hope of gain. So when this verse was revealed, the Bedouins swore that they were believers in secret and in public, but they lied.

Tafsir Ibn Kathir

God the Almighty says, denouncing the Bedouins who, when they first entered Islam, claimed for themselves the status of faith, but faith had not yet taken root in their hearts: **The desert Arabs say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.** [Al-Bukhari and Muslim] It has been understood from this noble verse that faith is more specific than Islam, as is the doctrine of Ahl al-Sunnah wal-Jama'ah, and this is indicated by the hadith of Gabriel, peace be upon him, when he asked about Islam, then about faith, then about ihsan, so he progressed from the more general to the more specific, then to the more specific than it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Amir ibn Sa'd ibn Abi Waqqas, from his father, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, gave to some men and did not give anything to one of them. Sa'd, may God be pleased with him, said: O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer. The Prophet, peace and blessings be upon him, said: Or a Muslim? Until Sa'd **may God be pleased with him** repeated it three times, and the Prophet (peace and blessings of God be upon him) said: **Or a Muslim?** Then the Prophet (peace and blessings of God be upon him) said: **I give to some men and leave out those who are dearer to me, so I did not give them anything for fear that they would fall on their faces into the Fire.** [Bukhari and Muslim] Both of them reported it in the two Sahih from the hadith of Az-Zuhri. The Prophet (peace and blessings of God be upon him) differentiated between the believer and the Muslim, which indicates that faith is more specific than Islam. We have established this with its evidence at the beginning of the explanation of the Book of Faith in Sahih Al-Bukhari, all praise and thanks be to God. This indicates that the man was a Muslim, not a hypocrite, because he left him the gift and left him to what he was in of Islam. This indicates that these Bedouins mentioned in this verse are not hypocrites, but rather they are Muslims whose faith was not firmly established in their hearts, so they claimed for themselves a higher status than what they had reached, so they were disciplined for that. This is the meaning of the statement of Ibn Abbas **may God be pleased with him**, Ibrahim An-Nakha'i, and Qatadah, and it was chosen by Ibn Jarir. We said this because Al-Bukhari, may God have mercy on him, believed that these people were hypocrites who pretended to have faith but were not.

It was narrated on the authority of Sa'id ibn Jubayr, Mujahid and Ibn Zayd that they said about the words of God the Most High: **But say, 'We have submitted,'** meaning, we have surrendered for fear of being killed or taken captive. Mujahid said: It was revealed about

Surat al-Hujurat 49:15

The believers are only those who have believed in God and His Messenger and then doubted not and striven with their wealth and their lives in the cause of God. Those are the truthful.

Banu Asad ibn Khuzaymah. Qatadah said: It was revealed about a people who boasted to the Messenger of God (peace and blessings of God be upon him) about their faith. The first and most correct version is that they were people who claimed to have the status of faith, but had not yet attained it. So they were disciplined and made aware that they had not yet attained it. Had they been hypocrites, they would have been reprimanded and disgraced, as the hypocrites were mentioned in Surah Bara'ah. Rather, it was said to these people as a form of discipline: **Say, 'You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts,** meaning you have not yet attained the true meaning of faith. Then God the Almighty said: {And if you obey God and His Messenger, He will not deprive you of anything of your deeds} meaning, He will not diminish your rewards in the least, as God the Almighty said: {And We have not deprived them of anything of their deeds} and His saying: {Indeed, God is Forgiving and Merciful} meaning to whoever repents to Him and returns [to Him]. And His saying: {The believers} meaning, the perfect believers are only those who have believed in God and His Messenger and then have not doubted} meaning, they have not doubted or wavered, but rather they have remained steadfast in one state, which is pure belief, {and have striven with their wealth and their lives in the cause of God} meaning, they have sacrificed their lives and the most precious things in the obedience of God and seeking His pleasure. {Those are the truthful} meaning in what they say when they say that they are believers, not like some of the Bedouins who have nothing of faith except the outward word.

Imam Ahmad said: Yahya bin Ghailan told us, Rashidin told us, Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The believers in this world are divided into three categories: those who believed in God and His Messenger, then did not doubt and fought with their wealth and their lives in the cause of God, and those whom people trust with their wealth and their lives, and those who, when they are on the verge of greed, leave it for God Almighty." And the words of God Almighty: **Say, 'Do you inform God of your religion?'** That is, do you inform Him of what is in your hearts? **And God knows what is in the heavens and what is on the earth?** That is, not an atom's weight on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. **And God is Knowing of all things.** Then God Almighty said: "They do you a favor by becoming Muslims. Say, 'Do not bestow upon me your Islam.'" That is, the Bedouins who do you a favor by becoming Muslims, following and supporting the Messenger, may God bless him and grant him peace. God Almighty says in response to them: **Say, 'Do not bestow upon me a favor.'** Your Islam." The benefit of that will only come back to you, and God has bestowed favor upon you in it. **Rather, God has bestowed favor upon you that He has guided you to faith, if you should be truthful,** that is, in your

claim to that, as the Prophet, may God bless him and grant him peace, said to the Ansar on the day of Hunayn: **O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me?** Every time he said something, they said: God and His Messenger believe.

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed al-Jawhari narrated to us, Yahya bin Saeed al-Umawi narrated to us, on the authority of Muhammad bin Qais, on the authority of Abu Awn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Banu Asad came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we have become Muslims and the Arabs fought you, but we did not fight you. The Messenger of God, may God bless him and grant him peace, said: Their understanding is little, and Satan speaks through their tongues. Then this verse was revealed: "They do you a favor by becoming Muslims. Say: 'Do not do me a favor by your Islam. Rather, God has conferred a favor upon you that He has guided you to the faith, if you should be truthful.'" Then he said: We do not know of it being narrated except through this source, and we do not know that Abu Awn Muhammad bin Ubaidullah narrated from Saeed bin Jubair other than this hadith. Then he repeated the statement of His knowledge of all beings and His vision of the deeds of His creatures, saying: "Indeed, God knows the unseen of the heavens and the earth. And God is Seeing of what you do." (The end of the interpretation of Surat al-Hujurat. To God be praise and thanks, and to Him belongs success and protection.

Fath al-Qadir

Then when He, the Most High, mentioned that those who said, **We believe**, to those who believe, but faith did not enter their hearts, are among the believers who deserve to be called believers, He said: 15- **The believers are only those who have believed in God and His Messenger**, meaning a true faith, purely free of the agreement of the heart and tongue, **and then have not doubted**, meaning, no doubt has entered their hearts, nor has any doubt mixed with them, **and strive with their wealth and their lives in the cause of God**, meaning in obeying Him and seeking His pleasure. Jihad includes the righteous deeds that God has commanded, for they are among the things that a person strives with himself until he performs it and supports it, as God, the Most High, has commanded. The reference in His saying, *those*, is to those who combine the aforementioned matters, and it is the subject, and its predicate is His saying, **They are the truthful**, meaning those who are truthful in being characterized by the quality of faith and being among its people, not those other than them who have manifested Islam with their tongues. He claimed to be a believer, but his heart was not reassured by faith, nor did he understand its meaning, nor did he act according to the deeds of its people, who are the

Bedouins mentioned above and the rest of the hypocrites.

Tafsir al-Baghawi

15. The believers are only those who have believed in God and His Messenger and then have not doubted, did not doubt their religion, “and have striven with their wealth and their lives in the cause of God. Those are the truthful” in their faith.

When these two verses were revealed, the Bedouins came to the Messenger of God, may God bless him and grant him peace, swearing by God that they were true believers. God knew otherwise from them, so God Almighty revealed:

Tafsir al-Baidawi

15- The believers are only those who have believed in God and His Messenger and then have not doubted.

They did not complain about the doubt of the one who obeyed him, as it caused him to fall into doubt and suspicion, and in it is an indication of what required denying faith from them, and *then* is to indicate that the condition of not doubting in considering faith is not only in the state of faith, but also in it and in what is to come, as in His statement: **then they remained steadfast.** “And strive with their wealth and their lives in the cause of God” in His obedience. Striving with wealth and their lives is suitable for all financial and physical acts of worship. **Those are the truthful**, those who were truthful in their claim of faith.

Surat al-Hujurat 49:16

Say, "Do you teach God your religion while God knows what is in the heavens and what is on the earth, and God is Knowing of all things."

Surat al-Hujurat 49:16

Say, **Do you teach God your religion while God knows what is in the heavens and what is on the earth, and God is Knowing of all things.**

Tafsir al-Jalalayn

16 - Say to them **Do you teach God about your religion?** Doubled knowledge means feeling, meaning do you make Him feel what you are upon in your saying we believe **and God knows what is in the heavens and what is on the earth and God is Knowing of all things**

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 Bedouins who say, **We believe**, but faith has not yet entered their hearts: **Do you know God?** O people, about your religion, meaning about your obedience to your Lord? **And God knows what is in the heavens and what is on the earth.** He says: And God, whom you know that you are believers, is All-Knowing of everything in the seven heavens and the seven earths. Nothing of it is hidden from Him. So how can you know Him about your religion and the faith that you are upon, while nothing is hidden from Him, in the heavens or the earth, so what you are upon of religion is hidden from Him? **And God is Knowing of all things.** He says: And God is All-Knowing of everything that was and is and of what will be. This is a command from God to these Bedouins to forbid them from lying and saying other than what they are upon in their religion. He says: God is all-knowing and encompasses everything, so beware of saying anything contrary to what He knows in your hearts, lest you be punished, for nothing is hidden from Him.

Tafsir al-Qurtubi

God Almighty says: "Say: Do you teach God about your religion?" which you are following? **And God knows what is in the heavens and what is on the earth, and God is Knowing of all things.**

Tafsir Ibn Kathir

God the Almighty says, denouncing the Bedouins who, when they first entered Islam, claimed for themselves the status of faith, but faith had not yet taken root in their hearts: **The desert Arabs say, 'We have believed.'** Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your

hearts. [Al-Bukhari and Muslim] It has been understood from this noble verse that faith is more specific than Islam, as is the doctrine of Ahl al-Sunnah wal-Jama'ah, and this is indicated by the hadith of Gabriel, peace be upon him, when he asked about Islam, then about faith, then about ihsan, so he progressed from the more general to the more specific, then to the more specific than it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Amir ibn Sa'd ibn Abi Waqqas, from his father, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, gave to some men and did not give anything to one of them. Sa'd, may God be pleased with him, said: O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer. The Prophet, peace and blessings be upon him, said: Or a Muslim? Until Sa'd **may God be pleased with him** repeated it three times, and the Prophet (peace and blessings of God be upon him) said: **Or a Muslim?** Then the Prophet (peace and blessings of God be upon him) said: **I give to some men and leave out those who are dearer to me, so I did not give them anything for fear that they would fall on their faces into the Fire.** [Bukhari and Muslim] Both of them reported it in the two Sahihs from the hadith of Az-Zuhri. The Prophet (peace and blessings of God be upon him) differentiated between the believer and the Muslim, which indicates that faith is more specific than Islam. We have established this with its evidence at the beginning of the explanation of the Book of Faith in Sahih Al-Bukhari, all praise and thanks be to God. This indicates that the man was a Muslim, not a hypocrite, because he left him the gift and left him to what he was in of Islam. This indicates that these Bedouins mentioned in this verse are not hypocrites, but rather they are Muslims whose faith was not firmly established in their hearts, so they claimed for themselves a higher status than what they had reached, so they were disciplined for that. This is the meaning of the statement of Ibn Abbas **may God be pleased with him**, Ibrahim An-Nakha'i, and Qatadah, and it was chosen by Ibn Jarir. We said this because Al-Bukhari, may God have mercy on him, believed that these people were hypocrites who pretended to have faith but were not.

It was narrated on the authority of Sa'id ibn Jubayr, Mujahid and Ibn Zayd that they said about the words of God the Most High: **But say, 'We have submitted,'** meaning, we have surrendered for fear of being killed or taken captive. Mujahid said: It was revealed about Banu Asad ibn Khuzaymah. Qatadah said: It was revealed about a people who boasted to the Messenger of God (peace and blessings of God be upon him) about their faith. The first and most correct version is that they were people who claimed to have the status of faith, but had not yet attained it. So they were disciplined and made aware that they had not yet attained it. Had they been hypocrites, they would have been reprimanded and disgraced, as the hypocrites were mentioned in Surah Bara'ah. Rather, it was said to these people as a form of discipline: Say, 'You have not believed; but say, 'We have submitted,' for faith

has not yet entered your hearts, meaning you have not yet attained the true meaning of faith. Then God the Almighty said: {And if you obey God and His Messenger, He will not deprive you of anything of your deeds} meaning, He will not diminish your rewards in the least, as God the Almighty said: {And We have not deprived them of anything of their deeds} and His saying: {Indeed, God is Forgiving and Merciful} meaning to whoever repents to Him and returns [to Him]. And His saying: {The believers} meaning, the perfect believers are only those who have believed in God and His Messenger and then have not doubted} meaning, they have not doubted or wavered, but rather they have remained steadfast in one state, which is pure belief, {and have striven with their wealth and their lives in the cause of God} meaning, they have sacrificed their lives and the most precious things in the obedience of God and seeking His pleasure. {Those are the truthful} meaning in what they say when they say that they are believers, not like some of the Bedouins who have nothing of faith except the outward word.

Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us, Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The believers in this world are divided into three categories: those who believed in God and His Messenger, then did not doubt and fought with their wealth and their lives in the cause of God, and those whom people trust with their wealth and their lives, and those who, when they are on the verge of greed, leave it for God Almighty." And the words of God Almighty: **Say, 'Do you inform God of your religion?'** That is, do you inform Him of what is in your hearts? **And God knows what is in the heavens and what is on the earth?** That is, not an atom's weight on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. **And God is Knowing of all things.** Then God Almighty said: "They do you a favor by becoming Muslims. Say, 'Do not bestow upon me your Islam.'" That is, the Bedouins who do you a favor by becoming Muslims, following and supporting the Messenger, may God bless him and grant him peace. God Almighty says in response to them: **Say, 'Do not bestow upon me a favor.'** Your Islam." The benefit of that will only come back to you, and God has bestowed favor upon you in it. **Rather, God has bestowed favor upon you that He has guided you to faith, if you should be truthful**, that is, in your claim to that, as the Prophet, may God bless him and grant him peace, said to the Ansar on the day of Hunayn: **O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me?** Every time he said something, they said: God and His Messenger believe.

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed al-Jawhari narrated to us, Yahya bin Saeed al-Umawi narrated to us, on the authority of Muhammad bin Qais, on the authority of Abu Awn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Banu Asad came to the Messenger of God, may God bless him and grant

him peace, and said: O Messenger of God, we have become Muslims and the Arabs fought you, but we did not fight you. The Messenger of God, may God bless him and grant him peace, said: Their understanding is little, and Satan speaks through their tongues. Then this verse was revealed: "They do you a favor by becoming Muslims. Say: 'Do not do me a favor by your Islam. Rather, God has conferred a favor upon you that He has guided you to the faith, if you should be truthful.'" Then he said: We do not know of it being narrated except through this source, and we do not know that Abu Awn Muhammad bin Ubaidullah narrated from Saeed bin Jubair other than this hadith. Then he repeated the statement of His knowledge of all beings and His vision of the deeds of His creatures, saying: "Indeed, God knows the unseen of the heavens and the earth. And God is Seeing of what you do." (The end of the interpretation of Surat al-Hujurat. To God be praise and thanks, and to Him belongs success and protection.

Fath al-Qadir

Then God, the Most High, commanded His Messenger to say to those Bedouins and their likes something else when they claimed that they were believers. He said: 16- **Say, 'Do you teach God about your religion?'** Teaching here means informing, and that is why the preposition *ba* was included in **your religion**: that is, inform Him about that when you said, **We believe**. "And God knows what is in the heavens and what is on the earth." So how could the falsehood of what you claim of faith be hidden from Him? The sentence is in the accusative case as a state of the object of **you teach**. "And God is Knowing of all things." Nothing of that is hidden from Him, and He knows what you conceal of disbelief and what you show of Islam out of fear of harm and hope of benefit.

Tafsir al-Baghawi

16. "Say: Do you inform God of your religion?" And *information* here means *information*. Therefore, He said: **of your religion** and inserted the *ba* into it, saying: Do you inform God of the religion that you are following? **And God knows what is in the heavens and what is on the earth, and God is Knowing of all things.** He does not need to inform you.

Tafsir al-Baidawi

16- "Say, 'Do you inform God of your religion?' Do you inform Him of it by saying, 'We believe?' And God knows whatever is in the heavens and whatever is on the earth, and God is Knowing of all things.' Nothing is hidden from Him, and this is to make them ignorant and to rebuke them. It was narrated that when the previous verse was revealed, they came and swore that they were believers and had faith, so this verse was revealed.

Surat al-Hujurat 49:17

They do you a favor by becoming Muslims. Say, "Do not do me a favor by becoming Muslims. Rather, God has conferred a favor upon you by guiding you to the faith, if you should be truthful."

Surat al-Hujurat 49:17

They do you a favor by becoming Muslims. Say, "Do not do me a favor by becoming Muslims. Rather, God has conferred a favor upon you by guiding you to the faith, if you should be truthful."

Tafsir al-Jalalayn

17 - **They do you a favor by becoming Muslim** without fighting, unlike others who became Muslim after fighting among them. **Say, Do not do me a favor by becoming Muslim** is in the accusative case by removing the preposition *ba* and it is understood before *an* in both places. **Rather, God does you a favor by guiding you to faith, if you should be truthful** in your saying **we have believed**.

Tafsir al-Suyuti

The Almighty said: They do you a favor by becoming Muslims. Al-Tabarani narrated with a good chain of transmission on the authority of Abdullah Ibn Abi Awfa that some Arabs said: O Messenger of God, we have become Muslims and we did not fight you, but the Banu So-and-so fought you. So God revealed: They do you a favor by becoming Muslims. The verse

Al-Bazzar narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas something similar. Ibn Abi Hatim narrated something similar on the authority of Al-Hasan, and that was when Mecca was conquered. Ibn Saad narrated on the authority of Muhammad bin Kaab Al-Qurazi, who said: Ten men from Banu Asad came to the Messenger of God, may God bless him and grant him peace, in the year nine, and among them was Tulaiha bin Khuwaylid, and the Messenger of God, may God bless him and grant him peace, was in the mosque with his companions, so they greeted him. Their speaker said: O Messenger of God, we have borne witness that there is no god but God alone, with no partner, and that you are His servant and His Messenger. We came to you, O Messenger of God, and you were not sent to us, and we have surrendered to those behind us. Then God revealed: **It is a favor to you that they have submitted**.

Saeed bin Mansour narrated in his Sunan on the authority of Saeed bin Jubair, who said: A group of Bedouins from Banu Asad came to the Prophet, may God bless him and grant him peace, and said: We came to you and did not fight you. So God revealed: They do you a favor by converting to Islam.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: These Bedouins, O Muhammad, have bestowed upon you a favor by converting to Islam. "Say, 'Do not bestow upon me your Islam. Rather, God bestows upon you that He has guided you to faith.'" He says: Rather, God bestows upon you, O people, that He has guided you to faith in

Him and in His Messenger, **if you should be truthful**. He says: If you are truthful in what you say, 'We have believed,' then it is God who bestowed upon you a favor by guiding you to Him. So do not bestow upon me a favor by your Islam.

He mentioned that these Bedouins from Banu Asad had shown the Messenger of God, may God bless him and grant him peace, a favor, and said: We believed without fighting, and we did not fight you as others did. So God revealed these verses about them.

Who said that?

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse, **They do you a favor by becoming Muslims**. Are they Banu Asad? He said: That has been said.

Ibn Al-Muthanna told us: Sahl bin Yusuf told us: Shu'bah told us on the authority of Abu Bishr: I said to Sa'id bin Jubayr, "They do you a favor by converting to Islam. Are they the Banu Asad?" He said, **They claim that**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib ibn Abi Umrah, who said: Bishr ibn Ghalib and Labid ibn Uttar, or Bishr ibn Uttar and Labid ibn Ghalib, were sitting with Al-Hajjaj. Bishr ibn Ghalib said to Labid ibn Uttar: **Indeed, those who call to you from behind the chambers...** was revealed about your people, Banu Tamim. I mentioned that to Sa'id ibn Jubayr, and he said: If he had known the end of the verse, he would have answered him: **They do you a favor by becoming Muslims**. They said: We have become Muslims and we have not fought you, Banu Asad.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And do not wish** that we had converted to Islam without fighting. We did not fight you as the Banu so-and-so and the Banu so-and-so fought you. So God said to His Prophet, may God bless him and grant him peace: **Say to them: "Do not wish me to have your Islam. Rather, God has bestowed upon you a favour by guiding you to faith."**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, "They do you a favor by becoming Muslims. Say, 'Do not do me a favor by becoming Muslims.'" He said: These verses were revealed about the Bedouins.

Tafsir al-Qurtubi

The Almighty's saying: **They do you a favor by becoming Muslims**, referring to their saying: **We have come to you with our burdens and our children**, and *that* is in the accusative case, assuming that they became Muslims. "Say: 'Do not do me a favor by your Islam,' meaning by your Islam. 'Rather, God does you a favor by guiding you to faith.'" *That* is in the

accusative case, assuming that it is because, and it was said: because. In the copy of Abdullah's copy, **when He guided you**, "if you were truthful," that you were believers. Asim read **If He guided you** with the kasra, and there is some discrepancy in it, because of His saying, **if you were truthful**, and it is not said that He does you a favor by guiding you if you were truthful. The apparent reading is **that He guided you**. This does not indicate that they were believers, because the meaning of the statement is: If you believe, then that is God's favor upon you.

Tafsir Ibn Kathir

God the Almighty says, denouncing the Bedouins who, when they first entered Islam, claimed for themselves the status of faith, but faith had not yet taken root in their hearts: **The desert Arabs say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.** [Al-Bukhari and Muslim] It has been understood from this noble verse that faith is more specific than Islam, as is the doctrine of Ahl al-Sunnah wal-Jama'ah, and this is indicated by the hadith of Gabriel, peace be upon him, when he asked about Islam, then about faith, then about ihsan, so he progressed from the more general to the more specific, then to the more specific than it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Amir ibn Sa'd ibn Abi Waqqas, from his father, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, gave to some men and did not give anything to one of them. Sa'd, may God be pleased with him, said: O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer. The Prophet, peace and blessings be upon him, said: Or a Muslim? Until Sa'd **may God be pleased with him** repeated it three times, and the Prophet (peace and blessings of God be upon him) said: **Or a Muslim?** Then the Prophet (peace and blessings of God be upon him) said: **I give to some men and leave out those who are dearer to me, so I did not give them anything for fear that they would fall on their faces into the Fire.** [Bukhari and Muslim] Both of them reported it in the two Sahihs from the hadith of Az-Zuhri. The Prophet (peace and blessings of God be upon him) differentiated between the believer and the Muslim, which indicates that faith is more specific than Islam. We have established this with its evidence at the beginning of the explanation of the Book of Faith in Sahih Al-Bukhari, all praise and thanks be to God. This indicates that the man was a Muslim, not a hypocrite, because he left him the gift and left him to what he was in of Islam. This indicates that these Bedouins mentioned in this verse are not hypocrites, but rather they are Muslims whose faith was not firmly established in their hearts, so they claimed for themselves a higher status than what they had reached, so they were disciplined for that. This is the meaning of the statement of Ibn Abbas **may God be pleased with him**, Ibrahim An-Nakha'i, and Qatadah, and it was chosen by Ibn Jarir. We said this because Al-Bukhari, may God have mercy on him, believed that these people were hypocrites who pretended to have

faith but were not.

It was narrated on the authority of Sa'id ibn Jubayr, Mujahid and Ibn Zayd that they said about the words of God the Most High: **But say, 'We have submitted,'** meaning, we have surrendered for fear of being killed or taken captive. Mujahid said: It was revealed about Banu Asad ibn Khuzaymah. Qatadah said: It was revealed about a people who boasted to the Messenger of God (peace and blessings of God be upon him) about their faith. The first and most correct version is that they were people who claimed to have the status of faith, but had not yet attained it. So they were disciplined and made aware that they had not yet attained it. Had they been hypocrites, they would have been reprimanded and disgraced, as the hypocrites were mentioned in Surah Bara'ah. Rather, it was said to these people as a form of discipline: **Say, 'You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts,** meaning you have not yet attained the true meaning of faith. Then God the Almighty said: {And if you obey God and His Messenger, He will not deprive you of anything of your deeds} meaning, He will not diminish your rewards in the least, as God the Almighty said: {And We have not deprived them of anything of their deeds} and His saying: {Indeed, God is Forgiving and Merciful} meaning to whoever repents to Him and returns [to Him]. And His saying: {The believers} meaning, the perfect believers are only those who have believed in God and His Messenger and then have not doubted} meaning, they have not doubted or wavered, but rather they have remained steadfast in one state, which is pure belief, {and have striven with their wealth and their lives in the cause of God} meaning, they have sacrificed their lives and the most precious things in the obedience of God and seeking His pleasure. {Those are the truthful} meaning in what they say when they say that they are believers, not like some of the Bedouins who have nothing of faith except the outward word.

Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us, Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The believers in this world are divided into three categories: those who believed in God and His Messenger, then did not doubt and fought with their wealth and their lives in the cause of God, and those whom people trust with their wealth and their lives, and those who, when they are on the verge of greed, leave it for God Almighty." And the words of God Almighty: **Say, 'Do you inform God of your religion?' That is, do you inform Him of what is in your hearts?** And **God knows what is in the heavens and what is on the earth?** That is, not an atom's weight on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. **And God is Knowing of all things.** Then God Almighty said: "They do you a favor by becoming Muslims. Say, 'Do not bestow upon me your Islam.'" That is, the Bedouins who do you a favor by becoming Muslims, following and supporting the Messenger, may God bless him and grant him peace. God Almighty says in response to them: **Say, 'Do not bestow upon me a favor.'** Your Islam." The benefit of that will only come back to you,

Surat al-Hujurat 49:17

They do you a favor by becoming Muslims. Say, "Do not do me a favor by becoming Muslims. Rather, God has conferred a favor upon you by guiding you to the faith, if you should be truthful."

and God has bestowed favor upon you in it. **Rather, God has bestowed favor upon you that He has guided you to faith, if you should be truthful**, that is, in your claim to that, as the Prophet, may God bless him and grant him peace, said to the Ansar on the day of Hunayn: **O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me?** Every time he said something, they said: God and His Messenger believe.

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed al-Jawhari narrated to us, Yahya bin Saeed al-Umawi narrated to us, on the authority of Muhammad bin Qais, on the authority of Abu Awn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Banu Asad came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we have become Muslims and the Arabs fought you, but we did not fight you. The Messenger of God, may God bless him and grant him peace, said: Their understanding is little, and Satan speaks through their tongues. Then this verse was revealed: "They do you a favor by becoming Muslims. Say: 'Do not do me a favor by your Islam. Rather, God has conferred a favor upon you that He has guided you to the faith, if you should be truthful.'" Then he said: We do not know of it being narrated except through this source, and we do not know that Abu Awn Muhammad bin Ubaidullah narrated from Saeed bin Jubair other than this hadith. Then he repeated the statement of His knowledge of all beings and His vision of the deeds of His creatures, saying: "Indeed, God knows the unseen of the heavens and the earth. And God is Seeing of what you do." (The end of the interpretation of Surat al-Hujurat. To God be praise and thanks, and to Him belongs success and protection.

Fath al-Qadir

Then God, the Exalted, informed His Messenger of what He would say to them when they bestowed upon him a favor for what they claimed of Islam, saying: 17- **They consider their Islam a favor to you because they have submitted**, meaning they consider their Islam a favor to you, as they said, **We have come to you with our burdens and children, and we did not fight you as the Banu so-and-so and the Banu so-and-so fought you**. "Say, 'Do not consider your Islam a favor to me,' meaning do not consider it a favor to me, for Islam is a favor for which the one who bestows it does not seek a reward for the one who bestows it upon him. For this reason, He said, **Rather, God bestows a favor upon you that He has guided you to faith**, meaning He has guided you to it and shown you its path, whether you reach the destination or not. The accusative of your Islam is either as a direct object, as they consider the meaning of they consider, or by removing the preposition: that is, because they submitted. And likewise His saying, **that He has guided you to faith**, for it is possible to interpret it in both ways, **if you are truthful** in what you claim, and the answer is omitted,

indicated by what precedes it: that is, if you are truthful. So God has bestowed His favor upon you. The majority of scholars read **that He has guided you** with a fatha on *an*, while Asim read it with a kasra.

Tafsir al-Baghawi

17. "They do you a favor by becoming Muslims. Say, 'Do not do me a favor by your Islam,'" meaning by your Islam, **rather, God does you a favor by guiding you to faith**, and in Abdullah's copy of the Qur'an ((when He guided you to faith)) **if you should be truthful**, meaning you are believers.

Tafsir al-Baidawi

17- **They consider their Islam a favor to you**. They consider their Islam to be a favor to you, which is a blessing for which the one who bestowed it does not seek recompense from the one who bestowed it upon him. It is from the word *mann* meaning to cut off, because what is meant by it is to cut off his need. It was also said that a heavy blessing is from the word *mann*. "Say, 'Do not consider your Islam a favor to me.'" That is, their Islam. The word is in the accusative case by removing the preposition or by including the meaning of moderation in the verb. "Rather, God bestows a favor upon you that He has guided you to faith," as you claim, even though guidance does not necessitate being rightly guided. It was read "if He guides you **with a kasra**, and when He guides you." **If you are truthful** in your claim of faith, and the answer to it is omitted and indicated by what precedes it, i.e., then God is the one who bestows favor upon you. And in the context of the verse there is a kindness, which is that when they heard what came from them as faith and they believed in it, then He denied that it was faith and called it Islam by saying, **They bestow favor upon you with what is in reality Islam, and it is not worthy of His bestowing it upon you**. Rather, if their claim of faith is true, then God is the one who bestows favor upon them by guiding Him, not them.

Surat al-Hujurat 49:18

Indeed, God knows the unseen [aspects] of the heavens and the earth, and God is Seeing of what you do.

Tafsir al-Jalalayn

18 - **Indeed, God knows the unseen of the heavens and the earth** what is hidden in them **and God is Seeing of what you do** with the letter ta' and the letter ya', nothing of it is hidden from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: O Arabs, God knows not who among you is truthful and who is lying, and who among you has entered the religion of Islam out of desire for it, and who has entered it out of fear of our Messenger Muhammad, may God bless him and grant him peace, and his soldiers. So do not teach us your religion and the secrets in your hearts, for God knows what is concealed in your hearts and what you tell yourselves, and He knows what is hidden from you. So, conceal your secrets in the heavens and the earth, and nothing of that is hidden from Him. **And God is Seeing of what you do.** He says: God is All-Seeing of your deeds that you do, whether you do them openly or secretly, whether you do obedience or disobedience, and He is with you in all of that, if good, then good, and if evil, then evil, and He is its equal.

I deny his statement, **They do you a favor because they have submitted** in the accusative case because they do them a favor upon it. He mentioned that in the reading of Abdullah, it is **they do you a favor because they have submitted**, and that is evidence for the correctness of what we have said. If it were said: It is accusative meaning: They do you a favor because they have submitted, then that would be a correct interpretation. Some of the Arabists said: It is in the genitive case, meaning because they have submitted.

As for the *an* in His statement, **Rather, God has conferred a favor upon you that He has guided you**, it is in the accusative case due to the omission of the relative clause, because the meaning of the statement is: **Rather, God has conferred a favor upon you that He has guided you to faith.**

Tafsir al-Qurtubi

The Almighty said: **Indeed, God knows the unseen of the heavens and the earth, and God is Seeing of what you do.** Ibn Kathir, Ibn Muhaisin, and Abu Amr read it with the letter *ya* as a statement, in response to his statement, **The Bedouins said.** The rest read it with the letter *ta* as an address.

Tafsir Ibn Kathir

God the Almighty says, denouncing the Bedouins who, when they first entered Islam, claimed for themselves the status of faith, but faith had not yet taken root in their hearts: **The desert Arabs say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.** [Al-Bukhari and Muslim] It has been understood from this noble verse that faith is more specific than Islam, as is the doctrine of Ahl al-Sunnah wal-Jama'ah, and this is indicated by the hadith of Gabriel, peace be upon him, when he asked about Islam, then about faith, then about ihsan, so he progressed from the more general to the more specific, then to the more specific than it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Amir ibn Sa'd ibn Abi Waqqas, from his father, may God be pleased with them both, who said: The Messenger of God, peace and blessings be upon him, gave to some men and did not give anything to one of them. Sa'd, may God be pleased with him, said: O Messenger of God, you gave to so-and-so and so-and-so, but did not give anything to so-and-so, and he is a believer. The Prophet, peace and blessings be upon him, said: Or a Muslim? Until Sa'd **may God be pleased with him** repeated it three times, and the Prophet (peace and blessings of God be upon him) said: **Or a Muslim?** Then the Prophet (peace and blessings of God be upon him) said: **I give to some men and leave out those who are dearer to me, so I did not give them anything for fear that they would fall on their faces into the Fire.** [Bukhari and Muslim] Both of them reported it in the two Sahihs from the hadith of Az-Zuhri. The Prophet (peace and blessings of God be upon him) differentiated between the believer and the Muslim, which indicates that faith is more specific than Islam. We have established this with its evidence at the beginning of the explanation of the Book of Faith in Sahih Al-Bukhari, all praise and thanks be to God. This indicates that the man was a Muslim, not a hypocrite, because he left him the gift and left him to what he was in of Islam. This indicates that these Bedouins mentioned in this verse are not hypocrites, but rather they are Muslims whose faith was not firmly established in their hearts, so they claimed for themselves a higher status than what they had reached, so they were disciplined for that. This is the meaning of the statement of Ibn Abbas **may God be pleased with him**, Ibrahim An-Nakha'i, and Qatadah, and it was chosen by Ibn Jarir. We said this because Al-Bukhari, may God have mercy on him, believed that these people were hypocrites who pretended to have faith but were not.

It was narrated on the authority of Sa'id ibn Jubayr, Mujahid and Ibn Zayd that they said about the words of God the Most High: **But say, 'We have submitted,'** meaning, we have surrendered for fear of being killed or taken captive. Mujahid said: It was revealed about Banu Asad ibn Khuzaymah. Qatadah said: It was revealed about a people who boasted to the Messenger of God (peace and blessings of God be upon him) about their faith. The first and most correct version is that they were people who claimed to have the status of faith, but had not yet attained it. So they were disciplined and made aware that they had not yet

Surat al-Hujurat 49:18

Indeed, God knows the unseen [aspects] of the heavens and the earth, and God is Seeing of what you do.

attained it. Had they been hypocrites, they would have been reprimanded and disgraced, as the hypocrites were mentioned in Surah Bara'ah. Rather, it was said to these people as a form of discipline: **Say, 'You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts,** meaning you have not yet attained the true meaning of faith. Then God the Almighty said: {And if you obey God and His Messenger, He will not deprive you of anything of your deeds} meaning, He will not diminish your rewards in the least, as God the Almighty said: {And We have not deprived them of anything of their deeds} and His saying: {Indeed, God is Forgiving and Merciful} meaning to whoever repents to Him and returns [to Him]. And His saying: {The believers} meaning, the perfect believers are only those who have believed in God and His Messenger and then have not doubted} meaning, they have not doubted or wavered, but rather they have remained steadfast in one state, which is pure belief, {and have striven with their wealth and their lives in the cause of God} meaning, they have sacrificed their lives and the most precious things in the obedience of God and seeking His pleasure. {Those are the truthful} meaning in what they say when they say that they are believers, not like some of the Bedouins who have nothing of faith except the outward word.

Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us, Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The believers in this world are divided into three categories: those who believed in God and His Messenger, then did not doubt and fought with their wealth and their lives in the cause of God, and those whom people trust with their wealth and their lives, and those who, when they are on the verge of greed, leave it for God Almighty." And the words of God Almighty: **Say, 'Do you inform God of your religion?'** That is, do you inform Him of what is in your hearts? **And God knows what is in the heavens and what is on the earth?** That is, not an atom's weight on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. **And God is Knowing of all things.** Then God Almighty said: "They do you a favor by becoming Muslims. Say, 'Do not bestow upon me your Islam.'" That is, the Bedouins who do you a favor by becoming Muslims, following and supporting the Messenger, may God bless him and grant him peace. God Almighty says in response to them: **Say, 'Do not bestow upon me a favor.'** Your Islam." The benefit of that will only come back to you, and God has bestowed favor upon you in it. **Rather, God has bestowed favor upon you that He has guided you to faith, if you should be truthful,** that is, in your claim to that, as the Prophet, may God bless him and grant him peace, said to the Ansar on the day of Hunayn: **O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me?** Every time he said something, they said: God and His

Messenger believe.

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed al-Jawhari narrated to us, Yahya bin Saeed al-Umawi narrated to us, on the authority of Muhammad bin Qais, on the authority of Abu Awn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Banu Asad came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we have become Muslims and the Arabs fought you, but we did not fight you. The Messenger of God, may God bless him and grant him peace, said: Their understanding is little, and Satan speaks through their tongues. Then this verse was revealed: "They do you a favor by becoming Muslims. Say: 'Do not do me a favor by your Islam. Rather, God has conferred a favor upon you that He has guided you to the faith, if you should be truthful.'" Then he said: We do not know of it being narrated except through this source, and we do not know that Abu Awn Muhammad bin Ubaidullah narrated from Saeed bin Jubair other than this hadith. Then he repeated the statement of His knowledge of all beings and His vision of the deeds of His creatures, saying: "Indeed, God knows the unseen of the heavens and the earth. And God is Seeing of what you do." (The end of the interpretation of Surat al-Hujurat. To God be praise and thanks, and to Him belongs success and protection.

Fath al-Qadir

18- Indeed, God knows the unseen (unseen) of the heavens and the earth meaning everything that is hidden in them. **And God is Seeing of what you do.** Nothing of it is hidden from Him. He will reward you for good with good and for evil with evil. The majority of scholars read **you do** as addressing others, while Ibn Kathir read it as addressing others.

Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abi Malekah who said: On the day of the conquest, Bilal ascended the Kaaba and called the adhan **call to prayer**. Some of the people said: Is this black slave calling the adhan on the roof of the Kaaba? Some of them said: If God is displeased with this, He will change him. So the verse, **O mankind, indeed We have created you from male and female** was revealed. Ibn al-Mundhir narrated something similar on the authority of Ibn Jurayj. Abu Dawud narrated in his Marasil, Ibn Mardawayh, and al-Bayhaqi in his Sunan on the authority of al-Zuhri who said: The Messenger of God (peace and blessings be upon him) ordered the Banu Bayada to marry Abu Hind, a woman from among them. They said: O Messenger of God, should we marry our daughters to our clients? So this verse was revealed. Ibn Mardawayh narrated on the authority of Umar ibn al-Khattab that this verse, **O mankind, indeed We have created you from male and female**, was revealed in Mecca, and it is specifically for the Arab clients: any tribe or region. And His statement, **The most honorable of you in the sight of God is the most righteous of you**, he said: The most righteous of you in

shirk. Al-Bukhari and Ibn Jarir narrated on the authority of Ibn Abbas, who said: **Shu'ub are the great tribes, and tribes are the clans.** Al-Faryabi, Ibn Jarir and Ibn Abi Hatim narrated on his authority that: **Shu'ub are the group, and tribes are the branches by which people recognize one another.** Abd ibn Humayd and Ibn Jarir narrated on the authority of Abu Hurayrah, who said: "The Messenger of God, peace and blessings be upon him, was asked: 'Which people are the most honorable?' He said: 'The most honorable of them in the sight of God is the most righteous of them.' They said: 'We are not asking you about this.' He said: 'The most honorable of people is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Prophet of God, the son of the Friend of God.' They said: 'We are not asking you about this.' He said: 'Then are you asking me about the origins of the Arabs?' They said: 'Yes.' He said: 'Their best in the pre-Islamic period are the best in Islam, if they attain understanding.'" There are hadiths in Sahih al-Bukhari and other collections that piety is what distinguishes people. Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Mujahid, regarding his statement: **The desert Arabs said, 'We believe,'** he meant the desert Arabs of Banu Asad and Khuzaymah. And regarding his statement: **But say, 'We have submitted,'** he meant the desert Arabs of Banu Asad and Banu Khuzaymah. Ibn Jarir narrated on the authority of Qatada that it was revealed about Banu Asad. Ibn al-Mundhir al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said with a good chain of transmission on the authority of Abdullah ibn Abi Awfa: Some Arabs said: O Messenger of God, we have become Muslims and the Banu so-and-so did not fight you. So God revealed: **They do you a favor by becoming Muslims.** An-Nasa'i, al-Bazzar and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. He mentioned that they were Banu Asad.

Tafsir al-Baghawi

18. **Indeed, God knows the unseen of the heavens and the earth, and God is Seeing of what you do.** Ibn Kathir read **they do** with a *ya*, while others read it with a *ta*.

Tafsir al-Baidawi

18- **Indeed, God knows the unseen in the heavens and the earth** what is hidden in them. **And God is Seeing of what you do** in secret and in public, so how could what is in your hearts be hidden from Him? Ibn Kathir read it with the letter *ya* because of the absence in the verse. On the authority of the Prophet, may God's prayers and peace be upon him, **Whoever recites Surat Al-Hujurat will be given a reward equal to the number of those who obeyed God and those who disobeyed Him.**

Surat Qaf 50:1

Qaf. By the Glorious Qur'an

Surat Qaf 50:1

Qaf. By the Glorious Qur'an

Tafsir al-Jalalayn

1 - *Qaf* God knows best what He meant by it **and the Glorious Qur'an** the infidels of Mecca did not believe in Muhammad, may God bless him and grant him peace

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding his saying *Qaf*. Some of them said: It is one of the names of God Almighty, by which He swore.

Who said that?

Ali bin Dawud told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Qaf, Nun**, and similar words, for it is an oath that God has sworn, and it is one of the names of God.

Others said: It is one of the names of the Qur'an.

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, *Qaf*, he said: It is one of the names of the Qur'an.

Others said: *Qaf* is the name of the mountain surrounding the earth. Our explanation of the interpretation of the letters of the alphabet at the beginning of the chapters of the Qur'an has been presented before, sufficiently so that we do not need to repeat it here.

And his saying, **And the Glorious Qur'an**, means: And the Noble Qur'an.

Abu Kurayb told us: Yahya bin Yaman told us, on the authority of Ash'ath bin Ishaq, on the authority of Ja'ar bin Abi Al-Mughira, on the authority of Sa'id bin Jubayr: "Qaf. By the Glorious Qur'an." He said: The Noble Qur'an.

The Arabists differed about the position of the answer to this oath. Some of the grammarians of Basra said, **Qaf, by the Glorious Qur'an**, is an oath based on His statement, **We know what the earth takes away from them**. Some of the grammarians of Kufa said, **It contains the meaning by which He swore**. He said, **He mentioned that it was decreed by God**. He said, "It is said that Qaf is a mountain surrounding the earth. If that is the case, then it is as if it is in the nominative case: that is, it is Qaf, by God." He said, "Its nominative case should have been made clear because it is a noun and not a spelling. He said, "Perhaps Qaf alone was mentioned in its noun, as the poet said:

I told her to stand for us, she said stand

The letter Qaf was mentioned to indicate that Qaf is from the word "stop", meaning that I am standing.

This statement is, in our view, the more correct of the two statements, because the word *qad* is not known in the answers to oaths. Rather, oaths are answered if they are answered with one of the four letters: *lam*, "in," *ma*, and *la*, or if their answer is omitted, then it is invalid.

Tafsir al-Qurtubi

All of it is Meccan according to Al-Hasan, Ata', Ikrimah, and Jabir. Ibn Abbas and Qatadah said, except for one verse, which is the saying of God Almighty: **And We created the heavens and the earth and all that is between them in six days, and We were not touched by any weariness**. And in Sahih Muslim: "On the authority of Umm Hisham bint Al-Harith ibn An-Nu'man, she said: Our oven and the oven of the Messenger of God, may God bless him and grant him peace, were the same for two years or a year and part of a year, and I did not take "Qaf, by the Glorious Qur'an" except from the tongue of the Messenger of God, may God bless him and grant him peace, he would recite it every Friday from the pulpit when he addressed the people." And "On the authority of 'Umar, may God be pleased with him, he asked Abu Waqid Al-Laithi: What did the Messenger of God, may God bless him and grant him peace, recite on the days of Sacrifice and Fitr? He said: He would recite in them "Qaf, by the Glorious Qur'an" and **The Hour has drawn near and the moon has split**. And "On the authority of Jabir ibn Samurah: The Prophet, may God bless him and grant him peace, used to recite "Qaf, by the Glorious Qur'an" in Fajr, and his prayer after that was shortened."

God the Almighty says: "Qaf. By the Glorious Qur'an." The common people read Qaf with Jazm, while Al-Hasan, Ibn Abi Ishaq, and Nasr Ibn Asim read it with Kasra on the Fa' because Kasra is a brother of Jazm, so when the last letter is quiescent, they give it a Khafd vowel. Isa Al-Thaqafi read it with Fatha on the Fa', giving it the lightest vowel. Harun and Muhammad Ibn Al-Sameeq read Qaf with Dammah because it is usually a construction vowel like Mundhu, Waqt, Qabl, and Ba'd. There is a difference of opinion as to the meaning of Qaf: What is it? Ibn Zayd, Ikrimah, and Al-Dahhak said: It is a mountain surrounding the earth of green emerald, the sky from it and above it are the two ends of the sky, and the sky above it is domed. And whatever emerald befalls people was because of what fell from that mountain. Abu Al-Jawza' narrated it from Abdullah Ibn Abbas. Al-Farra' said: According to this, the i'rab of *Qaf* should have been made clear because it is a noun and not a spelling. He said: Perhaps Qaf alone was mentioned as part of its name, like the saying of the poet:

I told her to be patient and she said: Qaf

That is, I am standing. This is a good interpretation. The beginning of Surat Al-Baqarah has been

mentioned, and it says: Dhul-Qarnayn ascended Mount Qaf and saw small mountains beneath it. He said to him: Who are you? He said: I am Qaf. He said: What are these mountains around you? He said: They are my veins. There is no city except that there is a vein of my veins in it. So when God wants to shake a city, He commands me, so I move that vein of mine and the earth shakes. He said to him: O Qaf, tell me something of the greatness of God. He said: The affair of our Lord is great, and behind me is a land a distance of five hundred years' journey by five hundred years of mountains of snow, some of which crush others. Were it not for them, they would have been burned by the heat of Hell. This indicates that Hell is on the face of the Earth, and God knows best its location and where it is on the Earth. He said: Tell me more. He said: Gabriel, peace be upon him, will stand before God with their heads bowed. When God permits them to speak, they will say: There is no god but God. This is the saying of God the Most High: {The Day the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits and he will say what is right.} meaning the saying: There is no god but God. Al-Zajjaj said: His statement *Qaf* means the matter has been decided, as it was said about **Ha Meem**, meaning, **Ha Meem is the matter**. Ibn Abbas said: *Qaf* is one of the names of God the Most High, by which He swore. It was also narrated from him: that it is one of the names of the Quran, and this is the saying of Qatada. Al-Qurazi said: The opening of the names of God the Most High is: Qadir, Qahir, Qahir, Qadir, Qaddi, and Qabid. Al-Sha'bi said: It is the opening of the surah. Abu Bakr Al-Warraq said: Its meaning is: Stop at Our command and prohibition and do not transgress them. Muhammad ibn Asim Al-Antaki said: It is the closeness of God to His servants. Its explanation is: {And We are nearer to him than his jugular vein.} Ibn Ata' said: God swore by the strength of the heart of His beloved Muhammad, peace and blessings be upon him, as he carried the message, but that did not affect him due to his lofty state. **By the Glorious Qur'an** meaning of high status. It was also said: generous, said Al-Hasan. It was also said that *Kathir* is taken from **high status** and **high rank**, not from **high number**, from their saying **So-and-so has high status**, and from this is the saying of the Arabs in the popular proverb **In every tree there is fire**, and *Markh* and *Afar* were considered abundant, meaning these two types of fire were considered abundant and exceeded all other trees", said Ibn Bahr. The answer to the oath was said to be: "We know what the earth takes away from them, **meaning We know, and it was also said that it is** Indeed in that is a reminder", and this is the choice of Al-Tirmidhi. Muhammad bin Ali said: "Qaf" is an oath by a name that is the greatest of names that have been given to the servants, which is power. And he also swore by the Glorious Qur'an. Then he related what came out of the power of the creation of the heavens and the earths, the provisions of the servants, the creation of mankind, the description of the Day of Resurrection, Paradise and Hell. Then he said: **Indeed in that is a reminder for whoever has a heart**. So the oath fell on this surah: **A reminder for whoever has a heart or listens while he is present**. Ibn Kaysan said: Its answer is: **What he utters of a word**. The people of Kufa said: The answer to this oath is: **Rather, they were amazed**. Al-Akhfash said:

Its answer is omitted, as if he said: "Qaf. By the Glorious Qur'an," **You will be resurrected**, is indicated by: **When we have died and become dust**.

Tafsir Ibn Kathir

Interpretation of Surah Qaf

This surah is the first surah of Al-Hizb Al-Mufasssal according to the correct view, and it was also said that it is from Al-Hujurat. As for what the common people say that it is from *Amma*, it has no basis and none of the respected scholars **may God be pleased with them** have said it as far as we know. The evidence that this surah is the first of the Mufasssal is what Abu Dawud narrated in his Sunan in the chapter on dividing the Qur'an into parts. Then he said: Musaddad told us, Qaran bin Tamam told us, Abdullah bin Saeed Abu Saeed Al-Ashja told us, Abu Khalid, Sulayman bin Hayyan told us - and this is his wording - on the authority of Abdullah bin Abdul Rahman bin Ya'la, on the authority of Uthman bin Abdullah bin Aws, on the authority of his grandfather. Abdullah bin Saeed said: Aws bin Hudhayfah told me, then they agreed. He said: We came to the Messenger of God, may God bless him and grant him peace, in a delegation from Thaqeef. He said: The allies stayed with Al-Mugheerah bin Shu'bah, may God be pleased with him, and the Messenger of God, may God bless him and grant him peace, housed Banu Malik in a tent of his. Musaddad said: He was in the delegation from Thaqeef who came to the Messenger of God, may God bless him and grant him peace. He said: The Messenger of God, may God bless him and grant him peace, would come to us every night after the evening prayer and talk to us. Abu Saeed said: Standing on his feet until he would alternate between his feet from the length of standing. Most of what he, may God bless him and grant him peace, would tell us was what he encountered from his people, the Quraysh. Then he, may God bless him and grant him peace, would say: **We are not equal, and we were...** Weak and humiliated - Musaddad said in Mecca - so when we went out to Medina, the war was raging between us and them, we were victorious over them and they were victorious over us. One night he was slow to come to us, the Prophet (peace and blessings of God be upon him) came to us at a time he used to do so, so we said: You were slow to come to us tonight. He (peace and blessings of God be upon him) said: **My portion of the Qur'an came to me and I did not want to come until I finished it**. Aws said: I asked the companions of the Messenger of God (peace and blessings of God be upon him) how they divided the Qur'an into portions. They said: Three, five, seven, nine, eleven, and thirteen.

And the Hizb al-Mufasssal alone, and Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah on the authority of Abu Khalid al-Ahmar with it, and Imam Ahmad narrated it on the authority of Abd al-Rahman bin Mahdi on the authority of Abdullah bin Abd al-Rahman - he is Ibn Ya'la al-Taifi with it. If this is known, and you count forty-eight Surahs, then the one after them is Surah Qaf. Its explanation is three: Al-Baqarah, Al-Imran, and An-Nisa. Five: Al-Ma'idah, Al-An'am, Al-A'raf, Al-Anfal, and Bara'ah. Seven:

Surat Qaf 50:1

Qaf. By the Glorious Qur'an

Yunus, Hud, Yusuf, Ar-Ra'd, Ibrahim, Al-Hijr, and An-Nahl. Nine: Subhan, Al-Kahf, Maryam, Ta-Ha, Al-Anbiya', Al-Hajj, Al-Mu'minoon, An-Nur, and Al-Furqan. Eleven: Ash-Shu'ara', An-Naml, Al-Qasas, Al-Ankabut, Ar-Rum, Luqman, Alif-Lam-Sajdah, Al-Ahzab, Saba', Fatir, and Yasin. Thirteen: As-Saffat, Sad, Az-Zumar, Ghafir, Ha-Mim As-Sajdah, Ha-Mim 'Ain Sin Qaf, Az-Zukhruf, Ad-Dukhan, Al-Jathiyah, Al-Ahqaf, Al-Fath, and Al-Hujurat. Then after that is the Hizb al-Mufasssal as the Companions **may God be pleased with them** said. It was determined that the beginning of it is Surat Qaf. And this is what we said, and praise and thanks be to God. Imam Ahmad said: Abdur-Rahman bin Mahdi told us, Malik told us, on the authority of Damrah bin Saeed, on the authority of Ubaidullah bin Abdullah, that Umar bin Al-Khattab asked Abu Waqid Al-Laithi: What did the Messenger of God (peace and blessings of God be upon him) recite on Eid? He said: Qaf and it is approaching. Muslim and the four Sunan scholars narrated it from the hadith of Malik with it. In a narration by Muslim, on the authority of Fali, on the authority of Damrah, on the authority of Ubaidullah, on the authority of Abu Waqid, he said: Umar **may God be pleased with him** asked me, and he mentioned it.

Another hadith Ahmad said: Ya'qub told us, my father told us, on the authority of Ibn Ishaq, Abdullah bin Muhammad bin Abi Bakr bin Amr bin Hazm told me, on the authority of Yahya bin Abdullah bin Abdul Rahman bin Sa'd bin Zarah, on the authority of Umm Hisham bint Haritha, who said: Our oven and the oven of the Prophet, may God bless him and grant him peace, were the same for two years or a year and part of a year, and I did not learn **Qaf, by the Glorious Qur'an** except from the Messenger of God, may God bless him and grant him peace, and he used to recite it every Friday from the pulpit when he addressed the people. Muslim narrated it from the hadith of Ibn Ishaq with it. Abu Dawud said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Habib, on the authority of Abdullah bin Muhammad bin Ma'n, on the authority of the daughter of Al-Harith bin An-Nu'man, who said: I did not memorize Qaf except from the mouth of the Messenger of God, may God bless him and grant him peace, when he addressed the people with it every Friday. She said: Our oven and the oven of the Messenger of God, may God bless him and grant him peace, were one. This is how Muslim, al-Nasa'i, and Ibn Majah narrated it on the authority of Shu'bah. The point is that the Messenger of God, may God bless him and grant him peace, used to recite this surah at major gatherings, such as Eid and Friday prayers, because it includes information about the beginning of creation, resurrection, the afterlife, the rising and the reckoning, Paradise and Hell, reward and punishment, encouragement and intimidation. And God knows best.

In the name of God, the Most Gracious, the Most Merciful

"Qaf": A letter of the alphabet mentioned at the beginning of the surahs, such as the Almighty's saying: *Sad*, "Nun," **Alif, Lam, Meem**, "Ta, Seen," and the like. This was said by Mujahid and others. We have already

discussed it at the beginning of Surat Al-Baqarah, so there is no need to repeat it. It has been narrated from some of the early generations that they said: Qaf is a mountain that surrounds the entire earth, and it is called Mount Qaf. It seems that this, and God knows best, is one of the fables of the Children of Israel that some people took from them when they saw the permissibility of narrating from them what is neither true nor false. I believe that this and its likes and similar things are the fabrications of some of their heretics, with which they confuse people about their religion, just as in this nation, despite the great status of its scholars, hadith masters, and imams, hadiths from the Prophet, may God bless him and grant him peace, were fabricated, and the covenant is not very old. So how about the nation of the Children of Israel, with its long history, the small number of critical hadith masters among them, their drinking of alcohol, and their scholars distorting words from their places and changing the books and verses of God? The Lawgiver only permitted narration from them in His saying: "And narrate from The Children of Israel, and there is no harm in what the mind may permit. As for what the mind rejects and judges to be false and is most likely to be false, then it is not of this type, and God knows best.

Many of the early commentators, as well as a large group of later commentators, have frequently narrated from the books of the People of the Book in their interpretation of the Glorious Qur'an, and there is no need for their reports, praise and thanks be to God, to the point that Imam Abu Muhammad Abd al-Rahman ibn Abi Hatim al-Razi, may God have mercy on him, mentioned here a strange narration whose chain of transmission is not authentic on the authority of Ibn Abbas, may God be pleased with them both. He said: My father told us, saying: I told him on the authority of Muhammad ibn Ismail al-Makhzumi, who told us on the authority of Layth ibn Abi Salim, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, who said: God Almighty created, beyond this earth, a sea surrounding it. Then He created, beyond that sea, a mountain called Qaf, with the lowest heaven raised above it. Then God Almighty created, beyond that mountain, an earth seven times the size of that earth. Then He created, beyond that, a sea surrounding it. Then He created, beyond that, a mountain called Qaf, with the second heaven raised above it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said, and that is in the words of God Almighty: "And the sea, after it, will be replenished by seven more." "Abhar", so its chain of transmission for this trace is broken, and what was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, in His Almighty's statement, *Qaf*, is a name of the names of God Almighty, and what was proven from Mujahid is that it is a letter of the alphabet, like His Almighty's statement: *Sad*, "Nun," **Ha Meem**, "Ta Seen," **Alif Lam Meem**, and the like, so this distances what was mentioned previously from Ibn Abbas, may God be pleased with them both. And it was said: What is meant is that the matter was decided by God, and that His statement, may His praise be exalted, *Qaf*, he

said: It indicated what was omitted from the rest of the word, like the poet's statement:

I told her to stop and she said stop

This interpretation should be considered because deletion in speech only occurs if there is evidence for it. How can this be understood from the mention of this letter? And the Almighty's statement: **And the Glorious Qur'an** meaning the noble and great one "which falsehood cannot approach from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy." They differed over the answer to the oath: What is it? Ibn Jarir narrated on the authority of some grammarians that the Almighty's statement: **We know what the earth takes of them, and with Us is a record that preserves.** There is some doubt about this, rather the answer is the content of the speech after the oath, which is the proof of prophethood and the proof of the Resurrection and its confirmation and realization, even if the oath does not meet in wording. This is common in the oaths of the Qur'an, as mentioned previously in His statement: "Sad. By the Qur'an full of remembrance. But those who disbelieve are in arrogance and dissension." And likewise He said here: "Qaf. By the glorious Qur'an. But they wonder that a warner has come to them from among themselves. So the disbelievers say, 'This is an amazing thing.' That is, they wondered at the sending of a messenger to them from among human beings, like His statement, the Most High: **Is it a wonder to people that We have inspired a man from among themselves, 'Warn the people?'** That is, this is not amazing, for God chooses messengers from among the angels and from among the people.

Then the Almighty said, informing about them and their amazement at the Resurrection and their rejection of its occurrence: **If we die and become dust, is that a far-fetched return?** That is, they say: **If we die and decay and our joints are severed and we become dust, how is it possible to return after that to this structure and composition?** "If we die and decay and become dust, how is it possible to return after that to this structure and composition?" **That is a far-fetched return** That is, it is far-fetched to occur. The meaning is that they believe it is impossible and improbable. God the Almighty said in response to them: **We certainly know what the earth takes of them** That is, what it consumes of their bodies as they decay. We know that, and it is not hidden from Us where the bodies were dispersed, where they went, and where they went. **And with Us is a Book that preserves** That is, it preserves. Therefore, knowledge is comprehensive, and the Book also contains all things recorded. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God the Almighty: **We know what the earth takes of them**, meaning what it eats of their flesh, skin, bones and hair. This is what Mujahid, Qatadah, Ad-Dahhak and others said. Then God the Almighty explained the reason for their disbelief, stubbornness and their rejection of what is not far-fetched, saying: **Rather, they denied the truth when it came to them, so they are in a confused state**, meaning this is the state of everyone who deviates from the truth. Whatever he says after that is false. Confusion is something that is different, disturbed, ambiguous and denied through its parts, like the words

of God the Almighty: "Indeed, you are in a different statement. He who turns away from it is turned away from it."

Fath al-Qadir

It is forty-five verses.

It is all Meccan according to Al-Hasan, Ikrimah, Ata', and Jabir. It was narrated from Ibn Abbas and Qatadah that it is Meccan except for one verse, which is: "And We certainly created the heavens and the earth and all that is between them in six days, and no weariness touched Us." It is the beginning of Al-Mufasssal according to the correct view, and it was also said that it is from Al-Hujurat. Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Qaf was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Ibn Az-Zubayr. Muslim and others narrated on the authority of Qutbah ibn Malik that he said: "The Prophet (peace and blessings of God be upon him) used to recite in the first rak'ah of Fajr Surah 'Qaf. By the Glorious Qur'an.'" Ahmad, Muslim, and the Sunan scholars narrated on the authority of Abu Waqid Al-Laythi that he said: "The Messenger of God (peace and blessings of God be upon him) used to recite Qaf and 'Aqrabutu' on Eid." Ibn Abi Shaybah, Abu Dawud, Ibn Majah, and Al-Bayhaqi narrated on the authority of Umm Hisham bint Haritha that she said: "I did not take Qaf and the Glorious Qur'an except from the mouth of the Messenger of God (peace and blessings of God be upon him). He used to recite it every Friday on the pulpit when delivering the sermon to the people." It is also in Sahih Muslim.

His statement: 1- "Qaf. By the Glorious Qur'an." The discussion of the grammatical analysis of this is like the discussion that we have previously discussed in His statement: "Sad. By the Qur'an full of remembrance" and in His statement: "Ha Meem. And the clear Book." There is disagreement over the meaning of Qaf. Al-Wahidi said: The commentators said: It is the name of a mountain made of emerald that surrounds the world and the sky is domed over it and it is behind the veil behind which the sun sets at a year's journey. Al-Farra' said: Based on this, the grammatical analysis of Qaf should have been made clear because it is a noun and not a spelling. He said: Perhaps the Qaf alone was mentioned in its name like the saying of the speaker: I said to it stop, and it said Qaf, meaning I am standing. Al-Farra' and Al-Zajjaj narrated that some people said that the meaning of Qaf is: The matter has been decreed and what is to come has been decreed, as it was said about Ha Meem: Ha Meem the matter. It was also said that it is one of the names of God by which He swore. Qatadah said: It is one of the names of the Qur'an. Al-Sha'bi said: It is the opening of the surah. Abu Bakr Al-Warraq said that it means: Stop at Our command and prohibition and do not transgress them. Other weaker statements were made. In fact, it is one of the ambiguous verses whose knowledge God has kept to Himself, as we have established in the opening verse of Surat Al-Baqarah. The meaning of Al-Majid is that He has glory and honor over all other revealed books.

Surat Qaf 50:1

Qaf. By the Glorious Qur'an

Al-Hasan said: It is the generous. It was also said: the one of high status. It was also said: the great status. The answer to the oath, according to the Kufians, is His statement: **Rather, they were amazed.** Al-Akhfash said: Its answer is omitted, as if he said: Qaf. By the Glorious Qur'an, you will surely be resurrected. It is indicated by: **Will we, when we have died and become dust?** Ibn Kaysan said: Its answer is: **What is uttered of a word.** It was also said: **We have known what the earth takes of them,** with the estimation of the lam, meaning: We have known. It was also said that it is omitted and its interpretation is: **We have sent it down to you so that you may warn,** as if it was said: Qaf. By the Glorious Qur'an, we have sent it down to you so that you may warn the people. The majority read Qaf with a sukoon. Al-Hasan, Ibn Abi Ishaq, and Nasr ibn Asim read it with a kasra over the fa. Isa Al-Thaqafi read it with a fatha over the fa. Harun and Muhammad ibn Al-Samifi read it with a damma.

Tafsir al-Baghawi

1. Meccan *Qaf* [Ibn Abbas said: It is an oath, and it was said:] It is the name of the surah, and it was said: It is one of the names of the Qur'an.

Al-Qurazi said: It is a key whose name is *Al-Qadir*, "Al-Qadir," *Al-Qahir*, "Al-Qarib," and *Al-Qabeed*.

Ikrimah and Ad-Dahhak said: It is a mountain surrounding the earth of green emerald, from which the green sky is formed, and the sky is domed over it, and its shoulders are over it. It is said that it is behind the veil from which the sun disappears at a distance of a year's journey.

It was said: Its meaning is that the matter was decided, or what is to happen was decided, as they said in Ha Mim.

"And the Glorious Qur'an", the noble and generous to God, full of goodness.

Tafsir al-Baidawi

1- "Qaf. By the Glorious Qur'an." The discussion of it is as mentioned in "Sad. By the Qur'an full of remembrance." **The Glorious** is the one with glory and honor over all other books, or because it is the speech of the Glorious, or because whoever learns its meanings and complies with its rulings is glorified.

Surat Qaf 50:2

Rather, they wonder that a warner has come to them from among themselves. So the disbelievers say, **This is an amazing thing.**

Tafsir al-Jalalayn

2 - **Rather, they were amazed that a warner had come to them from among themselves** a messenger from among themselves who frightened them with the Fire after the Resurrection **and the disbelievers said, This the warning (is an amazing thing)**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Rather, they were amazed that a warner had come to them from among themselves**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, "O Muhammad, the polytheists of your people did not lie to you, because they did not know that you were truthful and just, but they lied to you out of amazement that a warner had come to them warning them of God's punishment from among them, meaning a human being from among the children of Adam, and that no angel had come to them with a message from God."

And His statement, **Then the disbelievers said, 'This is an amazing thing.'** God Almighty says: The disbelievers from among the Quraysh said when a warner came to them from among themselves, **This is an amazing thing.** That is, the coming of a man from among us from among Adam with God's message to us, **Why was an angel not sent down to him to be with him as a warner?**

Tafsir al-Qurtubi

The Almighty said, **Rather, they were amazed that a warner had come to them from among themselves.** "An" is in the accusative case, assuming that a warner had come to them from among themselves, meaning Muhammad, may God bless him and grant him peace. The pronoun refers to the disbelievers, and it was said to refer to the believers and the disbelievers together.

Then He distinguished between them by saying, the Most High: **Then the disbelievers said**, and He did not say **they said**, but rather He described their state and their actions as ugly and described them as disbelievers, as you say: So-and-so came to me and made me hear something unpleasant, and the wicked man said to me, **You are such-and-such.** "This is an amazing thing." Amazing is the thing that is astonished by, and likewise, wonder with the damma and wonder with the shaddah are more than it, and likewise, the marvel. Qatada said, **They were astonished that they called to one God.** And it was said: From warning them of the resurrection and the revival, which the Qur'an

has stated is more appropriate.

Tafsir Ibn Kathir

Qaf. A letter of the alphabet mentioned at the beginning of the surahs, such as the Almighty's saying: **Sad**, "Nun," **Alif, Lam, Meem**, "Ta, Seen," and the like. This was said by Mujahid and others. We have already discussed it at the beginning of Surat Al-Baqarah, so there is no need to repeat it. It has been narrated from some of the predecessors that they said: Qaf is a mountain that surrounds the entire earth, and it is called Mount Qaf. This seems, and God knows best, to be from the fables of the Children of Israel that some people took from them when they saw the permissibility of narrating from them what is neither true nor false. I believe that this and its likes and similar things are the fabrications of some of their heretics, with which they confuse people about their religion, just as in this nation, despite the great status of its scholars, hadith masters, and imams, hadiths were fabricated from the Prophet, may God bless him and grant him peace, and the covenant is not very old. So how about the nation of the Children of Israel, with its long history and the small number of critical hadith masters among them, and their drinking of alcohol, and their scholars distorting words from their places and changing the books and verses of God? Rather, The Lawgiver permitted narrating from them in His statement: **And narrate from the Children of Israel, and there is no blame** in what the mind may permit. As for what the mind rejects and judges to be false and is most likely to be false, then it is not of this type, and God knows best.

Many of the early commentators, as well as a large group of later commentators, have frequently narrated from the books of the People of the Book in their interpretation of the Glorious Qur'an, and there is no need for their reports, praise and thanks be to God, to the point that Imam Abu Muhammad Abd al-Rahman ibn Abi Hatim al-Razi, may God have mercy on him, mentioned here a strange narration whose chain of transmission is not authentic on the authority of Ibn Abbas, may God be pleased with them both. He said: My father told us, saying: I told him on the authority of Muhammad ibn Ismail al-Makhzumi, who told us on the authority of Layth ibn Abi Salim, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, who said: God Almighty created, beyond this earth, a sea surrounding it. Then He created, beyond that sea, a mountain called Qaf, with the lowest heaven raised above it. Then God Almighty created, beyond that mountain, an earth seven times the size of that earth. Then He created, beyond that, a sea surrounding it. Then He created, beyond that, a mountain called Qaf, with the second heaven raised above it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said, and that is in the words of God Almighty: **And the sea, after it, will be replenished by seven more.** **Abhar**, so its chain of transmission for this trace is broken, and what was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, in His Almighty's statement, **Qaf**, is a name of the names

Rather, they wonder that a warner has come to them from among themselves. So the disbelievers say, "This is an amazing thing."

of God Almighty, and what was proven from Mujahid is that it is a letter of the alphabet, like His Almighty's statement: *Sad*, "Nun," **Ha Meem**, "Ta Seen," **Alif Lam Meem**, and the like, so this distances what was mentioned previously from Ibn Abbas, may God be pleased with them both. And it was said: What is meant is that the matter was decided by God, and that His statement, may His praise be exalted, *Qaf*, he said: It indicated what was omitted from the rest of the word, like the poet's statement:

I told her to stop and she said stop

This interpretation should be considered because deletion in speech only occurs if there is evidence for it. How can this be understood from the mention of this letter? And the Almighty's statement: **And the Glorious Qur'an** meaning the noble and great one "which falsehood cannot approach from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy." They differed over the answer to the oath: What is it? Ibn Jarir narrated on the authority of some grammarians that the Almighty's statement: **We know what the earth takes of them, and with Us is a record that preserves.** There is some doubt about this, rather the answer is the content of the speech after the oath, which is the proof of prophethood and the proof of the Resurrection and its confirmation and realization, even if the oath does not meet in wording. This is common in the oaths of the Qur'an, as mentioned previously in His statement: "Sad. By the Qur'an full of remembrance. But those who disbelieve are in arrogance and dissension." And likewise He said here: "Qaf. By the glorious Qur'an. But they wonder that a warner has come to them from among themselves. So the disbelievers say, "This is an amazing thing." That is, they wondered at the sending of a messenger to them from among human beings, like His statement, the Most High: **Is it a wonder to people that We have inspired a man from among themselves, 'Wam the people?'** That is, this is not amazing, for God chooses messengers from among the angels and from among the people.

Then the Almighty said, informing about them and their amazement at the Resurrection and their rejection of its occurrence: **If we die and become dust, is that a far-fetched return?** That is, they say: **If we die and decay and our joints are severed and we become dust, how is it possible to return after that to this structure and composition?** "If we die and decay and become dust, how is it possible to return after that to this structure and composition?" **That is a far-fetched return** That is, it is far-fetched to occur. The meaning is that they believe it is impossible and improbable. God the Almighty said in response to them: **We certainly know what the earth takes of them** That is, what it consumes of their bodies as they decay. We know that, and it is not hidden from Us where the bodies were dispersed, where they went, and where they went. **And with Us is a Book that preserves** That is, it preserves. Therefore, knowledge is comprehensive, and the Book also contains all things recorded. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God the Almighty: **We**

know what the earth takes from them, meaning what it eats of their flesh, skin, bones and hair. This is what Mujahid, Qatadah, Ad-Dahhak and others said. Then God the Almighty explained the reason for their disbelief, stubbornness and their rejection of what is not far-fetched, saying: **Rather, they denied the truth when it came to them, so they are in a confused state**, meaning this is the state of everyone who deviates from the truth. Whatever he says after that is false. Confusion is something that is different, disturbed, ambiguous and denied through its parts, like the words of God the Almighty: "Indeed, you are in a different statement. He who turns away from it is turned away from it."

Fath al-Qadir

2- **Rather, they were amazed that a warner had come to them from among themselves.** "Rather" is used to negate the answer, according to the different opinions, and *that* is in the accusative case, assuming: because he came to them. The meaning is: Rather, the disbelievers were amazed that a warner had come to them from among themselves, namely Muhammad, peace and blessings be upon him. They were not satisfied with mere doubt and rejection, but rather they considered it one of the amazing things. It was said that it is a negation of the description of the Qur'an as being glorious, and the explanation of this was presented in Surat Sad. Then he explained what he narrated about their amazement by saying: **Then the disbelievers said, 'This is an amazing thing.'** This contains additional clarification and explanation. Qatadah said: They were amazed that they were called to one God, and it was said that they were amazed by the resurrection.

Tafsir al-Baghawi

2. They differed regarding the answer to the oath. The people of Kufa said: Its answer is: **Rather, they were amazed.** It was also said: Its answer is omitted, and its metaphor is: By the Glorious Qur'an, you will surely be resurrected. It was also said: Its answer is His statement: **(Whatever word he utters).** It was said: **(We have known)**, and the answers to the oath are seven: *(Indeed)* the strong *(Indeed)* like His saying: **(By the dawn) - (Indeed, your Lord is ever watchful)** (al-Fajr 89:14), and *(Ma)* the negation like His saying: **(By the forenoon * And by the night when it covers * Your Lord has not forsaken you)** (al-Duha 93:1-3), and the open *(Lam)* like His saying: **(By your Lord, We will surely question them all)** (al-Hijr 15:92), and the light *(Indeed)* like His saying: **(Indeed, we were in clear error)** (Ash-Shu'ara: 38), and *(La)* like His saying: **(And they swore by God their most solemn oaths that God would not raise up anyone who dies)** (al-Nahl 16:38), and *(Qad)* like His saying: **(By the sun and its brightness) - (He has succeeded who purifies it)** (Ash-Shams: 1-9), and *(By)* like His saying: **(By the Glorious Qur'an) - (Rather, they were amazed).**

If a warner comes to them, frightening, from among them, they know his lineage, truthfulness, and trustworthiness, then the disbelievers will say, 'This is an amazing thing,' strange.

Tafsir al-Baidawi

2- Rather, they were amazed that a warner had come to them from among themselves. This is a denial of their amazement at something that is not a wonder, which is that someone from their own race or from their own skin should warn them. **Then the disbelievers said, 'This is an amazing thing.'** This is a narration of their amazement, and this is an indication of God's choice of Muhammad, peace and blessings be upon him, for the message, and the omission of their mention and then its manifestation is to indicate their stubbornness in this statement, then the recording of their disbelief in that or linking their amazement at the resurrection to their amazement at the mission, and exaggerating it by placing the apparent in place of their pronoun and narrating their amazement in a vague manner if the reference was to **from among them** it is explained by what follows it, or in a general manner if it is easier than what they see of his doing.

Surat Qaf 50:3

Is it then that we die and become dust? Is that a distant return?

Surat Qaf 50:3

Is it then that we die and become dust? Is that a distant return?

Tafsir al-Jalalayn

3 - *when* by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways **we died and were dust** we return **that is a far-fetched return** the utmost distance

Tafsir al-Suyuti

Tafsir al-Tabari

The speaker says: The resurrection was not mentioned, so he tells about these people's disbelief in what they called for, so what is the point of reporting about them that they denied what they did not call for, and their response to what they were not asked about? It was said: The Arab scholars differed on this, so we will mention what they said on this, then we will follow it with the explanation, God willing. One of the grammarians of Basra said about this: **If we die and become dust, is that a far-fetched return?** He did not mention that he returned, and that, and God knows best, was in response, as if it was said to them: You will return, so they said: **If we die and become dust, is that a far-fetched return?** And one of the grammarians of Kufa said: His statement: **If we die and become dust** is a statement before which it was not clear what this could be an answer to, but its meaning is implied, and God knows best: "Qaf. By the Glorious Qur'an" **You will be resurrected after death**, so they said: **If we are dust, will we be resurrected?** They denied the resurrection, then said, **That is a far-fetched return**. They denied it entirely, and his saying, *far-fetched*, is like saying to a man who makes a mistake in a matter: **You have gone a long way from the truth**, meaning you have made a mistake.

And the correct statement in this regard, according to us, is that in this speech there is something omitted and the evidence of what was mentioned is sufficient to support its mention. That is because God indicated with His report of the denial of these polytheists, with whom He began this surah with the report of their denial of His Messenger Muhammad, may God bless him and grant him peace, with His saying, "Rather, they are amazed that a warner has come to them from among themselves. So the disbelievers say, 'This is an amazing thing,'" His threat to them for their denial of Muhammad, may God bless him and grant him peace, is as if He said to them, if they say, denying the message of God, His Messenger Muhammad, may God bless him and grant him peace, **This is an amazing thing**, you will know, O people, when you are resurrected on the Day of Resurrection, what your state will be in your denial of Muhammad, may God bless him and grant him peace, and your denial of his prophethood. So they said, responding to the

Messenger of God, may God bless him and grant him peace, **When we die and become dust**, we know that, and we see what you promised us for your denial. **That is a far-fetched return**, meaning that that will not happen, and we will not return alive after our death. So He was sufficient with the evidence of His saying, **Rather, they are amazed that A warner came to them from among themselves, and the disbelievers said, "This is an amazing thing.**

And in what was narrated on the authority of Al-Hussein, he said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **When we die and become dust, is that a far-fetched return?** They said: How can God protect you when we have become bones and dust, and have wandered in the earth? This is evidence of the truth of what we said, that they denied the resurrection when they were threatened with it.

Tafsir al-Qurtubi

The Almighty's saying: **When we have died and become dust** will we be resurrected? This implies **that is a far-fetched return**. Return means return, meaning it is a far-fetched return, i.e. impossible. It is said: I returned him, I returned him, a return, and he returned, he returns, a return. And there is another implied meaning, i.e., they said, **Shall we be resurrected when we die?** The mention of resurrection, even though it is not mentioned here, has been mentioned in other places, and the Quran is like a single surah. Also, the mention of resurrection is included in His saying: **Rather, they wonder that a warner has come to them from among themselves**, because he only warns of punishment and accountability in the hereafter.

Tafsir Ibn Kathir

Qaf: A letter of the alphabet mentioned at the beginning of the surahs, such as the Almighty's saying: *Sad*, "Nun," **Alif, Lam, Meem**, "Ta, Seen," and the like. This was said by Mujahid and others. We have already discussed it at the beginning of Surat Al-Baqarah, so there is no need to repeat it. It has been narrated from some of the predecessors that they said: Qaf is a mountain that surrounds the entire earth, and it is called Mount Qaf. This seems, and God knows best, to be from the fables of the Children of Israel that some people took from them when they saw the permissibility of narrating from them what is neither true nor false. I believe that this and its likes and similar things are the fabrications of some of their heretics, with which they confuse people about their religion, just as in this nation, despite the great status of its scholars, hadith masters, and imams, hadiths were fabricated from the Prophet, may God bless him and grant him peace, and the covenant is not very old. So how about the nation of the Children of Israel, with its long history and the small number of critical hadith masters among them, and their drinking of alcohol, and their scholars distorting words from their places

and changing the books and verses of God? Rather, The Lawgiver permitted narrating from them in His statement: **And narrate from the Children of Israel, and there is no blame** in what the mind may permit. As for what the mind rejects and judges to be false and is most likely to be false, then it is not of this type, and God knows best.

Many of the early commentators, as well as a large group of later commentators, have frequently narrated from the books of the People of the Book in their interpretation of the Glorious Qur'an, and there is no need for their reports, praise and thanks be to God, to the point that Imam Abu Muhammad Abd al-Rahman ibn Abi Hatim al-Razi, may God have mercy on him, mentioned here a strange narration whose chain of transmission is not authentic on the authority of Ibn Abbas, may God be pleased with them both. He said: My father told us, saying: I told him on the authority of Muhammad ibn Ismail al-Makhzumi, who told us on the authority of Layth ibn Abi Salim, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, who said: God Almighty created, beyond this earth, a sea surrounding it. Then He created, beyond that sea, a mountain called Qaf, with the lowest heaven raised above it. Then God Almighty created, beyond that mountain, an earth seven times the size of that earth. Then He created, beyond that, a sea surrounding it. Then He created, beyond that, a mountain called Qaf, with the second heaven raised above it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said, and that is in the words of God Almighty: **And the sea, after it, will be replenished by seven more.** *Abhar*, so its chain of transmission for this trace is broken, and what was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, in His Almighty's statement, *Qaf*, is a name of the names of God Almighty, and what was proven from Mujahid is that it is a letter of the alphabet, like His Almighty's statement: *Sad*, "Nun," **Ha Meem**, "Ta Seen," **Alif Lam Meem**, and the like, so this distances what was mentioned previously from Ibn Abbas, may God be pleased with them both. And it was said: What is meant is that the matter was decided by God, and that His statement, may His praise be exalted, *Qaf*, he said: It indicated what was omitted from the rest of the word, like the poet's statement:

I told her to stop and she said stop

This interpretation should be considered because deletion in speech only occurs if there is evidence for it. How can this be understood from the mention of this letter? And the Almighty's statement: **And the Glorious Qur'an** meaning the noble and great one "which falsehood cannot approach from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy." They differed over the answer to the oath: What is it? Ibn Jarir narrated on the authority of some grammarians that the Almighty's statement: **We know what the earth takes of them, and with Us is a record that preserves.** There is some doubt about this, rather the answer is the content of the speech after the oath, which is the proof of prophethood and the proof of the Resurrection and its confirmation and realization, even if the oath does not meet in wording. This is common in the oaths of the Qur'an, as mentioned

previously in His statement: "Sad. By the Qur'an full of remembrance. But those who disbelieve are in arrogance and dissension." And likewise He said here: "Qaf. By the glorious Qur'an. But they wonder that a warner has come to them from among themselves. So the disbelievers say, "This is an amazing thing." That is, they wondered at the sending of a messenger to them from among human beings, like His statement, the Most High: **Is it a wonder to people that We have inspired a man from among themselves, 'Warn the people?'** That is, this is not amazing, for God chooses messengers from among the angels and from among the people.

Then the Almighty said, informing about them and their amazement at the Resurrection and their rejection of its occurrence: **If we die and become dust, is that a far-fetched return?** That is, they say: **If we die and decay and our joints are severed and we become dust, how is it possible to return after that to this structure and composition?** "If we die and decay and become dust, how is it possible to return after that to this structure and composition?" **That is a far-fetched return** That is, it is far-fetched to occur. The meaning is that they believe it is impossible and improbable. God the Almighty said in response to them: **We certainly know what the earth takes of them** That is, what it consumes of their bodies as they decay. We know that, and it is not hidden from Us where the bodies were dispersed, where they went, and where they went. **And with Us is a Book that preserves** That is, it preserves. Therefore, knowledge is comprehensive, and the Book also contains all things recorded. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God the Almighty: **We know what the earth takes from them**, meaning what it eats of their flesh, skin, bones and hair. This is what Mujahid, Qatadah, Ad-Dahhak and others said. Then God the Almighty explained the reason for their disbelief, stubbornness and their rejection of what is not far-fetched, saying: **Rather, they denied the truth when it came to them, so they are in a confused state**, meaning this is the state of everyone who deviates from the truth. Whatever he says after that is false. Confusion is something that is different, disturbed, ambiguous and denied through its parts, like the words of God the Almighty: "Indeed, you are in a different statement. He who turns away from it is turned away from it."

Fath al-Qadir

So this is an indication of something ambiguous that is explained by what follows it, such as his saying: **If we die**, etc., and the first is more appropriate. Al-Razi said: It appears that their statement is an indication of the coming of the warner. Then they said: **Will we die?** Also, there is found here after the exclusion by question something that conveys the meaning of astonishment, which is their statement: **That is a distant return.** For it is an exclusion and it is like astonishment. So if the astonishment in their statement: **This is something amazing** was referring back to their statement: **Will it then?** then it would be like repetition. If it is said that explicit repetition necessitates that your statement **This is something amazing** refers back to the coming of the warner. If

Surat Qaf 50:3

Is it then that we die and become dust? Is that a distant return?

their astonishment at it is known from their statement: **And they were amazed that he came to them**, then his statement: **This is something amazing** is a repetition. So we say that it is not a repetition but rather a confirmation because when he said: **Rather, they were amazed** in the verb form. It is permissible for a person to be amazed at something that is not amazing, like his statement: **Do you wonder at the command of God?** And it is said in common parlance: There is no reason for your astonishment at something that is not amazing. So it is as if when they were amazed, it was said to them: There is no point in your astonishment, so they said: **This is something amazing**. So how can we not be amazed at it? And this is indicated by his statement: Here, **The disbelievers said** with the letter fa, as it indicates that it is a consequence of what came before. The majority read **When we die** as a question. Ibn Amir, in a narration from him, Abu Ja'far, Al-A'mash and Al-A'raj read it with one hamza, so it could be a question like the reading of the majority, and the hamza of the question is understood, and it could also mean a statement. The agent in the adverbial phrase is understood: i.e., will He resurrect us, or will we return if we die, because what comes after it indicates it. This is according to the reading of the majority. As for the second reading, the answer to *when* is omitted: i.e., we returned. It was said that this is a return, and the meaning is: their denial of the resurrection after their death and their turning to dust. Then they were certain of their remoteness of the resurrection, so they said: *That*, i.e., the resurrection, **is a distant return**, i.e., far from minds, understandings, custom or possibility. It is said that I returned him, I returned him a return, and he returned, he returns a return.

Tafsir al-Baghawi

3. **When we die and become dust**, will we be resurrected? He omitted mentioning resurrection because the speech indicates it. **That is a return**, meaning a return to life. **Far from it**, and does not happen. That is, it is far-fetched that we will be resurrected after death.

Tafsir al-Baidawi

3- **If we die and become dust** meaning, will we return if we die and become dust? The omitted word is indicated by his statement: **That is a far-fetched return** meaning far from imagination, custom, or possibility. It was said that return means what is returned.

Surat Qaf 50:4

We know what the earth takes away from them, and with Us is a record that preserves.

Tafsir al-Jalalayn

4 - **We know what the earth takes away from them** it takes away from them **of them, and with Us is a Preserved Record** which is the Preserved Tablet in which are all the predestined things.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **We know what the earth takes from them**, God Almighty says: We know what the earth consumes of their bodies after their death, what the earth consumes and destroys of their bodies, and they have a written record, along with Our knowledge of that, preserving all of that. God Almighty called it the Preserver, because what is written in it does not fade away, nor does it change or alter.

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: His statement, **We know what the earth takes away from them**, means: What the earth consumes of their flesh, skin, bones, and hair.

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, **What the earth diminishes of them**, he said: Of their bones.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **We know what the earth takes away from them**, meaning: what the earth consumes from them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **We know what the earth takes away from them**. He said: It means death. He said: Who among them dies, or he said: What the earth consumes from them when they die.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Al-Dahhak say: God said, **We know what the earth takes of them**, meaning: what the earth consumes of them, and we know about it, and they are with me, along with my knowledge of them, in a preserved book.

Tafsir al-Qurtubi

The Almighty says: **We already know what the earth takes away from them** meaning what it consumes of their bodies, so nothing is lost to Us to the point that it would be impossible for Us to restore them. And in the Qur'an: "He said, 'Then what about the former generations?' He said, 'Their knowledge is with my Lord, in a Register. My Lord does not err, nor does He forget.'" And in the Sahih: **Every son of Adam will be eaten by the dust, except the coccyx; from it he was created and on it he will be rebuilt**. It has been previously established that the earth does not consume the bodies of the prophets, saints, and martyrs. God has forbidden the earth to consume their bodies. We have explained this in Kitab al-Tadhkirah, and it has also been previously mentioned in this book. Al-Suddi said: "Decrease here means death. We know who among them will die and who will remain, because whoever dies is buried, as if the earth is decreasing people." And from Ibn Abbas: It is those of the polytheists who enter Islam. **And with Us is a record that preserves** meaning their number and names, so it is a fa'il with the meaning of fa'il.

It was said that the Preserved Tablet means that it is preserved from the devils, or that everything is preserved in it. It was also said that the Book is an expression for knowledge and statistics, as you say: I have written this for you, meaning I have preserved it. This left out the apparent meaning without necessity. It was also said that it means that we have a book that preserves the deeds of the children of Adam so that we may hold them accountable for them.

Tafsir Ibn Kathir

Qaf. A letter of the alphabet mentioned at the beginning of the surahs, such as the Almighty's saying: *Sad*, "Nun," *Alif*, *Lam*, *Meem*, "Ta, Seen," and the like. This was said by Mujahid and others. We have already discussed it at the beginning of Surat Al-Baqarah, so there is no need to repeat it. It has been narrated from some of the predecessors that they said: Qaf is a mountain that surrounds the entire earth, and it is called Mount Qaf. This seems, and God knows best, to be from the fables of the Children of Israel that some people took from them when they saw the permissibility of narrating from them what is neither true nor false. I believe that this and its likes and similar things are the fabrications of some of their heretics, with which they confuse people about their religion, just as in this nation, despite the great status of its scholars, hadith masters, and imams, hadiths were fabricated from the Prophet, may God bless him and grant him peace, and the covenant is not very old. So how about the nation of the Children of Israel, with its long history and the small number of critical hadith masters among them, and their drinking of alcohol, and their scholars distorting words from their places and changing the books and verses of God? Rather, The Lawgiver permitted narrating from them in His statement: **And narrate from the Children of Israel, and there is no blame** in what the mind may permit. As for what the mind rejects and judges to be false and is

We know what the earth takes away from them, and with Us is a record that preserves.

most likely to be false, then it is not of this type, and God knows best.

Many of the early commentators, as well as a large group of later commentators, have frequently narrated from the books of the People of the Book in their interpretation of the Glorious Qur'an, and there is no need for their reports, praise and thanks be to God, to the point that Imam Abu Muhammad Abd al-Rahman ibn Abi Hatim al-Razi, may God have mercy on him, mentioned here a strange narration whose chain of transmission is not authentic on the authority of Ibn Abbas, may God be pleased with them both. He said: My father told us, saying: I told him on the authority of Muhammad ibn Ismail al-Makhzumi, who told us on the authority of Layth ibn Abi Salim, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, who said: God Almighty created, beyond this earth, a sea surrounding it. Then He created, beyond that sea, a mountain called Qaf, with the lowest heaven raised above it. Then God Almighty created, beyond that mountain, an earth seven times the size of that earth. Then He created, beyond that, a sea surrounding it. Then He created, beyond that, a mountain called Qaf, with the second heaven raised above it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said, and that is in the words of God Almighty: **And the sea, after it, will be replenished by seven more.** *Abhar*, so its chain of transmission for this trace is broken, and what was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, in His Almighty's statement, *Qaf*, is a name of the names of God Almighty, and what was proven from Mujahid is that it is a letter of the alphabet, like His Almighty's statement: *Sad*, "Nun," **Ha Meem**, "Ta Seen," **Alif Lam Meem**, and the like, so this distances what was mentioned previously from Ibn Abbas, may God be pleased with them both. And it was said: What is meant is that the matter was decided by God, and that His statement, may His praise be exalted, *Qaf*, he said: It indicated what was omitted from the rest of the word, like the poet's statement:

I told her to stop and she said stop

This interpretation should be considered because deletion in speech only occurs if there is evidence for it. How can this be understood from the mention of this letter? And the Almighty's statement: **And the Glorious Qur'an** meaning the noble and great one "which falsehood cannot approach from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy." They differed over the answer to the oath: What is it? Ibn Jarir narrated on the authority of some grammarians that the Almighty's statement: **We know what the earth takes of them, and with Us is a record that preserves.** There is some doubt about this, rather the answer is the content of the speech after the oath, which is the proof of prophethood and the proof of the Resurrection and its confirmation and realization, even if the oath does not meet in wording. This is common in the oaths of the Qur'an, as mentioned previously in His statement: "Sad. By the Qur'an full of remembrance. But those who disbelieve are in arrogance and dissension." And likewise He said here:

"Qaf. By the glorious Qur'an. But they wonder that a warner has come to them from among themselves. So the disbelievers say, "This is an amazing thing." That is, they wondered at the sending of a messenger to them from among human beings, like His statement, the Most High: **Is it a wonder to people that We have inspired a man from among themselves, 'Warn the people?'** That is, this is not amazing, for God chooses messengers from among the angels and from among the people.

Then the Almighty said, informing about them and their amazement at the Resurrection and their rejection of its occurrence: **If we die and become dust, is that a far-fetched return?** That is, they say: **If we die and decay and our joints are severed and we become dust, how is it possible to return after that to this structure and composition?** "If we die and decay and become dust, how is it possible to return after that to this structure and composition?" **That is a far-fetched return** That is, it is far-fetched to occur. The meaning is that they believe it is impossible and improbable. God the Almighty said in response to them: **We certainly know what the earth takes of them** That is, what it consumes of their bodies as they decay. We know that, and it is not hidden from Us where the bodies were dispersed, where they went, and where they went. **And with Us is a Book that preserves** That is, it preserves. Therefore, knowledge is comprehensive, and the Book also contains all things recorded. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God the Almighty: **We know what the earth takes from them**, meaning what it eats of their flesh, skin, bones and hair. This is what Mujahid, Qatadah, Ad-Dahhak and others said. Then God the Almighty explained the reason for their disbelief, stubbornness and their rejection of what is not far-fetched, saying: **Rather, they denied the truth when it came to them, so they are in a confused state**, meaning this is the state of everyone who deviates from the truth. Whatever he says after that is false. Confusion is something that is different, disturbed, ambiguous and denied through its parts, like the words of God the Almighty: "Indeed, you are in a different statement. He who turns away from it is turned away from it."

Fath al-Qadir

Then the Almighty responded to what they said, saying: 4- **We know what the earth takes from them** meaning what it consumes from their bodies, so nothing of that escapes us. And He whose knowledge encompasses everything, even reaching the knowledge of what goes from the bodies of the dead in the graves, does not find resurrection difficult for Him nor does it seem remote from Him. Al-Suddi said: The decrease here is death. He says: We know who among them will die and who will remain, because whoever dies is buried, so it is as if the earth decreases the dead. And it was said that the meaning is: who among the polytheists enters Islam, and the first is more appropriate. **And with Us is a Preserving Book** meaning it preserves their number and their names and everything, and it is the Preserved Tablet: meaning it is preserved from the

devils, or everything is preserved in it.

Tafsir al-Baghawi

4. God the Almighty said: **We know what the earth takes of them**, meaning it consumes their flesh, blood, and bones; nothing escapes His knowledge. Al-Suddi said: It refers to death. He says: We know who among them will die and who will live. **And with Us is a Preserving Record**, [preserved from the devils and from being erased or altered. It is the Preserved Tablet. It was also said: Preserving] meaning: It preserves their numbers and names.

Tafsir al-Baidawi

4- **We know what the earth takes from them** what it eats from the bodies of their dead, and it is a response to their exclusion by removing what is the origin of it, and it was said that it is the answer to the oath and the lam is omitted due to the length of the speech. **And with Us is a Preserving Book** that preserves the details of all things, or preserved from change, and what is meant is either a representation of His knowledge of the details of things with the knowledge of one who has a preserved book that he looks at, or an emphasis on His knowledge of them by their being recorded in the Preserved Tablet that He has.

Surat Qaf 50:5

Rather, they denied the truth when it came to them, so they are in a confused state.

Surat Qaf 50:5

Rather, they denied the truth when it came to them, so they are in a confused state.

Tafsir al-Jalalayn

5 - **Rather, they denied the truth** the Qur'an **when it came to them, so they** concerning the Prophet, may God bless him and grant him peace, and the Qur'an **were in a confused state** disturbed. They said once a magician and magic, and once a poet and poetry, and once a soothsayer and soothsaying.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What happened to these polytheists who said, **When we die and become dust, is that a far-fetched return?** in their saying this? **Rather, they denied the truth,** which is the Qur'an, **when it came to them** from God.

Like what Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **Rather, they denied the truth when it came to them,** meaning they denied the truth **when it came to them,** meaning they denied the Qur'an. **So they are in a confused matter,** he says: They are in a confused and ambiguous matter, they do not know what is right from what is wrong. It is said that the matter of the people has become confused if it is mixed up and neglected.

The interpretation of the verse has been interpreted differently by the commentators, although they have similar meanings. Some of them said: Its meaning is: They are in a reprehensible matter. He said: Al-Marij is the reprehensible thing.

Who said that?

Muhammad bin Khalid bin Khidash told me: Salma bin Qutaybah told me, on the authority of Wahb bin Habib Al-Amidi, on the authority of Abu Hamza, on the authority of Ibn Abbas, that he was asked about his statement, **A disturbing matter.** He said: Disturbing is the reprehensible thing. Haven't you heard the poet say:

Suddenly, she sought him with her innermost being, and he became proud like a thread of silk.

Others said: Rather, the meaning of this is: in a different matter.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **in a matter of doubt,** meaning: different.

Others said: Rather, it means: in a matter of

misguidance.

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: **They are in a confused matter.** He said: He said: They are in a matter of misguidance.

Others said: Rather, it means: in an ambiguous matter.

Who said that?

Abu Kurayb told us: Yahya bin Yaman told us, on the authority of Ash'ath bin Ishaq, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Sa'id bin Jubayr, regarding his statement, **So they are in a confused matter,** he said: Confused.

Muhammad bin Amr told us: 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, regarding his statement, **A confused matter,** he said: Ambiguous.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **They are in a confused matter,** meaning that the matter is unclear to them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, who said: His religion became confusing to him.

Others said: Rather, it is mixed.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **in a confused matter,** he said: *Confused* means mixed.

I said: Although these expressions differ in wording, they are similar in meaning, because something is different and ambiguous, and its meaning is problematic. If it is like that, it is reprehensible, because what is known is clear and obvious. If it is unknown, then it is undoubtedly misguidance, because guidance is clear and unambiguous.

Tafsir al-Qurtubi

The Almighty said: **Rather, they denied the truth** meaning the Qur'an according to everyone's opinion. Al-Mawardi narrated it. Al-Tha'labi said: The truth is the Qur'an. It was also said: Islam. It was also said: Muhammad, peace and blessings of God be upon him. **So they are in a confused state** meaning: mixed. They say sometimes he is a magician, sometimes a poet, and sometimes a soothsayer. This was said by Ad-Dahhak, Ibn Zaydouq, and Al-Qatadah. Different in goodness, ambiguous, but the meaning is close. Abu Hurairah said: corrupt. From this, the trusts of people became corrupted, and the religion became confused and the matter became mixed. Abu Dawud said:

Marj al-Din, so I prepared for him the supervisor of the

Harak, the knitted Al-Katd

Ibn Abbas said: Al-Marij is the reprehensible matter. Imran bin Abi Ata' said about it: Marij is mixed and he recited:

She wandered around and sought out its interior, and it fell like a thread of silk.

The thread branch. Al-Awfi said about it in the matter of misguidance, which is their saying a magician, a poet, a madman, a soothsayer. It was said that it is variable, and the origin of Marj is disturbance and anxiety. It is said that the matter of people was confused, and the matter of religion was confused, and the ring was confused on my finger if he was anxious from emaciation. And in the hadith: How will you be, O servant of God, if you were among a people whose covenants and trusts were confused and they differed and they were like this and like this, and he interlocked his fingers. Narrated by Abu Dawud, and we mentioned it in the Book of Remembrance.

Tafsir Ibn Kathir

Qaf: A letter of the alphabet mentioned at the beginning of the surahs, such as the Almighty's saying: *Sad*, "Nun," **Alif, Lam, Meem**, "Ta, Seen," and the like. This was said by Mujahid and others. We have already discussed it at the beginning of Surat Al-Baqarah, so there is no need to repeat it. It has been narrated from some of the predecessors that they said: Qaf is a mountain that surrounds the entire earth, and it is called Mount Qaf. This seems, and God knows best, to be from the fables of the Children of Israel that some people took from them when they saw the permissibility of narrating from them what is neither true nor false. I believe that this and its likes and similar things are the fabrications of some of their heretics, with which they confuse people about their religion, just as in this nation, despite the great status of its scholars, hadith masters, and imams, hadiths were fabricated from the Prophet, may God bless him and grant him peace, and the covenant is not very old. So how about the nation of the Children of Israel, with its long history and the small number of critical hadith masters among them, and their drinking of alcohol, and their scholars distorting words from their places and changing the books and verses of God? Rather, The Lawgiver permitted narrating from them in His statement: **And narrate from the Children of Israel, and there is no blame** in what the mind may permit. As for what the mind rejects and judges to be false and is most likely to be false, then it is not of this type, and God knows best.

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My father told us, saying: I told him on the authority of Muhammad ibn Ismail al-Makhzumi, who told us on the authority of Layth ibn Abi Salim, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, who said: God Almighty created, beyond this earth, a sea surrounding it. Then He created, beyond that sea, a mountain called Qaf, with the lowest heaven raised above it. Then God Almighty created, beyond that mountain, an earth seven times the size of that earth. Then He created, beyond that, a sea surrounding it. Then He created, beyond that, a mountain called Qaf, with the second heaven raised above it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said, and that is in the words of God Almighty: **And the sea, after it, will be replenished by seven more.** *Abhar*, so its chain of transmission for this trace is broken, and what was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, in His Almighty's statement, *Qaf*, is a name of the names of God Almighty, and what was proven from Mujahid is that it is a letter of the alphabet, like His Almighty's statement: *Sad*, "Nun," **Ha Meem**, "Ta Seen," **Alif Lam Meem**, and the like, so this distances what was mentioned previously from Ibn Abbas, may God be pleased with them both. And it was said: What is meant is that the matter was decided by God, and that His statement, may His praise be exalted, *Qaf*, he said: It indicated what was omitted from the rest of the word, like the poet's statement:

I told her to stop and she said stop

This interpretation should be considered because deletion in speech only occurs if there is evidence for it. How can this be understood from the mention of this letter? And the Almighty's statement: **And the Glorious Qur'an** meaning the noble and great one "which falsehood cannot approach from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy." They differed over the answer to the oath: What is it? Ibn Jarir narrated on the authority of some grammarians that the Almighty's statement: **We know what the earth takes of them, and with Us is a record that preserves.** There is some doubt about this, rather the answer is the content of the speech after the oath, which is the proof of prophethood and the proof of the Resurrection and its confirmation and realization, even if the oath does not meet in wording. This is common in the oaths of the Qur'an, as mentioned previously in His statement: "*Sad*. By the Qur'an full of remembrance. But those who disbelieve are in arrogance and dissension." And likewise He said here: "*Qaf*. By the glorious Qur'an. But they wonder that a warner has come to them from among themselves. So the disbelievers say, "This is an amazing thing." That is, they wondered at the sending of a messenger to them from among humans, like His statement, the Most High: **Is it a wonder to people that We have inspired a man from among themselves, 'Wam the people?'** That is, this is not amazing, for God chooses messengers from among the angels and from among the people.

Then the Almighty said, informing about them and their amazement at the Resurrection and their rejection of its occurrence: **If we die and become dust, is that a far-fetched return?** That is, they say: **If we die and**

Rather, they denied the truth when it came to them, so they are in a confused state.

decay and our joints are severed and we become dust, how is it possible to return after that to this structure and composition? "If we die and decay and become dust, how is it possible to return after that to this structure and composition?" **That is a far-fetched return** That is, it is far-fetched to occur. The meaning is that they believe it is impossible and improbable. God the Almighty said in response to them: **We already know what the earth takes of them** That is, what it consumes of their bodies as they decay. We know that, and nothing is hidden from Us where the bodies were dispersed, where they went, and where they went. **And with Us is a Book that preserves** That is, it preserves. Therefore, knowledge is comprehensive, and the Book also contains all things recorded. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God the Almighty: **We know what the earth takes from them**, meaning what it eats of their flesh, skin, bones and hair. This is what Mujahid, Qatadah, Ad-Dahhak and others said. Then God the Almighty explained the reason for their disbelief, stubbornness and their rejection of what is not far-fetched, saying: **Rather, they denied the truth when it came to them, so they are in a confused state**, meaning this is the state of everyone who deviates from the truth. Whatever he says after that is false. Confusion is something that is different, disturbed, ambiguous and denied through its parts, like the words of God the Almighty: "Indeed, you are in a different statement. He who turns away from it is turned away from it."

Fath al-Qadir

Then the Almighty turned away from their first statement and moved to what is more heinous than it, saying: 5- **Rather, they denied the truth**. This is an explicit statement from them of denial after what came before from them of enslavement, and what is meant by the truth here is the Qur'an. Al-Mawardi said in the opinion of all, and it was said it is Islam, and it was said Muhammad, and it was said the prophethood established by miracles, **when it came to them**, meaning the time of his coming to them without contemplation, thinking, or deep consideration. The majority read it with a fatha on the lam and a shaddah on the meem. Al-Jahdary read it with a kasra on the lam and a soft meem, **they are in a confused state**, meaning mixed and disturbed. They say sometimes a magician, sometimes a poet, and sometimes a soothsayer. This was said by Al-Zajjaj and others. Qatada said it is different. Al-Hasan said it is ambiguous, and the meaning is close, and it was said it is corrupt, and the meanings are close. From this is their saying: Marjab, the trusts of the people, meaning they are corrupted, and the religion is confused and the matter is mixed.

Tafsir al-Baghawi

5. **Rather, they denied the truth**, the Qur'an, **when it came to them, so they are in a confused state**. Mixed. Saeed bin Jubayr and Mujahid said: Confused. Qatada

said about this verse: Whoever abandons the truth, his affairs will be confused and his religion will be obscure.

Al-Hasan said: **A people who abandon the truth will have their affairs confused**. Al-Zajjaj mentioned the meaning of their confusion, saying: "It is that they say about the Prophet, peace and blessings be upon him, 'Sometimes he is a poet,' and about him, 'He is a teacher.' And they say about the Qur'an, 'It is magic,' 'It is a filth,' and 'It is a fabrication.' So their affairs will be confused and ambiguous for them." Then he showed them the reason for His power, saying:

Tafsir al-Baidawi

5- **Rather, they denied the truth** meaning the prophethood established by miracles, or the Prophet, may God bless him and grant him peace, or the Qur'an **when it came to them, they understood** and it was read as *lamma* with a kasra. **in a confused matter** disturbed from the shaking of the ring on his finger if it came out, and that is their saying sometimes that he is a *poet* and sometimes that he is a *magician* and sometimes that he is a soothsayer.

Surat Qaf 50:6

Have they not looked at the sky above them, how We constructed it and adorned it and that it has no rifts?

Tafsir al-Jalalayn

6 - **Have they not looked** with their eyes, considering with their minds when they denied the resurrection **at the heaven** that is **above them**, **how We constructed it** without pillars **and adorned it** with planets **and it has no rifts** cracks that make it defective

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Have they not looked at the sky above them, how We constructed it?** God Almighty says: Have these deniers of resurrection after death, who deny Our ability to revive them after their affliction, not looked at the sky above them, how We constructed it? **So We proportioned it as a protected ceiling, and adorned it with stars.** "And it has no rifts." Meaning: It has no cracks or fissures.

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

Who said that?

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, **of the clefts**, he said: split.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And it has no rifts.** I said to him, meaning Ibn Zayd: Are rifts something that is disassociated from one another? He said: Yes.

Tafsir al-Qurtubi

The Almighty says: **Have they not looked at the sky above them?** A look of consideration and contemplation, and that the One who is able to create it is able to restore it. **How We constructed it** and raised it without pillars. **And adorned it** with stars. **And it has no rifts.** The plural of *farj* is a crack. And from the saying of Imru' al-Qais:

She closes her vagina from behind

Al-Kisa'i said: There is no difference, no discrepancy, and no gap in it.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great

power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps, **and there are no rifts in it?** Mujahid said: meaning cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind**, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

6- **Have they not looked at the sky above them?** The question is for rebuke and rebuke: that is, how did they neglect to look at the sky above them? **How We**

Surat Qaf 50:6

Have they not looked at the sky above them, how We constructed it and adorned it and that it has no rifts?

constructed it and made it in this manner, raised without a pillar to lean on. **And adorned it** with what We placed in it of lamps. **And it has no rifts** meaning cracks, fissures, and fissures. It is the plural of *faraj*, and from this is the saying of Imru' al-Qais:

It closes the anus

Al-Kisa'i said: There is no discrepancy, difference, or gap in it.

Tafsir al-Baghawi

6. **Have they not looked at the sky above them, how We constructed it** without pillars, **and adorned it** with planets, **and there are no rifts in it** cracks, fissures, and fissures, the singular of which is *farj*.

Tafsir al-Baidawi

6- **Have they not looked** when they disbelieved in the resurrection. **at the sky above them** at the traces of God Almighty's power in creating the world. **How We constructed it** We raised it without pillars. **And adorned it** with planets. **And it has no rifts**. So beware that He created it smooth, its layers adhering together.

Surat Qaf 50:7

And the earth We have spread out, and placed therein firm mountains, and caused to grow therein of every beautiful kind.

Tafsir al-Jalalayn

7 - **And the earth** is in apposition to the place of the sky, how We spread it out) rolled it out on the surface of the water **and cast therein firm mountains** mountains to stabilize it **and produced therein of every kind** beautiful species) that delights with its beauty

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the earth We have spread out**, meaning: And the earth We have spread out. **And We cast therein firm mountains**, meaning: And We placed therein firm mountains, firmly planted in the earth. **And We caused to grow therein of every beautiful kind**, meaning: And We caused to grow in the earth of every kind of beautiful plant, which is the beautiful.

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

Who said that?

Ali told us: Abu Saleh told us: Muawiyah bin Saleh told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, *Bahij* meaning: beautiful.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **And We cast therein firm mountains**, and firm mountains are mountains, **and We caused to grow therein of every beautiful kind**, meaning of every beautiful kind.

Yunus told me, he said: Ibn Wahb told us, he said: I said to Ibn Zayd al-Bahij: Is it good looking? He said: Yes.

Tafsir al-Qurtubi

And the earth We have spread out and placed firm mountains therein. This was explained in Ar-Ra'd. **And We caused to grow therein of every kind** meaning every kind of plant. *Delightful* meaning beautiful and pleasing to the observers. This was explained in Al-Hajj.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps,

and there are no rifts in it? Mujahid said: meaning cracks. Another said: cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind**, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

7- **And the earth We have spread out** meaning We have expanded it **and placed therein firm mountains** meaning fixed mountains. The explanation of this has already been presented in Surat Ar-Ra'd. **And We have caused to grow therein of every beautiful kind** meaning of every beautiful kind. The explanation of this has already been presented in Surat Al-Hajj.

Surat Qaf 50:7

And the earth We have spread out, and placed therein firm mountains, and caused to grow therein of every beautiful kind.

Tafsir al-Baghawi

7. **And the earth We have spread out**, that is, extended it over the surface of the water, **and placed therein firm mountains**, that is, fixed mountains, **and caused to grow therein of every beautiful kind**, that is, beautiful and generous, which delights, that is, pleases.

Tafsir al-Baidawi

7- **And the earth We have spread out** We have expanded it. **And We have cast therein firm mountains** "firm mountains." **And We have caused to grow therein of every kind** "delightful" *beautiful*.

Surat Qaf 50:8

An insight and a reminder for every repentant servant.

Tafsir al-Jalalayn

8 - *Insight* is an object for which we did that as an insight from us **and a reminder** a reminder **for every servant who turns back to us** returning to our obedience

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **As insight**, means: We did that as insight for you, O people, so that He may make you aware of your Lord's power over whatever He wills. **And a reminder for every servant who turns back**, means: And a reminder from God of His greatness and power, and an alert to His Oneness. **For every servant who turns back**, means: For every servant who returns to faith in God and acts in obedience to Him.

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, regarding his statement, *insight*: a blessing from God that the servants see. **And a reminder for every servant who turns in repentance**: meaning one who turns with his heart to 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, **Insight and Reminder**, he said: Insight from God.

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, *insight*, he said: insight.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ata' and Mujahid: **For every servant who turns back**. They said: One who responds.

Tafsir al-Qurtubi

Insight means that We made that an insight to indicate the perfection of Our power. Abu Hatim said that it is in the accusative case as a source, meaning that We made that an insight and a warning of Our power. **And a reminder** is in apposition to it. **For every servant who turns back** refers to God Almighty, who thinks about His power.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps, **and there are no rifts in it?** Mujahid said: meaning cracks. Another said: cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind**, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Surat Qaf 50:8

An insight and a reminder for every repentant servant.

Fath al-Qadir

8- An insight and a reminder for every penitent servant

are two reasons for what came before, and they are in the accusative case with the last verb, or with an implied meaning: We did what we did to provide insight and a reminder, as stated by Al-Zajjaj. Abu Hatim said: They are in the accusative case as a source, meaning we made that an insight and a reminder. The penitent is the one who returns to God in repentance, contemplating the wonders of His creation and the wonders of His creation. In the context of this verse, there is a reminder to those who deny the resurrection and awakening them from their state of heedlessness, and a clarification of the possibility of that and its impossibility, for the One who is capable of such matters is capable of it.

Tafsir al-Baghawi

8. **As insight**, [i.e., We made that insight], **and a reminder**, i.e., insight and a reminder, **for every servant who turns back**, i.e., so that he may see and be reminded of it.

Tafsir al-Baidawi

8- **An insight and a reminder for every penitent servant** who returns to his Lord, contemplating the wonders of His creation. They are two causes for the meaning of the aforementioned verbs, even though they are in the accusative case for the last verb.

Surat Qaf 50:9

And We sent down from the sky blessed water, and caused to grow thereby gardens and grain for harvest.

Tafsir al-Jalalayn

9 - **And We sent down from the sky blessed water** abundant in blessing **and caused to grow thereby gardens** orchards **and grain** of the crops **and the harvest** the harvested

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We sent down water from the sky**, blessed rain, and with it We caused orchards of trees to grow, and the harvested grain of wheat, barley, and all kinds of grains.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **And the grain of the harvest** means wheat and barley.

Ibn Abd al-A'la told me: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And the grain of the harvest** He said: It is wheat and barley.

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: **And the grain of the harvest** he said: wheat.

Some Arab scholars used to say in his statement, **And the grain of the harvest**, that the grain is the harvest, and it is one of the things that is attributed to itself, like his statement, **Indeed, this is the absolute truth** (al-Waqi'ah 56:95).

Tafsir al-Qurtubi

The Almighty said, **And We sent down from the sky** meaning from the clouds **blessed water** meaning abundant in blessing. **And We caused to grow thereby gardens and grain for harvest** The meaning is: And the grain for plants is the harvest, which is everything that is harvested. This is the opinion of the Basrans. The Kufians said that it is a case of adding something to itself, as one says: the mosque of the congregation, Rabi' al-Awwal, the truth of certainty, the jugular vein, and the like. This was said by al-Farra'. The original form is the harvested grain, so the alif and lam were deleted and the described thing was added to the description. Ad-Dahhak said the harvested grain is wheat and barley. It was also said: Every grain that is harvested, stored, and eaten.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps, **and there are no rifts in it?** Mujahid said: meaning cracks. Another said: cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind**, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Surat Qaf 50:9

And We sent down from the sky blessed water, and caused to grow thereby gardens and grain for harvest.

Fath al-Qadir

And thus his statement: 9- **And We sent down from the sky blessed water** meaning We sent down from the clouds abundant water for people to benefit from in most of their affairs **And We caused gardens to grow thereby** meaning We caused many orchards to grow thereby **and grain for harvest** meaning what is eaten and harvested from the grains, and the meaning is: and the grain for the crop is the harvest, and the grain was specified because it is what is intended, this is what the Basrans said. The Kufians said: it is from the category of adding something to itself like the congregational mosque, Al-Farra' narrated it: Ad-Dahhak said: The grain for the harvest is wheat and barley, and it was said that it is every grain that is harvested, stored and eaten.

Tafsir al-Baghawi

9. **And We sent down from the sky blessed water**, abundant in goodness and in which everything lives, and it is rain, **and We caused to grow thereby gardens and grain for harvest**, meaning wheat, barley, and all other grains that are harvested. So He added grain to harvest, although they are one and the same because of the difference in the two words, just as one says: the mosque of the congregation and Rabi' al-Awwal. And it was said: **(and the grain for harvest)** meaning: and the Prophet's grain [the harvest].

Tafsir al-Baidawi

9- **And We sent down from the sky blessed water** with many benefits **and We caused to grow thereby gardens** of trees and fruits. **And the grain for the harvest** and the grain for the crops that are meant to be harvested, such as wheat and barley.

Surat Qaf 50:10

And the tall palm trees with clustered clusters of dates.

Tafsir al-Jalalayn

10 - **And tall palm trees** tall, a noun of action **with clusters of dates** stacked one on top of the other

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And tall palm trees**, means: And We caused to grow, with the water which We sent down from the sky, tall palm trees. *Tall* means tall. A tall mountain is called **a tall mountain**, as Abu Nawfal said to Abu Hubayrah:

O son of those who, by their grace, brought the river to Qais Fazara

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, *tall*, meaning tall.

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 the tall palm trees**, he said: Tall palm trees.

Yaqoub bin Ibrahim told me: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Abdullah bin Shaddad, regarding his statement, **And the tall palm trees**, he said: **In their trunks** means their height in standing.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And tall palm trees**. Tall means tall.

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, **tall and tall**. He said: tall.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the tall palm trees**. He said: With their stems, their height.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the tall palm trees**. He said: It means their height.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **and tall palm trees**, that *tall* means tall.

His saying, **Its dates are arranged in layers**, means: This tall palm tree has dates, which are the Kafranbel.

Arranged: he says: arranged one on top of the other, overlapping.

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: **It has a date palm in layers**. He said: He says one part on top of the other.

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, *Nadid*, he said: Arranged.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It has a cluster of dates**. He said: Some of it is on top of others.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **It has a date palm in layers** meaning it is arranged one on top of the other.

Tafsir al-Qurtubi

And tall palm trees is an accusative case of state in response to his statement: **And the grain of the harvest** and *tall* is a state of state. And the tall and tall ones were said by Mujahid and Ikrimah. Qatadah and Abdullah ibn Shaddad said: By their stems, they are straight in length. Saeed ibn Jubayr said: Levels. Al-Hasan and Ikrimah also said, and Al-Farraa: Pregnant women who are well-fed. It is said of a sheep that it has given birth. The poet said:

When we left the house, it remained tall and proud, with tall, towering oxen.

The first is more common and more popular in the language. It is said that the palm tree has become long and has become tall. He said:

We have wine, not vineyard wine, but the fruit of the tall trees.

Generous ones in the sky have gone too far, and their fruits have been lost to the hands of the criminals.

It is said that someone was above his companions, meaning he was above them. A she-camel is also known as a basaqat if milk enters her udder before giving birth, so she is mubsiq and the camels are mubasiq. Qutbah ibn Malik said: I heard the Prophet (peace and blessings of God be upon him) recite basaqat with a sad. Al-Tha'labi mentioned this. I said: What is in Sahih Muslim. On the authority of Qutbah ibn Malik, he said: I prayed and the Messenger of God (peace and blessings of God be upon him) led us in prayer. He recited "Qaf. By the Glorious Qur'an" until he recited **And the tall palm trees**. I kept repeating it and I do not know what he said. However, it is not permissible to replace the sad with the seen because of the qaf. **For it is a date palm in layers**. The date

And the tall palm trees with clustered clusters of dates.

palm in layers is the first part of the date palm to emerge. It is said: The date palm in layers emerged and the date palm in layers, and its date palm in layers before it splits. Nadeed means overlapping, some of it arranged on top of others. In Al-Bukhari, nadeed al-kafiri is as long as it is in its sleeves, and its meaning is arranged some of it on top of others. But if it emerges from its sleeves, it is not nadeed.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps, **and there are no rifts in it?** Mujahid said: meaning cracks. Another said: cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than**

the creation of mankind, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

10- **And tall palm trees with clusters of date palms** is in apposition to *gardens*: that is, and We caused the date palms to grow therein. The mention of them specifically with their inclusion in the gardens is to indicate their superiority over all other trees. The accusative of *tall* is in the state of the adverbial phrase, and it is an implied state because at the time of growing they were not tall. Mujahid, Ikrimah, and Qatadah said: tall and lofty. Saeed bin Jubayr said: level. Al-Hasan, Ikrimah, and Al-Farra' said: abundant and pregnant. It is said of a sheep that when it gives birth it gives birth. The first is more common in the Arabic language. It is said that the palm tree has grown tall: if it has become tall. From this comes the saying of the poet:

We have wine, not vineyard wine, but the fruit of tall trees.

Generous ones in heaven have gone long and their fruits have reached the hands of the gardens.

The phrase **its date palms are arranged in rows** is in the accusative case as a state of the palm tree. The date palm is the first fruit to emerge from the date palm. It is said that the date palm has emerged. The overlapping date palm is the fruit that has been arranged one on top of the other, before it opens. It is arranged in rows in its sleeves. But if it emerges from its sleeves, it is not arranged in rows.

Tafsir al-Baghawi

10. **And tall palm trees**, Mujahid, Ikrimah, and Qatadah said: Tall, the palm tree became tall. Saeed bin Jubair said: Levels. **It has spadix fruit and fruit**, it is called that because it appears, and the spadix is the first thing to appear before it splits, *nadeed*, overlapping, piled up, arranged one on top of the other in its sleeves, but when it comes out of its sleeves, it is not *nadeed*.

Tafsir al-Baidawi

10- **And tall palm trees** Tall or pregnant from the verb *absaqat* when the sheep becomes pregnant, so it is from the verb *afa'a* which is fa'il. It is mentioned alone because of its extreme height and many benefits. It was read because of the qaf. **Its dates are arranged in rows** arranged one on top of the other, and what is

meant is the accumulation of dates or the abundance of fruit in it.

Surat Qaf 50:11

As provision for the servants, and with it We revive a dead land. Thus is the emergence.

Surat Qaf 50:11

As provision for the servants, and with it We revive a dead land. Thus is the emergence.

Tafsir al-Jalalayn

11 - **Provision for the servants** an object for which **and We revived thereby a dead land** in which both males and females are equal *likewise* such is the revival **the emergence** from the graves, so how do you deny it? The question is for confirmation, and the meaning is that they looked and knew what was mentioned.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **provision for the servants**, means: We created with this water that We sent down from the sky these gardens, the grain and the palm trees as sustenance for the servants, some of it as food, and some of it as fruit and enjoyment.

And His statement, **And We revived thereby a dead land**, God Almighty says, **And We revived thereby a dead land that had become barren and dry, with no plants or vegetation**.

And His statement, **Likewise is the emergence**, God Almighty says: Just as We caused this dead land to grow with this water, and revived it with it, and brought forth its plants and its crops, thus We will bring you forth on the Day of Resurrection alive from your graves after your affliction in them with what descends upon it of water.

Tafsir al-Qurtubi

Provision for the servants meaning We provided them with provision, or it means We caused it to grow as provision because growing has the same meaning as provision, or it means that it is an object for it, meaning We caused it to grow for their provision, and provision is that which is prepared to be benefited from. This has been discussed previously. "And We revived thereby a dead land. Thus is the emergence" meaning from the graves, meaning just as God revived this dead land, so He will bring you out alive after your death. So the kaf is in the nominative case as a subject, and this meaning has been mentioned in more than one place. He said dead because the intended meaning is the place, and if he had said dead, it would have been permissible.

Tafsir Ibn Kathir

The Almighty says, alerting the servants to His great power, by which He revealed what is greater than what they were amazed at, considering it unlikely to happen: **Have they not looked at the sky above them, how We have constructed it and adorned it** meaning with lamps, **and there are no rifts in it?** Mujahid said: meaning cracks. Another said: cracks. Another said: fissures. The meaning is similar, like the words of the Blessed and Exalted: "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So look again; do you see any flaw? Then look again a second time; your sight will return to you humbled and weary." That is, it is too weak to see a fault or deficiency. And the saying of the Most High: **And the earth We have spread out** meaning We have expanded it and spread it out **and placed therein firm mountains** meaning the mountains so that it will not shake with its inhabitants and be shaken, for it is fixed on the current of water surrounding it from all sides **and produced therein of every beautiful pair** meaning of all crops, fruits, plants and types **and of everything We created pairs that you may remember** and His saying *beautiful* meaning of a beautiful appearance **as insight and a reminder for every servant who turns back** meaning and witnessing the creation of the heavens and the earth and what God has placed in them of great signs is insight, evidence and a reminder for every servant who turns back, meaning one who is submissive, fearful and fearful and returns to God Almighty.

And the Almighty's saying: **And We sent down from the sky blessed water**, meaning beneficial, **and caused to grow thereby gardens**, meaning gardens of orchards and the like, **and grain for harvest**, which is the crop that is intended to be harvested and stored, **and tall palm trees**, meaning tall and towering. Ibn Abbas, may God be pleased with him and his father, Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, and others said: The tall palm trees **have clusters of dates**, meaning clustered, **as provision for the servants**, meaning for creation. **And We revived thereby a dead land**, which is the land that was lifeless, so when the water came down, it quivered and swelled and produced every beautiful pair of flowers and other things that confound the eye in their beauty, after it had no vegetation and became quivering and green. This is an example of resurrection after death and destruction. Likewise, God revives the dead. This visible evidence of His great power is greater than what those who deny resurrection deny, like His Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind**, and His Almighty's saying: **Have We not created a land that is better than the earth?** They see that God, who created the heavens and the earth and was not weary of their creation, is able to bring the dead to life. Yes, He is over all things competent. And God Almighty said: "And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

11- **Provision for the servants** is in the accusative case as a source: meaning we provided them with provision, or as a cause: meaning we caused these things to grow for provision. **And We revived thereby a dead land** meaning we revived with that water a barren land in which there were no fruits or crops. The phrase **Likewise the emergence** is a new sentence to explain that emerging from the graves at the resurrection is like this revival with which God revived the dead land. The majority read *dead* with a light pronunciation, while Abu Ja'far and Khalid read it with a heavy pronunciation.

Tafsir al-Baghawi

11. **A provision for the servants**, meaning We made it a provision for the servants, **and We revived with it**, meaning with the rain, **a dead land**, causing grass to grow in it, **thus is the emergence**, from the graves.

Tafsir al-Baidawi

11- **Provision for the servants** is a reason for **We caused to grow** or a source, for the affirmation is provision. **And We revived thereby** with that water. **A dead land** is a barren land with no growth in it. **Likewise the exit** as You revived this land, so will your exit be alive after your death.

Surat Qaf 50:12

The people of Noah, the companions of Ar-Rass, and Thamud denied before them.

Surat Qaf 50:12

The people of Noah, the companions of Ar-Rass, and Thamud denied before them.

Tafsir al-Jalalayn

12 - **The people of Noah denied before them** The verb is feminine for the meaning of people **and the companions of the message** It is a well where they lived with their livestock, worshipping idols, and their prophet was said to be Hanzala bin Safwan, and others said it was **and Thamud** the people of Salih

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **You have denied** before these polytheists who denied Muhammad, may God bless him and grant him peace, from his people, **the people of Noah and the companions of the Messenger**. We have already mentioned before the matter of the companions of the Messenger, and that they were a people who threw their prophet into a well.

Ibn Hamid told us: Mihran told us on the authority of Sufyan on the authority of Abu Bakr on the authority of Ikrimah on the same authority.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **The Companions of Al-Rass**, and Al-Rass is a well in which the companion of Yasin was killed.

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, **The Companions of the Well**, he said: A well.

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 people of the thicket - the thicket means the destroyed trees - and the people of the tree were two nations. Then God sent to them one prophet, Shu'ayb, and God punished them with two punishments: **And Thamud, and `Ad, and Pharaoh, and the brothers of Lot, and the people of the thicket**, who were the people of Shu'ayb, and their story has already passed, **and the people of Tubba'.**

The people of Tubba were idolaters.

As Ibn Hamid told us, he said: Salamah told us on the authority of Ibn Ishaq.

His story and the story of his people were as follows:

Mujahid bin Musa told us: Yazid told us: Imran bin Hudayr told us on the authority of Abu Majlaz on the authority of Ibn Abbas that he asked Abdullah bin

Salam, what was Tubba'? He said: Tubba' was a man from the Arabs, and he gained power over the people, so he chose young men from the best, and kept them company and brought them in, until he took from them and pledged allegiance to them. His people were arrogant about that and said: He has abandoned your religion and pledged allegiance to the young men. When that became widespread, he said to the young men, and the young men said: Between us and them is the fire, which burns the liar and saves the truthful from it. So they did, and the young men hung their copies of the Qur'an around their necks, then they went to the fire, and when they were about to enter it, the fire scorched their faces, so they turned back from it. Tubba' said to them: You must enter it. So when they entered it, it opened up to them until they cut it open. And he said to his al-Nas 114: Enter it. So when they were about to enter it, the fire scorched their faces, so they turned back from it. Tubba' said to him: You must enter it. So when they entered it, it opened up to them, until when they reached the middle, it surrounded them and burned them. So Tubba' became a Muslim, and Tubba' was a righteous man.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Abu Malik bin Tha'labah bin Abi Malik Al-Qurazi, who said: I heard Ibrahim bin Muhammad Al-Qurazi, who said: I heard Ibrahim bin Muhammad bin Talha bin Abdullah narrating that when Tubba' approached Yemen to enter it, Himyar prevented him from doing so and said: Do not enter it upon us, for you have abandoned our religion. So he called them to his religion and said: It is a religion better than your religion. They said: Then judge us by the Fire! He said: Yes. He said: And in Yemen, as the people of Yemen claim, there was a fire that judged between them in what they differed about, devouring the oppressor and not harming the oppressed. When they said that to Tubba', he said: You have been fair. So his people went out with their idols and what they used to draw near to God in their religion. He said: And the two rabbis went out with their copies of the Qur'an around their necks, wearing them with chains of mail, until they sat for the fire at the exit from which it emerged. Then the fire came out to them, and when it approached them, they turned away from it and feared it. So they threw stones at those who were present among the people and ordered them to be patient with it. So they were patient until it covered them and devoured the idols and what they had drawn near to God with it, and some of the men of Himyar. Then the two rabbis went out with their copies of the Qur'an around their necks, and the sweat on their foreheads did not harm them. Then Himyar adhered to its religion. From there and other than that, the origin of Judaism was in Yemen.

Ibn Humayd narrated: Salamah narrated to us on the authority of Ibn Ishaq on the authority of some of his companions that the two rabbis and those who went out with them from Himyar only followed the fire to destroy it, and they said: Whoever destroys it is more deserving of the right. So some men from Himyar approached them with their idols to destroy it, but it approached them to consume them, but they turned away and were unable to destroy it. The two rabbis

approached it after that and began to recite the Torah, and it retreated until they restored it to the place from which it had emerged. At that time, it adhered to their religion. Ri'am was a house of theirs that they venerated, and they slaughtered animals at it and spoke from it, since they were still polytheists. The two rabbis said to Tubba': He is only a devil who helps them and plays with them, so leave us alone with him. He said: Do what you can with him. So they extracted from it, as the people of Yemen claim, a black dog, and slaughtered it. Then they demolished that house, and its remains are today in Yemen, as I was told.

Yunus told me: Ibn Wahb told us: Ibn Lahi'ah said on the authority of Amr ibn Jabir al-Hadrami, who told him: I heard Sahl ibn Sa'd al-Sa'idi narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **Do not curse Tubba', for he had become a Muslim.**

Yunus told me: Ibn Wahb told us: Ibn Lahi'ah told me on the authority of Al-Harith Ibn Yazid that Shu'ayb Ibn Zur'ah Al-Ma'afari told him: I heard Abdullah Ibn Amr Ibn Al-As, and a man said to him: Himyar claims that Tubba' is from them. He said: Yes, by the One in Whose Hand is my soul, and he is among the Arabs like the nose between the eyes, and there were seventy kings from them.

And His statement, **Everyone who denied the messengers, then the threat is justified**, means that the Most High says: Every one of those whom We mentioned denied the messengers whom He sent. **So the threat is justified**, meaning: The threat We promised them for their disbelief in God became necessary for them, and the punishment and vengeance were brought upon them. Our Lord, may He be glorified, placed what He placed in this verse of His punishment upon those who denied the messengers, as a warning to the polytheists of Quraysh and to inform them that if they do not repent from their denial of His Messenger Muhammad, may God bless him and grant him peace, then He will bring upon them a punishment similar to the one that He brought upon them.

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

Who said that?

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, **So the threat came true**, he said: What they were destroyed with was a warning to these people.

Tafsir al-Qurtubi

The Almighty said, **The people of Noah denied before them**. That is, just as these people denied, so did those people deny, and so the punishment befell them. He mentioned to them the report of those who denied before them and frightened them with what seized them. We have mentioned their stories in more than one place when mentioning them.

Tafsir Ibn Kathir

God the Almighty says, threatening the infidels of Quraysh with what He has brought upon their likes, counterparts, and equals from among the disbelievers before them, of punishments and painful torment in this world, such as the people of Noah and the general drowning with which God the Almighty tormented them for all the people of the earth and the companions of the Messenger, whose story was mentioned in Surat al-Furqan 25: **And Thamud, * and Aad, and Pharaoh, and the brothers of Lot**, who were his nation to whom he was sent from the people of Sodom and its depths, and how God the Almighty caused the earth to swallow them up, and turned their land into a stinking, foul lake because of their disbelief, transgression, and opposition to the truth. **And the companions of the thicket**, who were the people of Shuaib, peace be upon him, **and the people of Tubba**, who was the Yemeni. We have already mentioned his status in Surat Ad-Dukhan so much that there is no need to repeat it here. All praise and thanks be to God.

All the messengers denied meaning each of these nations and these generations denied their messenger, and whoever denies a messenger it is as if he denied all the messengers, as God Almighty said: **The people of Noah denied the messengers** and only one messenger came to them, so in the same matter if all the messengers had come to them they would have denied them. **So the threat came true** meaning what God Almighty threatened them with for denial of punishment and chastisement came true upon them, so let those addressed beware lest what befell them befall them, for they denied their messenger just as they denied those. And the Almighty's saying: **Have We tired with the first creation?** That is, have We been unable to begin creation so that they are in doubt about the repetition? **Rather, they are in doubt about a new creation.** The meaning is that the beginning of creation did not exhaust Us and the repetition is easier than it, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And the Almighty said: "And he presents to Us an example and has forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" It was mentioned previously in the Sahih: **God the Almighty says, 'The son of Adam troubles Me, saying, 'He will not restore me as He began me.' And the first creation is not easier for Me than its repetition.**

Fath al-Qadir

Then the Almighty mentioned the nations that denied, saying 12- **The people of Noah and the companions of the Messenger denied before them.** They are the people of Shuaib, as previously explained. It was also said that they were the ones to whom a man came running from the farthest part of the city. They were from the people of Jesus, and it was also said that they were the companions of the trench. The messengers are either a place to which they are attributed, or an action, which is digging a well. It is said that Ras

Surat Qaf 50:12

The people of Noah, the companions of Ar-Rass, and Thamud denied before them.

means digging a well.

Tafsir al-Baghawi

12. The Almighty said: **Before them, the people of Noah, the companions of Ar-Rass, and Thamud denied.**

Tafsir al-Baidawi

12- **The people of Noah, the companions of Ar-Rass, and Thamud denied before them.**

Surat Qaf 50:13

And 'Ad, Pharaoh, and the brothers of Lot

Tafsir al-Jalalayn

13 - **And Aad** the people of Hud **and Pharaoh and the brothers of Lot**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And Aad, Pharaoh, and the brothers of Lot.**

Tafsir al-Qurtubi

God Almighty said: **And Aad, Pharaoh, and the brothers of Lot.**

Tafsir Ibn Kathir

God the Almighty says, threatening the infidels of Quraysh with what He has brought upon their likes, counterparts, and equals from among the disbelievers before them, of punishments and painful torment in this world, such as the people of Noah and the general drowning with which God the Almighty tormented them for all the people of the earth and the companions of the Messenger, whose story was mentioned in Surat al-Furqan 25: **And Thamud, * and Aad, and Pharaoh, and the brothers of Lot**, who were his nation to whom he was sent from the people of Sodom and its depths, and how God the Almighty caused the earth to swallow them up, and turned their land into a stinking, foul lake because of their disbelief, transgression, and opposition to the truth. **And the companions of the thicket**, who were the people of Shuaib, peace be upon him, **and the people of Tubba**, who was the Yemeni. We have already mentioned his status in Surat Ad-Dukhan so much that there is no need to repeat it here. All praise and thanks be to God.

All the messengers denied meaning each of these nations and these generations denied their messenger, and whoever denies a messenger it is as if he denied all the messengers, as God Almighty said: **The people of Noah denied the messengers** and only one messenger came to them, so in the same matter if all the messengers had come to them they would have denied them. **So the threat came true** meaning what God Almighty threatened them with for denial of punishment and chastisement came true upon them, so let those addressed beware lest what befell them befall them, for they denied their messenger just as they denied those. And the Almighty's saying: **Have We tired with the first creation?** That is, have We been unable to begin creation so that they are in doubt about the repetition? **Rather, they are in doubt about a**

new creation. The meaning is that the beginning of creation did not exhaust Us and the repetition is easier than it, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And the Almighty said: "And he presents to Us an example and has forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" It was mentioned previously in the Sahih: **God the Almighty says, 'The son of Adam troubles Me, saying, 'He will not restore me as He began me.' And the first creation is not easier for Me than its repetition.**

Fath al-Qadir

13- **Noah, Aad, and Pharaoh** meaning Pharaoh and his people, **and the brothers of Lot** he made them his brothers because they were his in-laws, and it was said that they were from the people of Abraham and were acquaintances of Lot.

Tafsir al-Baghawi

13. **And Aad, Pharaoh, and the brothers of Lot.**

Tafsir al-Baidawi

13- **And Aad and Pharaoh** He meant by Pharaoh himself and his people to fit what came before and after it. **And Lot's brothers** were his brothers because they were his in-laws.

Surat Qaf 50:14

And the companions of the thicket and the people of Tubba' - all of them denied the messengers, so the threat came true.

Surat Qaf 50:14

And the companions of the thicket and the people of Tubba' - all of them denied the messengers, so the threat came true.

Tafsir al-Jalalayn

14 - **And the companions of the thicket** the thicket, the people of Shu'ayb **and the people of Tubba'** he was a king who was in Yemen who converted to Islam and called his people to Islam but they denied him *all* of those mentioned **denied the messengers** like the Quraysh **so the threat came true** the punishment must descend upon all of them, so do not be distressed by the Quraysh's disbelief in you.

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty said: **And the companions of the thicket and the people of Tubba' - all denied the messengers, so my threat came true.**

Tafsir al-Qurtubi

Every messenger denied from these nations of disbelievers **so My threat came true** meaning My threat and punishment came true upon them.

Tafsir Ibn Kathir

God the Almighty says, threatening the infidels of Quraysh with what He has brought upon their likes, counterparts, and equals from among the disbelievers before them, of punishments and painful torment in this world, such as the people of Noah and the general drowning with which God the Almighty tormented them for all the people of the earth and the companions of the Messenger, whose story was mentioned in Surat al-Furqan 25: **And Thamud, * and Aad, and Pharaoh, and the brothers of Lot**, who were his nation to whom he was sent from the people of Sodom and its depths, and how God the Almighty caused the earth to swallow them up, and turned their land into a stinking, foul lake because of their disbelief, transgression, and opposition to the truth. **And the companions of the thicket**, who were the people of Shuaib, peace be upon him, **and the people of Tubba'**, who was the Yemeni. We have already mentioned his status in Surat Ad-Dukhan so much that there is no need to repeat it here. All praise and thanks be to God.

All the messengers denied meaning each of these nations and these generations denied their messenger, and whoever denies a messenger it is as if he denied

all the messengers, as God Almighty said: **The people of Noah denied the messengers** and only one messenger came to them, so in the same matter if all the messengers had come to them they would have denied them. **So the threat came true** meaning what God Almighty threatened them with for denial of punishment and chastisement came true upon them, so let those addressed beware lest what befell them befall them, for they denied their messenger just as they denied those. And the Almighty's saying: **Have We tired with the first creation?** That is, have We been unable to begin creation so that they are in doubt about the repetition? **Rather, they are in doubt about a new creation.** The meaning is that the beginning of creation did not exhaust Us and the repetition is easier than it, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And the Almighty said: "And he presents to Us an example and has forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" It was mentioned previously in the Sahih: **God the Almighty says, 'The son of Adam troubles Me, saying, 'He will not restore me as He began me.' And the first creation is not easier for Me than its repetition.**

Fath al-Qadir

14- **And the companions of the thicket** The discussion of the thicket and the differences in the reciters of it has been fully discussed in Surat Ash-Shu'ara', and their prophet whom God sent to them was Shu'ayb. **And the people of Tubba'** is Tubba' Al-Himyari who was mentioned previously in His statement: **Are they better or the people of Tubba'?** His name is Sa'd Abu Karb, and it was said As'ad? Qatada said: God condemned the people of Tubba', but He did not condemn Him. **Everyone denied the messengers.** The tanween replaces the complement: that is, every one of these people denied the Messenger whom God sent to them, and denied the law that he brought. The lam in **the messengers** can be for a covenant, and it is possible that it is for a type: that is, every group of these groups denied all of the messengers. The singular pronoun in *lie* is in consideration of the word *everyone*. In this there is consolation for the Messenger of God, may God bless him and grant him peace, as if it was said to him: Do not be sad and do not worry about your grief because these people denied you, for this was the case with the prophets who came before you, for their people denied them and only a few of them believed them. **So My threat came into effect**, that is, My threat became necessary for them, and the word of punishment came into effect upon them, and what God had decreed for them of sinking, transformation, and destruction with the types of punishment that God sent down upon them.

Tafsir al-Baghawi

14. **And the companions of the thicket and the people**

of Tubba' He is Tubba' al-Himyari, and his name is As'ad Abu Karb. Qatada said: God Almighty condemned the people of Tubba' but did not condemn him. We mentioned his story in Surat Ad-Dukhan.

Every one of the messengers denied it, meaning: every one of those mentioned denied the messengers, **so My threat is justified**, and My punishment is due to them. Then He revealed the answer to their saying, **That is an impossible return**:

Tafsir al-Baidawi

14- **And the companions of the thicket and the people of Tubba'** previously mentioned in Al-Hijr and Ad-Dukhan. **All denied the messengers** meaning each one or a group of them or all of them, and the pronoun is singular because its wording is singular. **So my threat came true** so it became obligatory and my threat came upon him, and in it is consolation for the Messenger, may God bless him and grant him peace, and a threat to them.

Surat Qaf 50:15

Did We tire you with the first creation? Rather, they are in doubt about a new creation.

Surat Qaf 50:15

Did We tire you with the first creation? Rather, they are in doubt about a new creation.

Tafsir al-Jalalayn

15 - **Have We not tired of the first creation?** That is, we have not tired of it, so we will not be tired of the repetition. **Rather, they are in doubt** of a new creation.) Which is the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

This is a rebuke from God to the polytheists of Quraysh who said: **If we die and become dust, is that a far-fetched return?** God, the Most High, says to them: We were exhausted by inventing the first creation which We created when it was nothing, so we are exhausted by bringing them back as a new creation after they have decayed in the dust and perished. He says: That does not exhaust Us, rather We are able to do it.

And we bark what we said in that, the people of interpretation said.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Are We tired with the first creation?** He said: The first creation did not tire us.

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, **Are We weary with the first creation?** He said: Are We weary when We created you as a new creation, so you doubt the resurrection?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Abu Maysarah: **Are We weary with the first creation?** He said: We created you.

And His statement, **Rather, they are in doubt about a new creation**, God Almighty says: These polytheists who deny the resurrection do not doubt that We did not fail in the first creation, but they are in doubt about Our ability to create them a new creation after their annihilation and their trial in their graves.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Rather, they are in doubt**

about a new creation, meaning: in doubt about the resurrection.

Ibn Haimed told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Abu Maysar: **Rather, they are in confusion**. He said: The disbelievers. **From a new creation**. He said: That they will be created after death.

Bishr told us: Szsd told us: Saeed told us on the authority of Qatada, regarding his statement, **Rather, they are in confusion**: meaning, doubt - and the new creation: the resurrection after death - so people became two types of al-Nas 114: those who deny and those who believe.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **In confusion of a new creation**, he said: Resurrection after death.

Tafsir al-Qurtubi

The Almighty says, **Are We weary of the first creation?** That is, are We weary of it, so are We weary of the resurrection? This is a rebuke to those who deny the resurrection and an answer to their saying, **That is a far-fetched return**. It is said, **You are weary of the matter** if you do not know its meaning. **Rather, they are in confusion about a new creation**. That is, in bewilderment about the resurrection. Some of them believe it and some of them deny it. It is said that the matter became confusing to them, meaning that they were confused.

Tafsir Ibn Kathir

God the Almighty says, threatening the infidels of Quraysh with what He has brought upon their likes, counterparts, and equals from among the disbelievers before them, of punishments and painful torment in this world, such as the people of Noah and the general drowning with which God the Almighty tormented them for all the people of the earth and the companions of the Messenger, whose story was mentioned in Surat al-Furqan 25: **And Thamud, * and Aad, and Pharaoh, and the brothers of Lot**, who were his nation to whom he was sent from the people of Sodom and its depths, and how God the Almighty caused the earth to swallow them up, and turned their land into a stinking, foul lake because of their disbelief, transgression, and opposition to the truth. **And the companions of the thicket**, who were the people of Shuaib, peace be upon him, **and the people of Tubba**, who was the Yemeni. We have already mentioned his status in Surat Ad-Dukhan so much that there is no need to repeat it here. All praise and thanks be to God.

All the messengers denied meaning each of these nations and these generations denied their messenger, and whoever denies a messenger it is as if he denied all the messengers, as God Almighty said: **The people of Noah denied the messengers** and only one

messenger came to them, so in the same matter if all the messengers had come to them they would have denied them. **So the threat came true** meaning what God Almighty threatened them with for denial of punishment and chastisement came true upon them, so let those addressed beware lest what befell them befall them, for they denied their messenger just as they denied those. And the Almighty's saying: **Have We tired with the first creation?** That is, have We been unable to begin creation so that they are in doubt about the repetition? **Rather, they are in doubt about a new creation.** The meaning is that the beginning of creation did not exhaust Us and the repetition is easier than it, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And the Almighty said: "And he presents to Us an example and has forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" It was mentioned previously in the Sahih: **God the Almighty says, 'The son of Adam troubles Me, saying, 'He will not restore me as He began me.' And the first creation is not easier for Me than its repetition.**

Fath al-Qadir

15- **Are We weary with the first creation?** The interrogative is for rebuke and rebuke. The sentence is a resumption of the matter of resurrection that the nations denied: that is, were We unable to create when We created them first and they were nothing, so how can We be unable to resurrect them? It is said, **I am weary with the matter:** if I am unable to do it and do not know its meaning. The majority read it with a kasra on the first yaa followed by a silent yaa. Ibn Abi Ubla read it with a shaddah on the yaa without a full vowel. Then he mentioned that they are in doubt about the resurrection, so he said: **Rather, they are in doubt about a new creation,** that is, in doubt, bewilderment and confusion about a renewed creation, which is the resurrection of the dead. The meaning of the reversal is that they do not deny God's ability to create the first **rather, they are in doubt about a new creation.**

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding His statement, *Qaf*, that he said: It is one of the names of God. Ibn Abi Hatim narrated on his authority that he said: God created beyond this earth an encompassing sea. Then He created beyond that a mountain called Qaf, the lowest heaven hovering over it. Then He created beyond that mountain an earth seven times the size of that earth. Then He created beyond that an ocean encompassing it. Then He created beyond that a mountain called Qaf, the second heaven hovering over it, until He counted seven earths, seven seas, seven mountains, and seven heavens. He said: This is His statement, **And the sea, replenished thereafter by seven other seas.** Ibn Kathir said: Its chain of transmission on the authority of Ibn Abbas is not sound. He also said: There is an interruption in it. Ibn Abi Al-Dunya and Abu Al-Shaykh also narrated on his authority that he said: It is a mountain and its veins reach the rock on which the earth is located. So when God wants to shake a village, He commands that mountain to move that vein next to that village, so it shakes and moves it, and from there

He moves the village without the village. Abd bin Hamid and Ibn Abi Hatim also narrated on his authority: **And the Glorious Qur'an,** he said: The Noble Qur'an. Ibn Abi Hatim also narrated from him that he said: There is nothing better or more excellent than the Glorious Qur'an. Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him that: {We know what the earth takes of them} He said: Their bodies and what is lost from them. Ibn Jarir also narrated from him regarding the verse that he said: What it eats of their flesh, bones and hair. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir also narrated from him that he said: Al-Murij is something that changes. Al-Hakim narrated - who authenticated it - and Ibn Mardawayh narrated from Qutba that he said: "I heard the Prophet (peace and blessings of God be upon him) recite in the morning prayer Qaf. When he came to this verse: {And the tall palm trees} I kept saying: What is their stalks? He said: Their height." Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration from Ibn Abbas regarding his statement: {And the tall palm trees} He said: Height. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement: {And they have clusters of dates} He said: Stacked one on top of the other. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding his statement: **Have We tired of the first creation?** He said: **The first creation has not tired us.** And regarding his statement: **Rather, they are in doubt about a new creation,** he said: **There is doubt about the resurrection.**

Tafsir al-Baghawi

15. **Did We tire with the first creation?** meaning: Were We unable to create them when We first created them, so that they would be unable to repeat it? This is a statement to them because they acknowledged the first creation and denied the resurrection. It is said to anyone who is unable to do something: He is tired of it. **Rather, they are in confusion,** meaning: in doubt, **about a new creation,** which is the resurrection.

Tafsir al-Baidawi

15- **Are We weary with the first creation?** That is, are We unable to create, so that We are unable to repeat it? From **become weary with something,** if one is not guided to the method of doing it. The hamza in it is for denial. **Rather, they are in doubt about a new creation.** That is, they do not deny Our ability to create the first creation, rather they are in confusion and doubt about a renewed creation because it violates custom. The denial of a new creation is to magnify its importance and to indicate that it is not in a manner that is familiar or usual.

Surat Qaf 50:16

And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein.

Surat Qaf 50:16

And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein.

Tafsir al-Jalalayn

16 - **And We have certainly created man and We know** a state with the assumption that we *what* is a source *whispers* that occurs **to him** the *ba* is redundant or for transitivity and the pronoun refers to man **his own soul and We are nearer to him** with knowledge **than his jugular vein** the addition is for clarification and the two jugular veins are two veins on the sides of the neck

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We have certainly created man and We know what his soul whispers to him**, God Almighty says: And We have certainly created man and We know what his soul whispers to him, so nothing is hidden from Us about his secrets and the secrets of his heart. **And We are nearer to him than his jugular vein**, meaning: We are nearer to man than his neck's rope. The jugular vein is a vein between the throat and the larynx, and the jugular vein is the vein, so it was attributed to itself because of the difference in the pronunciation of its two names.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And We are nearer to him than his jugular vein**, meaning: the vein of the neck.

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: **The jugular vein** he said: The one that is in the throat.

The Arab scholars differed over the meaning of his statement, **And We are nearer to him than his jugular vein**. Some of them said: It means: We have more control over him and are closer to him in terms of our ability to control him.

Others said: Rather, the meaning of this is: **And We are nearer to him than his jugular vein** with knowledge of what his soul whispers to him.

Tafsir al-Qurtubi

The Almighty said, **And We have certainly created man** meaning people, and it was said Adam, **and We know what his soul whispers to him** meaning what is in his secret, heart, and conscience. In this is a warning against the sins that he conceals. And whoever said that what is meant by man is Adam, then what his soul whispered to him was eating from the tree, and then it is general for his children, and whispering is the speech of the soul, like hidden speech. Al-A'sha said:

You hear the whispers of the jewelry when you turn away, as if you were helped by the scent of the thorns of the zajal.

It was mentioned in Al-A'raf, **And We are nearer to him than his jugular vein**. It is the jugular vein that extends from the throat to his shoulder. They are two veins on the right and left. Its meaning was narrated from Ibn Abbas and others, and it is well-known in the language. The rope is the vein, so it was attributed to itself due to the difference in the two words. Al-Hasan said: The jugular vein is the aorta, which is a vein attached to the heart. This is a metaphor for nearness, meaning We are nearer to him than his jugular vein, which is from him, and not in the sense of a short distance. It was said: It is more in control of him than his jugular vein, which is from himself, because it is a vein that mixes with the heart, so the knowledge of the Lord is nearer to him than the knowledge of the heart. Its meaning was narrated from Muqatil, who said: The jugular vein is a vein that mixes with the heart, and this nearness is the nearness of knowledge and power. The parts of a human being block others, but nothing blocks the knowledge of God.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it**. And His Almighty saying, **And We are nearer to him than his jugular vein**, means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein**, but rather He said, **And We are nearer to him than his jugular vein**, just as He said about the dying man, **And We are nearer to him than you, but you do not see**, meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**. So the angels came down with the Qur'an, which is the

Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive**, meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both**. So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it**. Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laithi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it**. If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, 'On the right and on the left, seated.'** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God the Almighty will say, "And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant." Then he

says: God is just in you who made you your own accountant.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both, Not a word does he utter but there is by him an observer ready to record it**. He said, "Everything he says, good or bad, is recorded, to the point that his words 'I ate, I drank, I went, I came, I saw' are recorded, until on Thursday his words and deeds are presented, and whatever good or bad therein was confirmed and the rest is discarded. This is the saying of God the Almighty: 'God blots out whatever He wills and confirms, and with Him is the Mother of the Book.'" It was mentioned on the authority of Imam Ahmad that he used to groan during his illness and it reached him on the authority of Tawus that he said, **The angel writes down everything, even the groaning**. Ahmad did not groan until he died, may God have mercy on him. God the Almighty said, "And the intoxication of death will come in truth. That is what you were avoiding." God the Almighty says, "And the intoxication of death will come in truth. That is what you were avoiding." That is, this is what you were fleeing from, it has come to you, so there is no evasion, no escape, no release, and no deliverance.

The commentators differed as to who was addressed by the verse: "And the stupor of death will come in truth. That is what you were avoiding." The correct view is that the one addressed by that is the human being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: "And the stupor of death will come in truth. That is what you were avoiding." And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, "And the stupor of death has come in truth. That is what you were avoiding." I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God, death has its stupors**. And regarding his saying, **That**

And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein.

is what you were avoiding, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard. **The second opinion** is that *an* is a negative meaning that you were not able to flee from it or evade it. Al-Tabarani said in Al-Mu'jam Al-Kabir: Mu'ammil bin Ali Al-Sayegh Al-Makki told us, Hafs told us, on the authority of Ibn Umar Al-Hadi, Mu'adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth pursues with a debt, so it comes running until it is exhausted and unable to sleep.** He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: "And the Trumpet will be blown. That is the Day of Threat." We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir. Then it was narrated from the hadith of Ismail ibn Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mutraf said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, may God be pleased with him, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-'Awfi said on the authority of Ibn Abbas, may God be pleased with them both: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the intended meaning of this address in the verse: **Indeed,**

you were heedless of this, but We have removed from you your covering, and your sight today is sharp. The first is that what is meant by this is the disbeliever. This was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, may God be pleased with them both. Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, may God be pleased with them both. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp.** The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this** means of this day, **so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us.** And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'"

Fath al-Qadir

His saying: 16- **And We have certainly created man, and We know what his soul whispers to him.** This is a new statement, some of which includes mention of the divine power. What is meant by man is the species, and it was said that it is Adam, and the whispering is originally the hidden voice, and what is meant by it here is what is stirred in his secret, heart, and conscience: that is, We know what is hidden and concealed in his soul. Among the uses of the whispering in the hidden voice is the saying of Al-A'sha:

You hear whispers about jewelry when you leave

So he used for what was hidden from the inner self **And We are nearer to him than his jugular vein** which is the jugular vein, which extends from the side of his throat to his shoulder, and they are two veins on the right and left. Al-Hasan said: The jugular vein, which is a vein attached to the heart. It is a metaphor for the closeness of that vein to the person: meaning We are nearer to him than his jugular vein, and the addition is explanatory: which rope is the jugular vein. And it was said that the rope is the jugular vein itself, so it is from the door of the congregational mosque.

Tafsir al-Baghawi

16. **And We have certainly created man and We know what his soul whispers to him**, what his heart whispers to him and his secrets and consciences are not hidden from Us, **and We are nearer to him**, more knowledgeable about him, **than his jugular vein**, because his parts and segments block one another, and nothing blocks the knowledge of God. **The jugular vein** is the neck vein, which is a vein between the throat and the two ribs, and it spreads throughout the body. The rope is the vein, so it was added to itself because of the difference in the two words.

Tafsir al-Baidawi

16- **And We have certainly created man and We know what his soul whispers to him** what his soul tells him about, which is what comes to mind, and the whisper is the low voice, including the whisper of jewelry, and the pronoun is for *lama* if you make it a relative pronoun and the ba' is like it in the voice of so-and-so, or for *man* if you make it a source and the ba' is for transitivity. **And We are nearer to him than his jugular vein** meaning We know his condition better than whoever was closer to him **than his jugular vein**, it is permissible to say that the self is near because knowledge is near because it is positive and **the jugular vein** is a metaphor for nearness. He said:

Death is closer to me than my vein

The *rope* of the vein is added for clarification, and the two veins are two veins surrounding the two sides of the neck in the front of it with two aortas that return from the head to it, and it was said that it was called a vein because the pair returns to it.

Surat Qaf 50:17

When the two receivers receive, one on the right and one on the left, sitting.

Surat Qaf 50:17

When the two receivers receive, one on the right and one on the left, sitting.

Tafsir al-Jalalayn

17 - *when* is in the accusative case with the implied mention *receives* takes and confirms **the two receivers** the two angels assigned to the human being what he does **on the right and on the left** of him *sitting* sitting and it is a subject and its predicate is what precedes it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We are nearer to man than his jugular vein, when the two angels receive him, and they are the receivers **sitting on the right and on the left**. It was said that what is meant by *sitting* is the watcher.

Who said that?

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, *Sitting*, he said: Watching.

The Arabists differed about the reason for the singularization of qa'id, and two recipients were mentioned before. Some of the grammarians of Basra said: It was said: **On the right and on the left qa'id**, and he did not say: On the right qa'id, and on the left qa'id, meaning one of them. Then he dispensed with it, as he said: **We will bring you forth as children** then he dispensed with the singular for the plural, as he said: **If they willingly give up to you anything of it** and some of the grammarians of Kufa said: *qa'id* means: sitting on the right and on the left, so he made fa'il a plural, as the messenger makes the people for the two. God Almighty said: **Indeed, we are the messenger of the Lord of the worlds** to Moses and his brother, and the poet said:

But I am the best messenger to know the details of the report

So the Messenger made it for the group, so this is a face, and if you wish you can make the one who is sitting one, as it is sufficient for him from his companion, as the poet said:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

And from it is the saying of Al-Farazdaq:

I guarantee to whoever comes to me what he has earned and he refuses, and I am not treacherous.

He did not say: two traitors.

Tafsir al-Qurtubi

God the Almighty said: **When the two receivers receive, sitting on the right and on the left**. Meaning, We are closer to him than his jugular vein when the two receivers receive, and they are the two angels assigned to him. Meaning, We are more knowledgeable about his condition, so we do not need an angel to inform him, but they were assigned to him to enforce the argument and confirm the matter upon him. Al-Hasan, Mujahid and Qatadah said, **The two receivers** are two angels who receive your deeds, one on your right, writing down your good deeds, and the other on your left, writing down your bad deeds. Al-Hasan said, "Until when you die, your record of deeds will be folded up and it will be said to you on the Day of Resurrection, 'Read your record. Sufficient for you is yourself this Day as a reckoner against you.'" God is just towards you, who made you your own reckoner. Mujahid said, **God, with His knowledge of your condition, assigns to man two angels by night and two angels by day, who record his deeds and write down his traces, to enforce the argument**. One of them is on his right, writing down the good deeds, and the other is on his left, writing down the bad deeds. This is the meaning of the Almighty's statement: **On the right and on the left, seated**. Sufyan said: I have been informed that the writer of good deeds is trustworthy over the writer of bad deeds. So when a servant sins, he says, **Do not hasten**, perhaps he will seek forgiveness from God. Its meaning was narrated from the hadith of Abu Umamah, who said: The Prophet, may God bless him and grant him peace, said: "The writer of good deeds is on a man's right and the writer of bad deeds is on his left. The writer of good deeds is trustworthy over the writer of bad deeds. So when he does a good deed, the one on his right writes it down as ten, and when he does a bad deed, the one on his right says to the one on his left, "Leave him for seven hours, perhaps he will glorify God or seek forgiveness." It was narrated from the hadith of Ali, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "The seat of your two angels is on your front teeth; your tongue is their pen, and your saliva is their ink. You run about that which does not concern you, so have no shame before God or before them." Ad-Dahhak said: Their seat is under the mouth on the chin. Aouf narrated it from Al-Hasan, who said: Al-Hasan liked to clean his chin. He only said *seated*, and he did not say **two seated**, although they are two, because what was meant was one on the right, one seated, and one on the left, so the first was omitted because the second indicated it. Sibawayh said it, and the poet said it too

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

Al-Farazdaq said:

I guarantee to whoever comes to me what he has earned and he refuses, and I am not treacherous.

He did not say *radīyan* nor *ghadūr treacherous*.

Al-Mubarrad's school of thought is that what is in the recitation comes first and last due to expansion, and

the second was deleted because the first indicates it. Al-Akhfash and Al-Farra's school of thought is that what is in the recitation represents the two and the plural, and there is no deletion in the speech. Qa'id means *sitter* like **the Al-Hearing and the Al-Knowing and the Al-Powerful and the Witness**. It was said that Qa'id means *seated* like *akeel* and *nadim* meaning *eater* and *companion*.

Al-Jawhari said that Fa'il and Fa'ul are among the forms that can be used in singular, dual, or plural forms, such as the Almighty's saying, **Indeed, we are the Messengers of the Lord of the Worlds**, and His saying, **And the angels after that will be our support**. And the poet said about the plural form, recited by Al-Tha'labi:

I am heading to it, and the best messenger is the one who knows the details of the report

What is meant by *Qa'id* here is the one who is constantly present and constant, not the opposite of *Qa'im*.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it**. And His Almighty saying, **And We are nearer to him than his jugular vein**, means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein**, but rather He said, **And We are nearer to him than his jugular vein**, just as He said about the dying man, **And We are nearer to him than you, but you do not see**, meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**. So the angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive**, meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording,**

*** They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both**. So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it**. Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laithi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it**. If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, 'On the right and on the left, seated.'** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God the Almighty will say, "And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant." Then he says: God is just in you who made you your own accountant.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both, Not a word does he utter but there is by him an observer ready to record it**. He said, "Everything he says, good or bad, is recorded, to the point that his words 'I ate, I drank, I went, I came, I saw' are recorded, until on Thursday his words and deeds are presented, and whatever good or bad therein was confirmed and the rest is discarded. This is the saying of God the Almighty: 'God blots out whatever He wills and confirms, and with Him is the Mother of the Book.'" It was mentioned on the authority of Imam Ahmad that he used to groan during his illness and it reached him on the authority of Tawus that he said, **The angel writes down everything, even**

When the two receivers receive, one on the right and one on the left, sitting.

the groaning. Ahmad did not groan until he died, may God have mercy on him. God the Almighty said, "And the intoxication of death will come in truth. That is what you were avoiding." God the Almighty says, "And the intoxication of death will come in truth. That is what you were avoiding." That is, this is what you were fleeing from, it has come to you, so there is no evasion, no escape, no release, and no deliverance.

The commentators differed as to who was addressed by the verse: "And the stupor of death will come in truth. That is what you were avoiding." The correct view is that the one addressed by that is the human being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: "And the stupor of death will come in truth. That is what you were avoiding." And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, "And the stupor of death has come in truth. That is what you were avoiding." I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God, death has its stupors.** And regarding his saying, **That is what you were avoiding**, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard. **The second opinion** is that *an* is a negative meaning that you were not able to flee from it or evade it. Al-Tabarani said in Al-Mu'jam Al-Kabir: Mu'ammil bin Ali Al-Sayegh Al-Makki told us, Hafs told us, on the authority of Ibn Umar Al-Hadi, Mu'adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth**

pursues with a debt, so it comes running until it is exhausted and unable to sleep. He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: "And the Trumpet will be blown. That is the Day of Threat." We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir. Then it was narrated from the hadith of Ismail bin Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mufraf said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, may God be pleased with him, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-'Awfi said on the authority of Ibn Abbas, may God be pleased with them both: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the intended meaning of this address in the verse: **Indeed, you were heedless of this, but We have removed from you your covering, and your sight today is sharp.** **The first** is that what is meant by this is the disbeliever. This was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, may God be pleased with them both. Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, may God be pleased with them both. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you**

were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp. The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this** means of this day, **so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us**. And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'"

Fath al-Qadir

Then the Almighty mentioned that with His knowledge of it, He assigned two angels to write down and record his deeds, as a binding proof, so He said: 17- **When the two receivers receive** The adverbial phrase is in the accusative case with what is closer in meaning to the verb, and it is permissible for it to be in the accusative case with an understood noun, which is *remember*. The meaning is that He is closer to him than his jugular vein when the two receivers, who are the two angels assigned to him, receive what he says and what he does: that is, they take that and record it. Receiving means taking: that is, We are most knowledgeable about his conditions and have no need of the guardians assigned to him. We only made that as a binding proof and to confirm the matter. Al-Hasan, Qatadah, and Mujahid said: The two receivers are two angels who receive your deeds, one of them on your right writes down your good deeds, and the other on your left writes down your bad deeds. Mujahid also said: God has assigned to man two angels at night and two angels during the day to record his deeds and write down his traces. **On the right and on the left is a seated one**. He said *sitted* and did not say **two seated ones** when they are two, because what is meant is **on the right is a seated one and on the left is a seated one**. So the first was omitted because the second indicates it. This is what Sibawayh said, like the poet's saying:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

And Al-Farazdaq said:

He came and happened, and I had no excuses

That is, he was inexcusable and I was inexcusable. Al-Akhfash and Al-Farra' said: The word qa'id is suitable for one, two, and a plural, and does not require an estimation in the first. Al-Jawhari and other imams of language and grammar said: Fa'il and fa'ul are among the forms that apply to one, two, and a plural. Qa'id is the seated type like jalis in the sense of gatherings.

Tafsir al-Baghawi

17. **When the two receivers receive**, that is, the two angels receive and take the actions and speech of the person, memorizing and writing them down, **on the right and on the left**, that is, one of them on his right and the other on his left. The one on the right writes down the good deeds, and the one on the left writes down the bad deeds. *Seated*, that is, sitting. He did not say **two sitting ones**, because he meant **on the right one sitting**, so he was satisfied with one of them instead of the other. This is the saying of the people of Basra. The people of Kufa said: He meant *sitting*, like the messenger, so he made it for two and the plural, as God the Most High said about the two: **Then say, 'Indeed, we are messengers of the Lord of the worlds.'** (Ash-Shu'ara': 16). It was said: He meant by **seated one** the one who is constant and does not move, not the one who is seated who is the opposite of the one who stands. Mujahid said: **The seated one** is the balance.

Tafsir al-Baidawi

17- **When the two receivers receive** is understood by *mention* or related to *closer*, meaning He knows his condition better than any close one when he receives, meaning the two guardians receive what he says, and in it is an indication that He is independent of the guardianship of the two angels, for He knows better than them and is aware of what is hidden from them, but it is due to a wisdom that required it, which is what it contains of severity that discourages the servant from disobedience, and an emphasis on considering and controlling deeds for the reward and the obligation of the proof on the Day when the witnesses arise. **On the right and on the left, seated** meaning **on the right, seated and on the left**, meaning seats like a sitting person, so the first was omitted because the second indicates it, like His saying:

For I and Qiar are strangers to it

The verb may be used for both singular and plural forms, as in the Almighty's saying: **And the angels will be your support after that**.

Surat Qaf 50:18

He does not utter a word except that there is an observer by him, ever ready.

Surat Qaf 50:18

He does not utter a word except that there is an observer by him, ever ready.

Tafsir al-Jalalayn

18 - **Not a word does he utter but there is a watcher by him** Guardian *Prepared* Present, and each of them has the meaning of the dual.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Not a word does he utter except that there is a watcher by him ready to record it.** God Almighty says: Not a word does a person utter, except that when he utters it, there is a watcher ready to record it. That is, a preservation that preserves it, ready and prepared.

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

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **On the right and on the left, Qa'id.** He said: On the right, which writes down the good deeds, and on the left, which writes down the bad deeds.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim al-Taimi, regarding His statement, **When the two receivers meet, sitting on the right and on the left,** he said: The one on the right is a commander or a trustee over the one on the left. So if the servant does something bad, the one on the right says to the one on the left: Stop! Perhaps he will repent.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Mansour, on the authority of Mujahid: **When the two receivers will receive, seated on the right and on the left.** He said: An angel will be on his right and another on his left. As for the one on his right, he will write down the good, and as for the one on his left, he will write down the evil.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid who said: With every person are two angels: one on his right and one on his left. He said: As for the one on his right, he writes down the good, and as for the one on his left, he writes down the evil.

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 We have certainly created man and We know what his soul whispers to him...** to *at-Tid*. He said: God has appointed two guardians over the son of Adam at night and two guardians during the day, who

record his deeds and write down his traces.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **When the two receivers receive, seated on the right and on the left,** until he reached *prepared*. Al-Hasan and Qatada said: **He does not utter a word,** meaning he does not speak anything but it is written down for him. Ikrimah used to say: That is only in the case of good and evil, they are written down for him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Hasan recited: **On the right and on the left is seated.** He said: Then he said: O son of Adam, a scroll has been spread out for you, and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, whether it is little or much, until when you die, your scroll will be folded and placed around your neck with you in your grave, until you emerge on the Day of Resurrection. At that time, He will say: **And every man We have fastened his fate to his neck...** until He reached **an accountant.** God has made you the accountant of yourself.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **On the right and on the left, sitting.** He said: The scribe of good deeds is on his right, and the scribe of bad deeds is on his left.

He said: Mihran narrated to us on the authority of Sufyan, who said: I was informed that the scribe of good deeds is a leader over the scribe of bad deeds. So if someone sins, he says to him: Do not be hasty! Perhaps he will seek forgiveness.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Not a word does he utter but there is a watcher by him ready to record it,** he said: He placed with him someone who writes down everything he utters, and he is a watcher with him.

Yunus told me: Ibn Wahb told us: Amr ibn al-Harith told me on the authority of Hisham al-Himsi, that he had heard that if a man commits a sin, the scribe on the right says to the one on the left: Write. He says: No, you write. They both refuse, so a caller calls out: O scribe on the left, write what the scribe on the right omitted.

Tafsir al-Qurtubi

The Almighty said: **Not a word does he utter but by him is an observer ready to record.** That is, he does not speak anything but that it is written down over it. It is taken from the word food, which means expelling it from the mouth. There are three interpretations of the observer: One is that it is the one who follows up on matters. The second is that it is the guardian, as stated by Al-Suddi. The third is that it is the witness, as stated

by Ad-Dahhak. There are two interpretations of the *atid*: One is that it is the present one who never disappears. The second is that it is the guardian who is prepared either for preservation or for testimony. Al-Jawhari said: *atid* is the thing that is present and prepared. He prepared it *taktudu* and he prepared it *ittiyudun* meaning he prepared it for a day. From this is the Almighty's saying: **And I prepared for them a place to recline.** A horse *'ittada* and *'ittada* with a *fatha* or *kasra* on the *ta'* means prepared for running.

I said, and it all goes back to the meaning of presence, including the poet's saying:

Even if you are absent from my sight, your memory is always present in my heart.

Abu al-Juza' and Mujahid said: **Everything is recorded for a person, even groaning during his illness.** Ikrimah said: **Only that for which he will be rewarded or punished is recorded.** It was also said: "Everything that he says is recorded for him, and when the end of the day comes, what was permissible is erased from him, such as 'go,' 'sit,' and everything that does not involve reward or blame. And God knows best." It was narrated on the authority of Abu Hurayrah and Anas that the Prophet (peace and blessings of God be upon him) said: "There are no two guardians who raise to God what they have memorized, and God sees good at the beginning of the document and good at the end of it, except that God says to His angels: 'Bear witness that I have forgiven My servant for what is between the two ends of the document.'" Ali **may God be pleased with him** said: **God has angels with white documents, so hope for good in the beginning and end of it, and He will forgive you for what is in between.** Abu Naim Al-Hafiz narrated that Abu Tahir Muhammad ibn Al-Fadl ibn Muhammad ibn Ishaq ibn Khuzaymah narrated to us that my grandfather Muhammad ibn Ishaq narrated to us that Muhammad ibn Musa Al-Harashi narrated to us that Suhayl ibn Abdullah narrated to us that he heard Al-A'mash narrating on the authority of Zayd ibn Wahb on the authority of Ibn Mas'ud that he said: The Messenger of God (blessings and peace of God be upon him) said: When the two guardians descend upon a male or female slave, they have a sealed book with them and they write down whatever the male or female slave utters. Then when they want to leave, one of them says to the other, 'Unlock the sealed book that you have with you,' so he unlocks it for him and in it is whatever was written, just as in the statement of God the Most High: 'Not a word does he utter but there is a watcher by him ready to record.'" This is strange from the hadith of Al-A'mash on the authority of Zayd. No one narrated it on his authority except Suhayl. It was narrated on the authority of Anas that the Prophet of God, may God bless him and grant him peace, said: "God has appointed two angels to His servant who write down his deeds. When he dies, they say, 'Our Lord, so-and-so has died, so give us permission to ascend to the heavens.' God Almighty says, 'My heavens are filled with My angels glorifying Me.' They say, 'Our Lord, may we reside on Earth.' God Almighty says, 'My Earth is filled with My creation glorifying Me.' They say, 'O Lord, where shall we be?' God Almighty says, 'Be at the grave of My servant, glorify Me, praise Me, and exalt Me, and write that down for My servant until the

Day of Resurrection."

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it.** And His Almighty saying, **And We are nearer to him than his jugular vein,** means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein,** but rather He said, **And We are nearer to him than his jugular vein,** just as He said about the dying man, **And We are nearer to him than you, but you do not see,** meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** So the angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive,** meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both.** So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it.** Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laihi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him,** who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it

He does not utter a word except that there is an observer by him, ever ready.

will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him.” Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa’i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it**. If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, ‘On the right and on the left, seated.’** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God the Almighty will say, “And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant.” Then he says: God is just in you who made you your own accountant.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both, Not a word does he utter but there is by him an observer ready to record it.** He said, “Everything he says, good or bad, is recorded, to the point that his words ‘I ate, I drank, I went, I came, I saw’ are recorded, until on Thursday his words and deeds are presented, and whatever good or bad therein was confirmed and the rest is discarded. This is the saying of God the Almighty: ‘God blots out whatever He wills and confirms, and with Him is the Mother of the Book.’” It was mentioned on the authority of Imam Ahmad that he used to groan during his illness and it reached him on the authority of Tawus that he said, **The angel writes down everything, even the groaning.** Ahmad did not groan until he died, may God have mercy on him. God the Almighty said, “And the intoxication of death will come in truth. That is what you were avoiding.” God the Almighty says, “And the intoxication of death will come in truth. That is what you were avoiding.” That is, this is what you were fleeing from, it has come to you, so there is no evasion, no escape, no release, and no deliverance.

The commentators differed as to who was addressed by the verse: “And the stupor of death will come in truth. That is what you were avoiding.” The correct view is that the one addressed by that is the human being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said:

Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: “And the stupor of death will come in truth. That is what you were avoiding.” And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, “And the stupor of death has come in truth. That is what you were avoiding.” I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God, death has its stupors.** And regarding his saying, **That is what you were avoiding**, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard. **The second opinion** is that *an* is a negative meaning that you were not able to flee from it or evade it. Al-Tabarani said in Al-Mu’jam Al-Kabir: Mu’ammil bin Ali Al-Sayegh Al-Makki told us, Hafs told us, on the authority of Ibn Umar Al-Hadi, Mu’adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth pursues with a debt, so it comes running until it is exhausted and unable to sleep.** He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: “And the Trumpet will be blown. That is the Day of Threat.” We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O

Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir. Then it was narrated from the hadith of Ismail ibn Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mutraf said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, **may God be pleased with him**, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-'Awfi said on the authority of Ibn Abbas, **may God be pleased with them both**: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the intended meaning of this address in the verse: **Indeed, you were heedless of this, but We have removed from you your covering, and your sight today is sharp. The first** is that what is meant by this is the disbeliever. This was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, **may God be pleased with them both**. Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, **may God be pleased with them both**. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp.** The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this means of this day, so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us.** And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'"

Fath al-Qadir

18- Not a word does he utter but there is by him an observer ready to record. That is, no word is spoken, and no one utters it or throws it out except that there is a watcher by him: that is, the one who speaks has a watcher: that is, an angel who watches his words and writes them down. The watcher is the keeper who follows up on a person's affairs and writes down what he says, good or bad. The writer of good is the angel on the right, and the writer of evil is the angel on the left. *Prepared* means present and prepared. Al-Jawhari said: *Prepared* means present and prepared. It is said, **I prepared it and I prepared it** meaning I made it ready. From this comes **And I prepared for them a reclining place.** What is meant here is that it is prepared and ready for writing.

Tafsir al-Baghawi

18. No word he utters, no speech he speaks, **except that there is by him an observer**, a guardian, *ready*, present wherever he is. Al-Hasan said: The angels avoid a person in two states: when he defecates and when he has sexual intercourse.

Mujahid said: They write down for him even his groans during his illness. Ikrimah said: They write down only what he will be rewarded for or punished for.

Ad-Dahhak said: Their sitting place is under the molar on the palate, and the same was reported by Al-Hasan, and Al-Hasan liked to clean his molar.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad Al-Dinawari told us, Ahmad bin Ja'far bin Hamdan told us, Al-Fadl bin Al-Abbas bin Mihran told us, Talut told us, Hammad bin Salamah told us, Ja'far bin Al-Zubayr told us, on the authority of Al-Qasim bin Muhammad, on the authority of Abu Umamah, who said: The Messenger of God, **may God bless him and grant him peace**, said: "The scribe of good deeds is on a man's right hand, and the scribe of bad deeds is on a man's left. The scribe of good deeds is the commander over the scribe of bad deeds. So if he does a good deed, the one on the right writes it down as ten, and if he does a bad deed, the one on the right says to the one on the left: Leave him for seven hours, so that he may glorify God or seek forgiveness."

Tafsir al-Baidawi

18-No word is uttered "No word is thrown out of his mouth. **Except that there is a watcher by him** "An angel watches his work. Prepared Prepared and present, and perhaps he will write down for him what contains reward or punishment. And in the hadith: "The writer of good deeds is trustworthy over the writer of bad deeds. So if he does a good deed, the angel on the right writes it down as ten, and if he does a bad deed, the one on the right says to the one on the left, "Leave him for seven hours, perhaps he will glorify God or seek forgiveness."

Surat Qaf 50:18

He does not utter a word except that there is an observer by him, ever ready.

Surat Qaf 50:19

And the agony of death will come in truth. That is what you were avoiding.

Tafsir al-Jalalayn

19 - **And the stupor of death will come** It will overwhelm him and seize him **in truth** from the matter of the Hereafter until the one who denies it will see it clearly, and it is the same severity *that* death **from which you were avoiding** fleeing and being terrified

Tafsir al-Suyuti

Tafsir al-Tabari

And in His statement, **And the intoxication of death will come with the truth**, there are two aspects of interpretation. The first is that the intoxication of death, which is its severity and its overwhelming power over man's understanding, like intoxication from sleep or drink, will come with the truth of the matter of the Hereafter, thus alerting man so that he may be certain of it and know it. The second is that the intoxication of death will come with the reality of death.

It was mentioned about Abu Bakr Al-Siddiq, may God be pleased with him, that he was reading and the intoxication of truth came with death.

The narration mentioned that:

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Wasil, on the authority of Abu Wa'il, who said: When Abu Bakr, may God be pleased with him, was giving judgment, Aisha, may God be pleased with her, said: This is like what the poet said:

If one day he is gathered and his chest is constricted

Abu Bakr **may God be pleased with him** said: Do not say that. Rather, it is as God the Almighty said: "And the intoxication of truth has come with death. That is what you were avoiding." It has been mentioned that this is also the way Ibn Mas'ud read it. There are two interpretations for the way in which someone reads it:

One of them is: And the intoxication of God came with death, so the truth is God Almighty. The second is: That the intoxication is death, attributed to itself, as it was said: **Indeed, this is the certain truth**, so the interpretation of the statement is: And the true intoxication came with death.

His saying, **That is what you were avoiding**, means: This intoxication that has come to you, O human being, is the truth that you were running away from and evading.

Tafsir al-Qurtubi

The Almighty said, **And the intoxication of death will**

come with the truth. That is, it overwhelmed him and overwhelmed him. As long as a person is alive, his words and deeds are recorded for him to be held accountable for, then death will come to him, which is what he sees when he witnesses the manifestation of the truth in what God Almighty promised and threatened him with. It was said that the truth is death, and it was called the truth either because it is deserved or because it will move to the abode of truth. Based on this, there is an inversion in the speech, and its meaning is, **The intoxication of truth came with death**. This is also the case in the readings of Abu Bakr and Ibn Masoud **may God be pleased with them**. Because the intoxication is the truth, it was attributed to itself due to the difference in the two words. It was said that the truth, according to this reading, may be God Almighty, that is, the intoxication of God Almighty's command came with death. It was said that the truth is death, and the meaning is the intoxication of death with death. This was mentioned by Al-Mahdawi. Someone who criticized the Quran claimed, saying: Do you contradict the Quran just as Abu Bakr Al-Siddiq contradicted it and read, **The intoxication of truth came with death**. He argued against him that two narrations were narrated from Abu Bakr: one of them is in agreement with the Qur'an, so it should be acted upon, and the other is rejected and falls under the category of forgetfulness on his part, if he said it, or a mistake on the part of some of those who transmitted the hadith. Abu Bakr al-Anbari said: Ismail bin Ishaq al-Qadi told us, Ali bin Abdullah told us, Jarir told us, on the authority of Mansur, on the authority of Abu Wa'il, on the authority of Masruq, who said: When Abu Bakr was dying, he sent for Aisha, and when she entered upon him, she said: This is as the poet said.

If you ever choke and feel constricted in your chest

Abu Bakr said: Why did you not say as God said: "And the stupor of death will come in truth. That is what you were avoiding." He mentioned the hadith and the stupor is one of the stupors. In the Sahih: On the authority of Aisha: That the Messenger of God, peace and blessings be upon him, had a bowl or a container of water in front of him, so he would put his hands in the water and wipe his face with it, saying: "There is no god but God. Indeed, death has stupors." Then he raised his hand and said: **In the highest company** until he died and his hand deviated. Narrated by Al-Bukhari. It was narrated on the authority of the Prophet, peace and blessings be upon him, that he said: "The righteous servant experiences death and its stupors, and his joints greet one another, saying: 'Peace be upon you. You leave me and I leave you until the Day of Resurrection.'" And Jesus, son of Mary, said: **O company of disciples, supplicate to God to make this stupor easy for you, meaning the stupor of death**. It was narrated: **Indeed, death is more severe than being struck with swords, sawed through with saws, and cut with scissors**. "That is what you were avoiding," meaning it is said to the one who is overcome by the stupor of death: **That is what you were fleeing from and turning away from**. It is said: **He deviated from something** means he deviated from it and turned away from it. Its root is haydudah with a fat-ha on the ya', then it was sukun because there is no fa'lul in speech other than sa'fuq. And you say when reporting something about yourself, 'I deviated from something',

And the agony of death will come in truth. That is what you were avoiding.

‘ahid haydan muhidun’ if you turned away from it.
Tarafa said:

Abu Munther, you sought loyalty, but you gave it up and you were stubborn as a camel strays from the edge.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it.** And His Almighty saying, **And We are nearer to him than his jugular vein,** means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein,** but rather He said, **And We are nearer to him than his jugular vein,** just as He said about the dying man, **And We are nearer to him than you, but you do not see,** meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** So the angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive,** meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both.** So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it.** Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laithi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him,** who said: The Messenger of God

(blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it.** If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, 'On the right and on the left, seated.'** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God the Almighty will say, "And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant." Then he says: God is just in you who made you your own accountant.

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The commentators differed as to who was addressed by the verse: "And the stupor of death will come in truth. That is what you were avoiding." The correct view is that the one addressed by that is the human

being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: "And the stupor of death will come in truth. That is what you were avoiding." And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, "And the stupor of death has come in truth. That is what you were avoiding." I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God, death has its stupors.** And regarding his saying, **That is what you were avoiding**, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard. **The second opinion** is that *an* is a negative meaning that you were not able to flee from it or evade it. Al-Tabarani said in Al-Mu'jam Al-Kabir: Mu'ammil bin Ali Al-Sayegh Al-Makki told us, Hafs told us, on the authority of Ibn Umar Al-Hadi, Mu'adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth pursues with a debt, so it comes running until it is exhausted and unable to sleep.** He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: "And the Trumpet will be blown. That is the Day of Threat." We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and

blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir. Then it was narrated from the hadith of Ismail ibn Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mufraf said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, may God be pleased with him, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-'Awfi said on the authority of Ibn Abbas, may God be pleased with them both: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the intended meaning of this address in the verse: **Indeed, you were heedless of this, but We have removed from you your covering, and your sight today is sharp.** The first is that what is meant by this is the disbeliever. This was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, may God be pleased with them both. Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, may God be pleased with them both. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp.** The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this** means of this day, **so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us.** And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have

And the agony of death will come in truth. That is what you were avoiding.

heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.””

Fath al-Qadir

19- And the intoxication of death will come in truth.

After the Almighty made clear that all of His deeds are preserved and written down, He mentioned after that what will befall them of death. What is meant by the intoxication of death is its severity and overwhelming force that overwhelms a person and overcomes his mind. The meaning of **in truth** is that at death, the truth will become clear to him and the truth of what the messengers brought of information about the resurrection, the promise, and the threat will become clear to him. It was said that the truth is death. It was also said that there is an inversion of the statement: that is, the intoxication of truth will come with death. This is how Abu Bakr al-Siddiq and Ibn Mas'ud read it. The intoxication is the truth, so it was added to itself due to the difference in the two words. It was also said that the *ba'* is for association, like in His statement: **It grows with oil**, meaning entwined with the truth, meaning with the reality of the situation. The reference in His statement: *That* is to death, and the deviant inclination: that is, that death from which you were turning away and fleeing. It is said that he deviated from something, he deviated, he deviated, he turned away from it and deviated. From this is the saying of Tarafa:

Abu Munther: I threw away loyalty, but I gave it up and I was stubborn as a camel strays from the edge

Al-Hassan said: **If you avoid, you will run away.**

Tafsir al-Baghawi

19. **And the stupor of death has come**, it overwhelmed him and its severity that overwhelms a person and overcomes his mind, **in truth**, that is, in the reality of death. It was said: in truth of the matter of the Hereafter so that a person can see it clearly and with his own eyes. It was said: in what a person's matter will lead to of happiness and misery. And it is said to someone who is overcome by the stupor of death: **That is what you were avoiding**, you were inclined.

Al-Hasan said: you were running away from. Ibn Abbas said: you were hating. The root of deviance is inclination. It is said: I deviated from something, deviating and avoiding it: if you turned away from it.

Tafsir al-Baidawi

19- And the intoxication of death will come in truth.

When He mentioned their rejection of the resurrection for the recompense and removed that by the realization of His power and knowledge, He informed them that they would encounter that soon at death and the establishment of the Hour. He alerted to its nearness by expressing it in the past tense. The intoxication of death is its intensity that takes away the

mind. The preposition *ba* is for transitivity, as in your saying: **Zayd brought Amr**. The meaning is: The intoxication of death brought the reality of the matter or the true promise, or the truth that should be from death or the recompense, for man was created for it, or like the preposition *ba* in **growth with oil**. The intoxication of truth was read as death, on the basis that its intensity necessitated destruction, or because it followed it, as if it brought it, or on the basis that the preposition *ba* means *with*. It was said: **The intoxication of death in truth** is the intoxication of God, and its addition to Him is for the sake of terror. The intoxications of death were read as *that* meaning death. **from which you were turning away** means you were inclined and repelled by it, and the address is to man.

Surat Qaf 50:20

And the Trumpet will be blown. That is the Day of Threat.

Tafsir al-Jalalayn

20 - **And the Trumpet will be blown** for the Resurrection **that is** the Day of the Trumpet Blowing **the Day of Threat** for the disbelievers with punishment

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the Trumpet will be blown, that will be the Day of Threat.** We have already explained the meaning of the Trumpet and how it will be blown, by mentioning the differences of opinion among those who differ, which is the most correct of the opinions in our view, which makes it unnecessary to repeat it in this place.

And His saying, **That is the Day of Threat,** means: This day on which the trumpet will be blown is the Day of Threat on which God promised the infidels that He would punish them.

Tafsir al-Qurtubi

The Almighty says, **And the Trumpet will be blown.** This is the blast for resurrection. **That is the Day of Threat,** which God promised to the disbelievers that He would punish them on it. We have already discussed the blowing of the Trumpet in full, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it.** And His Almighty saying, **And We are nearer to him than his jugular vein,** means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein,** but rather He said, **And We are nearer to him than his jugular vein,** just as He said about the dying man, **And We are nearer to him than you, but you do not see,** meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the**

Qur'an and indeed, We will be its guardian. So the angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive,** meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both.** So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it.** Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laithi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him,** who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

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find wide open. * Read your record. Sufficient is yourself against you this Day as accountant.” Then he says: God is just in you who made you your own accountant.

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the time of that day when the threat will be fulfilled and carried out, and the reference is to the source of *blown*.

Fath al-Qadir

20- **And the Trumpet will be blown** This is expressed in the past tense to indicate that it will happen, and this is the final blast of the Resurrection. **That is the Day of Threat** meaning that is the time when the Trumpet will be blown, the Day of Threat with which God has threatened the disbelievers. Muqatil said: What is meant by the threat is the torment in the Hereafter, and the threat was specified even though today is the Day of both promise and threat to horrify it.

Tafsir al-Baghawi

20. **And the Trumpet will be blown**, meaning the blast of resurrection, **that is the Day of Threat**, meaning: that is the Day of Threat that God promised to the disbelievers that He would punish them on it. Muqatil said: By threat, he means torment, meaning: the day on which the threat will occur.

Tafsir al-Baidawi

20- **And the Trumpet will be blown** meaning the blast of resurrection. **That is the Day of the Threat** meaning

Surat Qaf 50:21

And every soul will come with a driver and a witness.

Surat Qaf 50:21

And every soul will come with a driver and a witness.

Tafsir al-Jalalayn

21 - **And every soul will come** to the place of assembly **with it a driver** an angel who drives it to it **and a witness** who testifies against it regarding its deeds, which are the hands, feet, and other things. And it is said of the unbeliever:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And there will come a Day when the Trumpet will be blown. Every soul will have its Lord, with it a driver who will drive it to God, and a witness who will testify about it as to what it did in this world, whether good or evil.

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Ismail bin Abi Khalid, on the authority of Yahya bin Rafi', a freed slave of Thaqeef, who said: I heard Uthman bin Affan, may God be pleased with him, giving a sermon, and he recited this verse: **A driver and a witness**. He said: A driver who drives her to God, and a witness who testifies against her regarding what she did.

He said: Hakam told us on the authority of Ismail on the authority of Abu Isa who said: I heard Uthman bin Affan, may God be pleased with him, giving a sermon, and he recited this verse: **And every soul will come with a driver and a witness**. He said: The driver drives it to the command of God, and the witness testifies against it regarding what it did.

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 every soul will come with a driver and a witness**. He said: The driver is from the angels, and the witness is a witness against him from within himself.

Ibn Hamid told us: Sufyan told us, on the authority of Mihran, on the authority of Khasif, on the authority of Mujahid: **A driver and a witness** means a driver who drives her to the command of God, and a witness who testifies against her regarding what she did.

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: **A driver and a witness**: a driver who drives her to the command of God, and a witness who testifies against her regarding what she did.

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 the statement of God, **a driver and a witness**, he said: The two angels are: a writer and a witness.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And every soul will come with a driver and a witness**, he said: A driver will drive it to its Lord, and a witness will testify to its deeds.

Ibn Bashar told us: Sulayman ibn Harb told us: Abu Hilal told us: Qatada told us regarding His statement, **And every soul will come with a driver and a witness**, he said: A driver will drive it to its account, and a witness will testify against it regarding what it did.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **With her is a driver and a witness**. He said: A driver who drives her and a witness who testifies to her actions.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: **A driver and a witness**. He said: A driver who drives it, and a witness who testifies to its actions.

Al-Husayn narrated: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say regarding His statement, **And every soul will come with a driver and a witness**, that the driver is from the angels, and the witness from among themselves is their hands and feet. The angels are also witnesses over them.

Yunus told me: Al-Wahb told us: Ibn Zayd said about His statement, **A driver and a witness**, that he said: An angel is assigned to him who counts his deeds, and an angel drives him to the place of assembly until he meets the place of assembly on the Day of Resurrection.

The interpreters of the Quran differed regarding the meaning of these verses. Some of them said: It refers to the Prophet, may God bless him and grant him peace. Some of them said: It refers to the polytheists. Some of them said: It refers to everyone.

Who said that?

Yunus told me: Ibn Wahb told us: Yaqub ibn Abd al-Rahman al-Zuhri told me: I asked Zayd ibn Aslam about the statement of God, **And the stupor of death will come in truth...** the verse, until the statement, **a driver and a witness**. I said to him: Who is meant by this? He said: The Messenger of God, may God bless him and grant him peace. I said to him: The Messenger of God? He said: What do you deny? God, the Almighty, said: **Did He not find you an orphan and give you shelter? And found you lost and guided you.** (Al-Baqara: 10) He said: Then I asked Salih ibn Kaysan about it, and he said to me: Have you asked anyone? I said: Yes, I asked Zayd ibn Aslam about it, and he said: What did he say to you? I said: Rather, tell me what you say. He said: I will tell you my opinion, which is my opinion, so tell me what he said to you. I

said: He said: This means the Messenger of God, may God bless him and grant him peace. He said: What does Zayd know? By God, he is not of high age, nor is he eloquent in tongue, nor does he know the Arabic language. Rather, this means an unbeliever. Then he said: Read what comes after it, and it will guide you to that. He said: Then I asked Husayn ibn Abdullah ibn Ubaydullah ibn Abbas, and he said to me the same as Salih had said. Did you ask anyone and they told me about it? I said: I asked Zayd ibn Aslam and Salih ibn Kaysan, and he said to me: What did they say to you? I said: Rather, you should tell me what you said. He said: I will tell you what I said. So I told him what they both said to me. He said: I will disagree with them both, meaning the righteous and the wicked. God said: "And the intoxication of death will come in truth. That is what you were avoiding." **So We have removed from you your covering, and your sight today is sharp.** He said: So the covering was removed from the righteous and the wicked, and they saw everything that would lead to it.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And every soul will come with a driver and a witness**, meaning the polytheists.

The first and most correct of the sayings on this matter, in my opinion, is the one that says: It refers to the righteous and the wicked, because God followed these verses with His statement: **And We have certainly created man and We know what his soul whispers to him.** Man in this passage means: all people, not specifying some of them over others. So if that is the case, then it is known that the meaning of His statement: **And the intoxication of death will come in truth** is: **And the intoxication of death will come to you, O man, in truth.** "That is what you were avoiding." If that is the case, then the correctness of what we have said is clear.

Tafsir al-Qurtubi

The Almighty says: **And every soul will come with it a driver and a witness.** There is a difference of opinion about the driver and the witness. Ibn Abbas said: The driver is from the angels and the witness from themselves are their hands and feet. Narrated by Al-Awfi from Ibn Abbas. Abu Hurairah said: The driver is the angel and the witness is their deeds. Al-Hasan and Qatadah said: The meaning is a driver who drives it and a witness who testifies to its deeds. Ibn Muslim said: The driver is its companion from the devils. He is called a driver because he follows it even if he does not urge it on. Mujahid said: The driver and the witness are two angels. Uthman ibn Affan **may God be pleased with him** said while he was on the pulpit: **And every soul will come with it a driver and a witness.** A driver is an angel who drives it to the command of God and a witness who testifies to its deeds.

I said: This is more authentic, for the hadith of Jabir ibn Abdullah said: I heard the Messenger of God, may God bless him and grant him peace, say: The son of Adam is heedless of what God, the Almighty, has

created for him. God, there is no god but Him. When He wants to create him, He says to the angel, 'Write down his provision, his legacy, and his lifespan, and write him as miserable or happy.' Then that angel rises and God sends another angel to guard him until he reaches maturity. Then God sends two angels to write down his good and bad deeds. Then, when death comes to him, those two angels rise. Then the Angel of Death, peace be upon him, comes and takes his soul. When he enters his grave, He returns the soul to his body. Then, the Angel of Death rises. Then, the two angels of the grave come to him and test him. Then, they rise. When the Hour comes, the Angel of Good and the Angel of Bad deeds descend upon him and produce a book tied around his neck. Then, they appear with him, one as a driver and the other as a witness. Then God, the Almighty, said: 'Indeed, you were heedless of this, but We have removed your covering, and your sight today is sharp.' The Messenger of God, may God bless him and grant him peace, said: 'You will surely ascend from one level to another.' He said: 'State after state.' Then, the Prophet, may God bless him and grant him peace, said: 'Indeed, a great matter awaits you.' So seek help from God, the Almighty. It was narrated by Abu Naim al-Hafiz from the hadith of Ja'far ibn Muhammad ibn 'Ali on the authority of Jabir, and he said in it: This is a strange hadith from the hadith of Ja'far, and the hadith of Jabir was narrated only by Jabir al-Ju'fi from him, and from him al-Mufaddal. Then there are two opinions about the verse: One of them is that it is general for Muslims and disbelievers, and this is the opinion of the majority. The second is that it is specific to disbelievers, as was said by al-Dahhak.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it.** And His Almighty saying, **And We are nearer to him than his jugular vein**, means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein**, but rather He said, **And We are nearer to him than his jugular vein**, just as He said about the dying man, **And We are nearer to him than you, but you do not see**, meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** So the angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch

And every soul will come with a driver and a witness.

of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive**, meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both**. So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it**. Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laithi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it**. If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, 'On the right and on the left, seated.'** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God the Almighty will say, "And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant." Then he says: God is just in you who made you your own

accountant.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both, Not a word does he utter but there is by him an observer ready to record it**. He said, "Everything he says, good or bad, is recorded, to the point that his words 'I ate, I drank, I went, I came, I saw' are recorded, until on Thursday his words and deeds are presented, and whatever good or bad therein was confirmed and the rest is discarded. This is the saying of God the Almighty: 'God blots out whatever He wills and confirms, and with Him is the Mother of the Book.'" It was mentioned on the authority of Imam Ahmad that he used to groan during his illness and it reached him on the authority of Tawus that he said, **The angel writes down everything, even the groaning**. Ahmad did not groan until he died, may God have mercy on him. God the Almighty said, "And the intoxication of death will come in truth. That is what you were avoiding." God the Almighty says, "And the intoxication of death will come in truth. That is what you were avoiding." That is, this is what you were fleeing from, it has come to you, so there is no evasion, no escape, no release, and no deliverance.

The commentators differed as to who was addressed by the verse: "And the stupor of death will come in truth. That is what you were avoiding." The correct view is that the one addressed by that is the human being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: "And the stupor of death will come in truth. That is what you were avoiding." And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, "And the stupor of death has come in truth. That is what you were avoiding." I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God,**

death has its stupors. And regarding his saying, **That is what you were avoiding**, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard.

The second opinion is that *an* is a negative meaning that you were not able to flee from it or evade it.

Al-Tabarani said in Al-Mu'jam Al-Kabir: Mu'ammil bin Ali Al-Sayegh Al-Makki told us, Hafsa told us, on the authority of Ibn Umar Al-Hadi, Mu'adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth pursues with a debt, so it comes running until it is exhausted and unable to sleep.** He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: "And the Trumpet will be blown. That is the Day of Threat." We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir.

Then it was narrated from the hadith of Ismail ibn Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mutraf said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, may God be pleased with him, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the intended meaning of this address in the verse: **Indeed, you were heedless of this, but We have removed from you your covering, and your sight today is sharp.** The **first** is that what is meant by this is the disbeliever. This

was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, may God be pleased with them both.

Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, may God be pleased with them both. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp.** The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this** means of this day, **so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us.** And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'"

Fath al-Qadir

21- And every soul will come with a driver and a witness. That is, every soul will come with someone to drive it and someone to testify for it or against it.

There is a difference of opinion about the driver and the witness. Ad-Dahhak said: The driver is from the angels, and the witness is from themselves, meaning the hands and feet. Al-Hasan and Qatadah said: A driver drives them and a witness testifies to their actions. Ibn Muslim said: The driver is their companion from the devils. He is called a driver because he follows them even if he does not urge them on. Mujahid said: The driver and the witness are two angels. It is said that the driver is the angel and the witness is the action. It is also said that the driver is the writer of bad deeds, and the witness is the writer of good deeds. The location of the sentence is the accusative case as a state.

Tafsir al-Baghawi

21. And there will come, that Day, every soul will have with it a driver, who will drive it to the place of assembly, and a witness, who will testify over it as to what it did. Ad-Dahhak said: The driver is from the angels, and the witness from themselves is their hands and feet, and this is the narration of Al-Awfi from Ibn Abbas. The others said: They are an entire group of angels, and God will say:

Surat Qaf 50:21

And every soul will come with a driver and a witness.

Tafsir al-Baidawi

21- **And every soul will come with a driver and a witness.** Two angels, one of whom will drive it and the other will testify to its deeds, or an angel who combines both descriptions. It has been said that the driver is the scribe of bad deeds, and the witness is the scribe of good deeds. It has also been said that the driver is himself or his companion, and the witness is his limbs or his deeds. The place of **with it** is the accusative case as a state of *every* because it is added to what is considered definite.

Surat Qaf 50:22

You were certainly in heedlessness of this, so We have removed your cover from you, and your sight today is sharp.

Tafsir al-Jalalayn

22 - **You were** in this world **unaware of this** that has befallen you today **so We have removed your veil** We have removed your heedlessness with what you see today **so your sight today is sharp** sharp with which you perceive what you disapproved of in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, you were heedless of this**, God Almighty says: It will be said to him: You were heedless of what you witnessed today, O human, of the horrors and hardships. **So We removed your veil**, meaning: We made that clear to you and showed it to your eyes, until you saw it and witnessed it, and the heedlessness was removed from you.

The people of interpretation said something similar to what we said about this, although they differed about the one to whom this was said. Some of them said: The one to whom this was said is the unbeliever.

Others said: He is the Prophet of God, may God bless him and grant him peace.

Others said: It is all creation, from jinn to humans.

Mention of those who said: He is an infidel.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Indeed, you were in heedlessness of this, so We removed your veil from you**, and that is the disbeliever.

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, **Then We removed your covering from you**, he said: for the disbeliever on the Day of Resurrection.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **So We removed your cover from you**. He said: Regarding the unbeliever.

Mention of those who said: He is the Prophet of God, may God bless him and grant him peace.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Indeed, you were heedless of this**, he said: This is the Messenger of God, may God bless him and grant him peace. He said: Indeed, you were heedless of this matter, O Muhammad. You were with the people in their ignorance. **So We have removed from you your covering, and your sight today is sharp**.

According to this interpretation of what Ibn Zayd said, this speech must be an address from God to His Messenger, may God bless him and grant him peace, that he was in ignorance during the pre-Islamic period of what He had sent him with, so He revealed to him the gift that he had received during the pre-Islamic period, so his sight penetrated with faith and became clear to him until it was established in him and he became sharp-sighted because of it.

It was mentioned that he said: It is all of creation, from the wolves and the human beings.

Yunus told me: Ibn Wahb told us: Yaqub ibn Abd al-Rahman al-Zuhri told me: I asked al-Husayn ibn Abd God ibn Ubayd God ibn Abbas about that, and he said: He means the righteous and the wicked, **So We have removed your covering from you, and your sight today is sharp**. He said: And the covering was removed from the righteous and the wicked, and they saw everything that they would become.

And in a similar manner to what we said about the meaning of His statement, **So We removed your covering from you**, 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: His statement, **Then We removed your covering from you**, he said: Life after death.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Indeed, you were in heedlessness of this, so We removed your veil from you**, he said: He witnessed the Hereafter.

His saying, **So your sight today is sharp**, means: You are a sharp-sighted person, aware of what you were unaware of in this world. It is from their saying: So-and-so is perceptive about this matter, meaning he has knowledge of it, and he has insight into this matter, meaning knowledge.

It was narrated on the authority of Ad-Dahhak that he said: The meaning of **So your sight today is sharp** is the tongue of the scales. I think that he meant by that that his knowledge and awareness of what he did in the past in this world is a just witness against him, so he likened his sight to the tongue of the scales by which the truth is weighed and the amount due to its people is known, whether it is more or less. Likewise, the knowledge of the one who comes to the Resurrection of what he acquired in this world is a witness against him like the tongue of the scales.

Tafsir al-Qurtubi

The Almighty's saying, **Indeed, you were heedless of this, so We removed your covering from you**. Ibn Zayd said that what is meant by it is the Prophet (peace and blessings of God be upon him), meaning, you, O Muhammad, were heedless of the message among the Quraysh during their ignorance. Ibn Abbas and

You were certainly in heedlessness of this, so We have removed your cover from you, and your sight today is sharp.

Ad-Dahhak said that what is meant by it are the polytheists, meaning they were heedless of the consequences of their actions. Most of the commentators said that what is meant by it is the righteous and the wicked. This is the preferred view of At-Tabari. It was said that it means, O human, you were heedless of the fact that every soul has a driver and a witness, because this can only be known through the divine texts. **So We removed your covering from you**, meaning your blindness. There are four interpretations of this: One of them is that he was in his mother's womb and was born, as As-Suddi said. The second is that he was in the grave and was resurrected. This is the meaning of Ibn Abbas's statement: The third: The time of presentation on the Day of Resurrection. Mujahid said that it is the descent of the revelation and the carrying of the message. This is the meaning of Ibn Zayd's statement: **So your sight today is sharp**. It was said that it means the sight of the heart, just as it is said that he is perceptive in jurisprudence. So the sight and insight of the heart is its perception of the evidence of thoughts and the results of consideration, just as the eye sees what is opposite it of people and objects. It was also said that it means the sight of the eye, which is the apparent meaning, that is, the sight of your eye today is sharp, that is, strong and penetrating, it sees what was hidden from you. Mujahid said: **So your sight today is sharp**, meaning your sight on the tongue of your scale when your bad and good deeds are weighed. Ad-Dahhak said the same. It was also said: He will see what he will end up with of reward and punishment. This is the meaning of Ibn Abbas' statement. It was also said that it means that the disbeliever will be gathered and his sight will be sharp, then he will turn blue and go blind. It was also read: **I was about you, so your sight** with a kasra, addressing the self.

Tafsir Ibn Kathir

God Almighty tells us about His power over man, that He is his Creator and His knowledge encompasses all his affairs, to the point that He Almighty knows what the souls of the children of Adam whisper to him of good and evil. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said, **God the Most High has overlooked what my nation thinks of, as long as they do not say it or act upon it**. And His Almighty saying, **And We are nearer to him than his jugular vein**, means that His angels are nearer to man than his jugular vein. Whoever interprets it as meaning knowledge only fled so as not to entail dissolution or union, both of which are negated by consensus. God is exalted and sanctified. However, the wording does not require it, for He did not say, **And I am nearer to him than his jugular vein**, but rather He said, **And We are nearer to him than his jugular vein**, just as He said about the dying man, **And We are nearer to him than you, but you do not see**, meaning His angels. And as He, the Blessed and Exalted, said, **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**. So the

angels came down with the Qur'an, which is the Qur'an, by God the Almighty's permission. Likewise, the angels are nearer to man than his jugular vein, by God's enabling them to do so. The angel has a touch of man, just as the devil has a touch, and likewise the devil runs through the son of Adam like blood, as the Truthful, the Trusted One has informed us. That is why God Almighty said here: **When the two receivers receive**, meaning the two angels who write down the deeds of man.

On the right and on the left is seated meaning watching. **He does not utter** meaning the son of Adam **any word** meaning he does not speak a word **but there is by him an observer ready** meaning there is someone watching it, prepared to record it, not omitting a word or a movement, as God the Most High said: **And over you are keepers, * Noble and recording, * They know what you do** (Surah Al-A'id: 11) Scholars have differed as to whether the angel writes down every word, which is the opinion of Al-Hasan and Qatadah, or whether he only writes down what contains reward and punishment, as is the opinion of Ibn Abbas **may God be pleased with them both**. So there are two opinions, and the apparent meaning of the first verse is due to the generality of God the Most High's statement: **Not a word does he utter but there is by him an observer ready to record it**. Imam Ahmad said: Abu Muawiyah told us, Muhammad ibn Amr ibn Alqamah Al-Laihi told us, on the authority of his father, on the authority of his grandfather Alqamah, on the authority of Bilal ibn Al-Harith Al-Muzani **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "A man may utter a word that pleases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His pleasure because of it until the Day he meets Him. A man may utter a word that displeases God, the Most High, without thinking it will have the effect it has, and God, the Almighty, will write for him His displeasure because of it until the Day he meets Him." Alqamah used to say: How many words have the hadith of Bilal ibn Al-Harith prevented me from speaking? Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it on the authority of Muhammad ibn Amr. Al-Tirmidhi said: Hasan Sahih and it has a corroborating evidence in Sahih.

Al-Ahnaf ibn Qays said: The one on the right hand writes down the good and is the commander over the one on the left. If the servant commits a sin, He says to him, **Stop it**. If he seeks forgiveness from God, He forbids him from writing it down, but if he refuses, He writes it down. Narrated by Ibn Abi Hatim. Al-Hasan Al-Basri said, **And he recited this verse, 'On the right and on the left, seated.'** O son of Adam, a scroll has been spread out for you and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds, and the one on your left will record your bad deeds. So do whatever you wish, less or more, until when you die, your scroll will be folded and placed around your neck in your grave with you until he emerges on the Day of Resurrection. At that time, God

the Almighty will say, "And every man We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open. * Read your record. Sufficient is yourself against you this Day as accountant." Then he says: God is just in you who made you your own accountant.

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both, Not a word does he utter but there is by him an observer ready to record it.** He said, "Everything he says, good or bad, is recorded, to the point that his words 'I ate, I drank, I went, I came, I saw' are recorded, until on Thursday his words and deeds are presented, and whatever good or bad therein was confirmed and the rest is discarded. This is the saying of God the Almighty: 'God blots out whatever He wills and confirms, and with Him is the Mother of the Book.'" It was mentioned on the authority of Imam Ahmad that he used to groan during his illness and it reached him on the authority of Tawus that he said, **The angel writes down everything, even the groaning.** Ahmad did not groan until he died, may God have mercy on him. God the Almighty said, "And the intoxication of death will come in truth. That is what you were avoiding." God the Almighty says, "And the intoxication of death will come in truth. That is what you were avoiding." That is, this is what you were fleeing from, it has come to you, so there is no evasion, no escape, no release, and no deliverance.

The commentators differed as to who was addressed by the verse: "And the stupor of death will come in truth. That is what you were avoiding." The correct view is that the one addressed by that is the human being as such, and it was said the unbeliever, and it was said something else. Abu Bakr bin Abi Al-Dunya said: Ibrahim bin Ziyad Sublan told us, Ibad bin Ibad told us, on the authority of Muhammad bin Amr bin Alqamah, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, said: I was present with my father, may God be pleased with him, as he was dying, and I was sitting at his head and he was overcome by a swoon, so I recited a verse of poetry:

He whose tears are still concealed will inevitably be shed again.

She said: So he, may God be pleased with him, raised his head and said: O my daughter, it is not like that, but as God Almighty said: "And the stupor of death will come in truth. That is what you were avoiding." And Khalaf bin Hisham told us, Abu Shihab Al-Khayyat told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Bahi, who said: When Abu Bakr, may God be pleased with him, became ill, Aisha, may God be pleased with her, came and recited this verse:

By God, wealth is no substitute for a young man if he ever chokes and feels constricted

He uncovered his face and said, may God be pleased with him: It is not like that, but my saying, "And the stupor of death has come in truth. That is what you were avoiding." I have cited many chains of transmission for this hadith in the biography of the friend, may God be pleased with him, when

mentioning his death. It has been proven in the Sahih from the Prophet, may God bless him and grant him peace, that when death overtook him, he began wiping the sweat from his face and saying, **Glory be to God, death has its stupors.** And regarding his saying, **That is what you were avoiding**, there are two opinions: **One of them** is that *ma* here is a relative pronoun, meaning that which you were avoiding, meaning you were distancing yourself, distancing yourself, and fleeing has befallen you and descended into your courtyard. **The second opinion** is that *an* is a negative meaning that you were not able to flee from it or evade it. Al-Tabarani said in Al-Mu'jam Al-Kabir: Mu'ammil bin Ali Al-Sayegh Al-Makki told us, Hafs told us, on the authority of Ibn Umar Al-Hadi, Mu'adh bin Muhammad Al-Hudhali told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of one who flees from death is like a fox that the earth pursues with a debt, so it comes running until it is exhausted and unable to sleep.** He entered his room and the earth said to him, **O fox, my religion.** So he came out with pebbles and remained like that until his neck was cut off and he died. The meaning of this proverb is that just as there is no escape for him from the earth and no way out, so there is no escape for man from death.

And the saying of God the Most High: "And the Trumpet will be blown. That is the Day of Threat." We have already discussed the hadith about the blowing of the Trumpet, the panic, the shock, and the resurrection, which is on the Day of Resurrection. In the hadith, the Messenger of God (peace and blessings of God be upon him) said: **How can I enjoy myself while the companion of the horn has placed the horn on his forehead, bent his forehead, and waited for permission to be given to him?** They said: O Messenger of God, what should we say? He (peace and blessings of God be upon him) said: "Say: God is sufficient for us, and He is the best Disposer of affairs." The people said: God is sufficient for us, and He is the best Disposer of affairs. **And every soul will come with it a driver and a witness.** That is, an angel will drive it to the place of assembly and an angel will testify against it regarding its deeds. This is the apparent meaning of the noble verse, and it is the preferred opinion of Ibn Jarir. Then it was narrated from the hadith of Ismail bin Abi Khalid from Yahya ibn Rafi, a freed slave of Thaqeef, who said: I heard Uthman ibn Affan **may God be pleased with him** delivering a sermon and recited this verse: **And every soul will come with it a driver and a witness.** He said: **A driver will drive it to God the Most High, and a witness will testify against it regarding what it did.** Mujahid, Qatadah, and Ibn Zayd said the same. Mufraq said on the authority of Abu Ja'far, the freed slave of Ashja', on the authority of Abu Hurayrah, may God be pleased with him, who said: The driver is the angel and the witness is the action. Ad-Dahhak and As-Suddi said the same. Al-'Awfi said on the authority of Ibn Abbas, may God be pleased with them both: The driver is one of the angels and the witness is the human being himself, who testifies against himself. Ad-Dahhak ibn Muzahim also said the same.

Ibn Jarir reported three opinions regarding the

You were certainly in heedlessness of this, so We have removed your cover from you, and your sight today is sharp.

intended meaning of this address in the verse: **Indeed, you were heedless of this, but We have removed from you your covering, and your sight today is sharp.** The first is that what is meant by this is the disbeliever. This was narrated by Ali ibn Abi Talhah on the authority of Ibn Abbas, may God be pleased with them both. Ad-Dahhak ibn Muzahim and Salih ibn Kaysan also say the same. **The second** is that what is meant by this is everyone, righteous and wicked, because the Hereafter in relation to this world is like being awake, and this world is like a dream. This is the preferred opinion of Ibn Jarir, who narrated it on the authority of Husayn ibn Abdullah ibn Ubaydullah on the authority of Abdullah ibn Abbas, may God be pleased with them both. **The third** is that the one addressed by this is the Prophet (peace and blessings of God be upon him), and Zayd ibn Aslam and his son say the same. The meaning, according to their statement, is: **Indeed, you were heedless of this Qur'an before it was revealed to you, so We removed your covering by sending it down to you, and your sight today is sharp.** The apparent meaning from the context is different from this, rather the address is to man as he is. What is meant by God's statement: **Indeed, you were heedless of this** means of this day, **so We removed your covering from you, and your sight today is sharp**, meaning strong, because everyone on the Day of Resurrection will have insight, even the disbelievers in this world. They will be on the Day of Resurrection on the straight path, but that will not benefit them. God the Almighty said: **I will hear of them and see them on the Day they come to Us.** And He the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'""

Fath al-Qadiri

22- **Indeed, you were heedless of this.** That is, it will be said to him: You were heedless of this. The sentence is in the accusative case as a state of *nafs* or a new sentence as if it was said: **What is said to him?** Ad-Dahhak said: What is meant by this are the polytheists because they were heedless of the consequences of their actions. Ibn Zayd said: The address is to the Prophet (peace and blessings of God be upon him): That is, O Muhammad, you were heedless of the message. Most of the commentators said: What is meant by it is all of creation, both the righteous and the wicked. Ibn Jarir preferred this. The majority read it with a fatha on the ta' of *kunt* and a fatha on the kaf in *ghita'uka* and *basaraka* based on the masculine nature of the wording of each. Al-Jahdary and Talha bin Musarraf read them all with a kasra, meaning that what is meant is the soul. **So We removed from you your covering** which was in this world: meaning, We lifted the veil that was between you and the matters of the Hereafter, and We lifted what you were in of heedlessness about that. **So your sight today is sharp**, meaning penetrating, with which you see what was hidden from you of this world. Al-Suddi said: What is meant by the covering is that it

was in his mother's womb and was lowered. It was also said that it was in the grave and was resurrected, but the first is more appropriate. It was said that sight is the sight of the heart, and it was also said that it is the sight of the eye. Mujahid said: Your sight is towards the tongue of your scale when your good and bad deeds are weighed, and Ad-Dahhak said the same.

Tafsir al-Baghawi

22. **You were certainly heedless of this**, today in this world, **so We have removed from you your covering**, which was in this world over your heart, hearing, and sight, **so your sight today is sharp**, penetrating, perceiving what you used to deny in this world. It was narrated on the authority of Mujahid who said: It means your sight at the tongue of your scale when your good and bad deeds are weighed.

Tafsir al-Baidawi

22- **You were certainly heedless of this** with the implication of the statement and the address **to every soul** as there is no one except that he is preoccupied with something other than the Hereafter or the disbeliever. **So We have removed from you your veil** the veil that conceals the matters of the Hereafter, which is heedlessness, immersion in the senses and familiarity with them and limited vision towards them. **So your sight today is sharp** penetrating because the barrier to sight has been removed. It was said that the address is to the Prophet, peace and blessings be upon him, and the meaning is: You were heedless of the matter of religion, so We have removed from you the veil of heedlessness through revelation and the teaching of the Qur'an. **So your sight today is sharp** you see what they see and know what they do not know. The first reading is supported by the one who broke it with the ta' and the kaafs as addressing the soul.

Surat Qaf 50:23

And his companion said, **This is what I have ready.**

Tafsir al-Jalalayn

23 - **And his companion said** the king assigned to him **This is what that I have ready** is present, so it is said to the owner

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the companion of this man who will bring him on the Day of Resurrection will say, **He will be with him as a driver and a witness.**

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 his companion said, 'This is what I have ready.'** *Al-Mulk.*

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And his companion said, 'This is what I have ready'...** to the end of the verse, he said: This is his driver who was assigned to him, and he recited, **And every soul will come with a driver and a witness.**

And His statement, **This is what is with Me ready**, is what the Almighty says, informing us about what this person's companion will say when he meets his Lord, **Lord, this is what is with Me ready**, meaning: This that is with Me is prepared and preserved.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **This is what I have ready**, he said: **The ready is what he took, and the driver and the guard brought it with him together.**

Tafsir al-Qurtubi

The Almighty said, **And his companion said**, meaning the angel assigned to him, according to Al-Hasan, Qatadah, and Ad-Dahhak, **This is what I have ready**, meaning, this is what I have of his deeds recorded and preserved. Mujahid said, "He says, 'This is what you have assigned to me from among the sons of Adam, I have brought it and brought the register of his deeds.'" It was also said that the meaning is, 'This is what I have of punishment, present.' Also from Mujahid: His companion who was assigned to him from among the devils. Ibn Zayd said in the narration of Ibn Wahb from him that it is his companion from among mankind.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: "This is what I have ready," meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever.** Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment.** It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas may God be pleased with them, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the

And his companion said, "This is what I have ready."

person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,**' the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray**. That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat**. That is, I have excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me**. Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants**. That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

23- **And his companion said, 'This is what I have ready.'** That is, the angel assigned to him said, "This is what I have of your record of deeds ready and present. I have prepared it." This is what Al-Hasan, Qatadah, and Ad-Dahhak said. Mujahid said, **The angel says to the Lord, glory be to Him, 'This is what You have assigned to me from the sons of Adam, I have brought it and the record of its deeds.'** It was narrated from him that he said, **His companion is from the devils, and he says that, 'This is what I have prepared for you by my seduction and misguidance.'** Ibn Zayd said, "What is meant here is his companion from among mankind, and 'ready' is raised as an attribute of what is described, and if it is a relative pronoun, then it is a predicate after a predicate, or a predicate of a deleted subject."

Tafsir al-Baghawi

23. **And his companion said**, meaning the angel assigned to him, **This is what I have ready**, prepared and ready. It was said that *what* means *of*, Mujahid said: He says, "This that you have assigned to me from the son of Adam is present with me. I have brought it and brought the record of his deeds," so God Almighty says to his companion:

Tafsir al-Baidawi

23- "And his companion said," The angel in charge of him said. "This is what I have ready." This is what is written with me, present with me, or the devil who was destined to do this. This is what I have and in my kingdom is ready for Hell. I prepared it for it by my temptation and my misguidance. If "what **is made a description, then ready**" is its description. If it is made a relative pronoun, then it is a substitute for it, or a predicate after a predicate, or a deleted predicate.

Surat Qaf 50:24

Throw into Hell every stubborn disbeliever.

Tafsir al-Jalalayn

24 - **Throw into Hell** Al-Qa, Al-Qa, or Al-Qain, and this is how Al-Hasan read it, so the *nun* was replaced with the *alif* **every stubborn disbeliever** who is obstinately opposed to the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Throw into Hell every obstinate disbeliever** there is something omitted in it that is dispensed with by the apparent meaning of it, which is: It is said, **Throw into Hell**, or God Almighty said, *Throw*, so He directed the command to the companion, and it is in one word, in the manner of addressing two people. There are two aspects of interpretation for that: The first: That the companion has the meaning of two, like the messenger, and the noun that has the singular form in the singular, dual, and plural, so He returned his saying, **Throw into Hell** to the meaning. The second: That it is as some of the Arabs used to say, which is that the Arabs command one person and a group with what they command two people, so they say to the man, **Woe to you, saddle it and drive it away**. He mentioned that he heard it from the Arabs, and he said: And one of them recited to me:

I said to my friend, **Don't detain us by uprooting its roots and cutting down its wormwood**.

He said: Abu Tharwan recited to me:

If you forbid me, O son of Affan, I will forbid, and if you call me, I will be an impregnable presence.

He said: It is narrated that this is because a man has at least two helpers in his camels and sheep, and likewise the minimum number of companions is three. So the speech of one of them was directed towards his two companions, and he said: Don't you see that poets are the most frequently spoken thing, my friend, my intimate friend?

Imru' al-Qais said:

My friend, I passed by Umm Jundub, and he broke the hearts of the tormented ones.

Then he said:

Didn't you see that whenever I came to a new place, I found it fragrant, even if it was not fragrant?

So he returned to the one, and the first speech was two. He said: And some of them recited to me:

My two friends, come to me while I am idle. See if you see any light from Dhu Abanin or from lightning.

Some of them say: We see light.

Every stubborn disbeliever means: every stubborn denier of the oneness of God, and he is stubborn about the truth and the path of guidance.

Tafsir al-Qurtubi

So God the Almighty says to his companion: **Throw both into Hellfire**. Al-Khalili and Al-Akhfash said: This is the eloquent speech of the Arabs, to address one person using the dual form, so you say: Woe to you, saddle her and drive her away, take him and release him to one person. Al-Farraa said: You say to one person: Get away from us. The origin of that is that the minimum number of helpers of a man in his camels and sheep and his companions in his travels are two, so the speech of a man to his two companions is derived from it, and from that they say to one person in poetry: My two friends, then he says: O friend. Imru' al-Qais said:

My friend, I passed by Umm Jundub, and the tears fell on my tormented heart.

He also said:

Stop and let us weep over the memory of a beloved and a home in the valley between Dakhul and Hawmal.

Another said:

If you rebuke me, O son of Affan, I will rebuke, and if you invite me, I will be an unapproachable offer.

It was said that it came thus because the companion is for the group and the two. Al-Mazini said: His saying: Alqayyā indicates Alqayyā Alqayyā. Al-Mubarrad said: It is a dual form for emphasis, the meaning is Alqayyā Alqayyā, so Alqayyā replaces repetition. It is possible that Alqayyā is a dual form for addressing the truth from the saying of God the Most High, addressing the two angels. It was said that it is addressing the driver and the guardian. It was said that the original is Alqayyān with a light noon that changes to an alif in the pause, so the connection is based on the pause. Al-Hasan read Alqayyān with a light noon like His saying: **And that they will be among the debased** and His saying: **We will surely sweep us away** "Every disbeliever is stubborn" meaning obstinate. Mujahid and Ikrimah said this. Some of them said: The stubborn one is the one who turns away from the truth. It is said when Ya'nad with a kasra, Anūdān, meaning he contradicted and rejected the truth while he knows it, so he is obstinate and 'ānad, and the plural of 'āneed is like raghaif and raghf.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready**, meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you

Throw into Hell every stubborn disbeliever.

assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever.** Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment.** It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas **may God be pleased with them**, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you,

but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,'** the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray.** That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat.** That is, I have excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me.** Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants.** That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

24- **Throw into Hell every stubborn disbeliever.** This is an address from God Almighty to the driver and the witness. Al-Zajjaj said: This is a command to the two angels assigned to him, namely the driver and the witness: Every stubborn ungrateful person who rejects the blessings and rejects the faith.

Tafsir al-Baghawi

24. "Throw them into Hell" is an address to one person in the dual form as is the custom of the Arabs. You say: Woe to you, woe to you, saddle her and drive her away, take her and set her free. Al-Farra' said: The origin of this is that the minimum number of helpers of a man in his camels, sheep and travel is two, so the speech of one person is directed to his two companions, and from this is their saying in poetry to one person: My friend.

Al-Zajjaj said: This is an order to the driver and the martyr, and it was said: to the recipients. **Every stubborn disbeliever**, a rebel who turns away from the truth. Ikrimah and Mujahid said: One who deviates from the truth and is obstinate towards God.

Tafsir al-Baidawi

24- **Throw into Hell every unbeliever.** This is an address from God Almighty to the driver and the witness, or the two angels from the guardians of Hell, or to one person. The dual of the subject is placed in the same position as the dual of the verb and its repetition, as in His saying:

If you rebuke me, O son of Affan, I will rebuke, and if you invite me, I will be an unapproachable offer.

Or the alif instead of the nun to emphasize the connection in the manner of a pause, and this is supported by the fact that it was read as alqayn with a light nun. *Obvious* is stubborn against the truth.

Surat Qaf 50:25

One who prevents good, is an aggressor, a doubter.

Surat Qaf 50:25

One who prevents good, is an aggressor, a doubter.

Tafsir al-Jalalayn

25 - **He who prevents good** such as zakat **he who is aggressive** is unjust **he who is suspicious** doubting his religion

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Preventing goodness**, Qatada used to say about goodness in this context: It is the obligatory zakat.

Bishr told us that: Yazid told us that: Saeed told us on the authority of Qatada.

The correct thing to say about this, in my opinion, is that it is every right due to God, or to a human being in his money, and the good in this situation is money.

We said that this is the correct statement, because God Almighty mentioned it in His statement **preventing good** that it prevents good and did not specify one thing over another, so this applies to every good that can be prevented by someone seeking it.

His saying *aggressive* means: someone who is aggressive towards people with his tongue, with obscenities and vulgarity in speech, and with his hand, with force and oppression unjustly.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, that he was strict in his speech, his conduct, and his command.

His saying *doubtful* means: doubting the oneness of God and His ability to do whatever He wills.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying *doubtful* means doubtful.

Tafsir al-Qurtubi

Preventer of good meaning the obligatory zakat and every obligatory right. *Transgressor* in his speech, conduct and command. *Suspicious* doubter of monotheism. This was said by Al-Hasan and Qatadah. It is said that a man is arab, so he is suspicious if he comes with doubt, and he is the polytheist it indicates.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready**, meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever**. Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment**. It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas **may God be pleased with them**, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the

person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,'** the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray**. That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat**. That is, I have excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me**. Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants**. That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

25- "Hinderer of good **does not do good** Aggressor **is an oppressor who does not acknowledge the Oneness of God** Suspicious **is a doubter of the truth, from their saying** arab arajul": if he becomes suspicious. It was said that it is addressed to the two angels from the keepers of Hell. It was said that it is addressed to one person, by reducing the dual subject to the same level as the dual and repetitive verb. Al-Khalil and Al-Akhfash said: This is the correct speech of the Arabs, to address one person in the dual form. They say: irhalaha wa ajraha, and take him and release him for one person. Al-Farra' said: The Arabs say to one person "people from us". The origin of that is that the minimum helpers of a man in his camels, sheep, and companions on his journey are two, so the speech of a man to one person is based on that, and from it is their saying to one person in poetry, as Imru' al-Qais said:

My friend, I passed by Umm Jundub, and the tears fell on my tormented heart.

And he said:

Stop and let us weep over the memory of a beloved and a home in the valley between Dakhul and Hawmal.

And the other said:

If you rebuke me, O son of Affan, I will rebuke, and if you call me, I will be an impregnable presence.

Al-Mazini said: His saying: *al-qayā* indicates *al-qa* **the one that casts a glance**. Al-Mubarrad said: It is a dual form for emphasis, so *al-qayā* replaces *al-qa* **the one that casts a glance**. Mujahid and Ikrimah said: The stubborn one who opposes the truth, and it was said: the one who turns away from the truth. It is said when *ya'had* with a kasra is *anūd obstinate*: if he opposes the truth.

Tafsir al-Baghawi

25. **Preventing goodness**, meaning the obligatory zakat and every right due from his wealth, *aggressor*, unjust and does not acknowledge the Oneness of God, *doubtful*, doubting the Oneness of God, meaning: falling into doubt.

Tafsir al-Baidawi

25- "Preventer of goodness": One who frequently prevents money from its prescribed rights. It was said that what is meant by goodness is Islam, as the verse was revealed about Al-Walid bin Al-Mughira when he prevented his nephews from it. "Transgressor": Transgressor. "Suspicious": One who doubts God and His religion.

Surat Qaf 50:26

He who has set up with God another god, so We will cast him into the severe punishment.

Surat Qaf 50:26

He who has set up with God another god, so We will cast him into the severe punishment.

Tafsir al-Jalalayn

26 - **who has set up with God another god** is a subject with the meaning of a condition, and its predicate is **so throw him into the severe punishment** its interpretation is like what was mentioned above

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He who associates others with God and worships with Him another deity from among His creation, **throw him into the severe punishment**. He says: Throw him into the severe punishment of Hell.

Tafsir al-Qurtubi

God Almighty said: **Who has set up with God another god**. It was said that it was revealed about Al-Walid bin Al-Mughira, and what he meant by his saying **a preventer of good** was that he was preventing his brother's sons from converting to Islam. **So cast him into the severe punishment** is an emphasis on the first command.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready**, meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever**. Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver

brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment**. It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas **may God be pleased with them**, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,'** the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray**. That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat**. That is, I have

excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me.** Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants.** That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

26- **He who has set up another god with God** may be a substitute for *all* or an accusative of blame, or a substitute for *disbelievers*, or a subject or a predicate. **So throw him into the severe punishment** is an emphasis on the first command or a substitute for it.

Tafsir al-Baghawi

26. **He who has set up with God another god - then cast him into the severe punishment**, which is the Fire.

Tafsir al-Baidawi

26- "Who has made another god with God **is a subject that includes the meaning of a condition and its predicate is** throw him into the severe punishment **or a substitute for** every disbeliever **so** throw him **is a repetition for emphasis, or an object of an implied word that explains** throw him."

Surat Qaf 50:27

His companion said, "Our Lord, I did not make him transgress, but he was in extreme error."

Surat Qaf 50:27

His companion said, **Our Lord, I did not make him transgress, but he was in extreme error.**

Tafsir al-Jalalayn

27 - **His companion** Satan **said, Our Lord, I did not make him transgress** misguide him **but he was far astray** so I called upon him and he responded to me and said, **It was he who made me transgress by calling upon him.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The companion of man, the disbeliever who prevents good, said: He is his devil who was assigned to him in this world.

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, **His companion said, 'Our Lord, I did not make him transgress.'** He said: His companion was his devil.

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, **His companion said,** he said: Satan was assigned to him.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Who has set up with God another god,** he is the polytheist. **His companion said, 'Our Lord, I did not make him transgress.'** He said: His companion is Satan.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **His companion said, 'Our Lord, I did not make him transgress.'** He said: His companion was Satan.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Ad-Dahhak say regarding His statement, **His companion said, 'Our Lord, I did not make him transgress.'** He said: His companion is his Satan.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **His companion said, 'Our Lord, I did not make him transgress,'** His companion from among the jinn said, **Our Lord, I did not make him transgress.** He disavowed him.

And His statement, **Our Lord, I did not make him transgress,** means: I did not make him a transgressor, transgressing to what he did not have. Rather, what he means by that is disbelief in God. **But he was far astray,** meaning: but he was on a path that deviated far from the path of guidance.

God Almighty informed us about the words of the disbeliever's companion on the Day of Resurrection, as a way to inform His servants that they will disown one another on the Day of Resurrection.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about his statement, **Our Lord, I did not make him transgress,** he said: He disavowed him.

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

Who said that?

Abdullah bin Abi Ziyad told me: Abdullah bin Abi Bakr told us: Jaafar told us: I heard Abu Imran say about His statement, **Our Lord, I did not make him transgress,** that he disavowed it.

Tafsir al-Qurtubi

His companion said, 'Our Lord, I did not make him transgress.' Meaning, the devil who was appointed for this stubborn disbeliever disowned him and denied him. **But he was in far error** from the truth and was a transgressor by his own choice. **I only called him and he responded to me.** His companion here is his devil without any difference. Al-Mahdawi narrated it, and Al-Tha'labi narrated that Ibn Abbas and Muqatil said, **His companion is the king.** That is because Al-Walid bin Al-Mughira says to the king who was writing down his sins, **Our Lord, he hastened me.** The king says, **Our Lord, I did not make him transgress,** meaning, **I did not make him hasten.** Sa'id bin Jubair said, **The disbeliever says, 'Our Lord, he added to what I wrote.'** **The king says,** Our Lord, I did not make him transgress, meaning, I did not add to what I wrote." Then...

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready,** meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever.** Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because

this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

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Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, **Suspicious** meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment**. It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

"His companion said," Ibn Abbas **may God be pleased with them**, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, "Our Lord, I did not make him transgress," meaning he says about the person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: "Our Lord, I did not make him transgress, **meaning I did not lead him astray**, but he was far astray," meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.' **And the statement of God, the Most High**, He said, 'Do not dispute before Me,' **the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says**, O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray**. That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat**. That is, I have

excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me**. Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants**. That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

27- **His companion said, 'Our Lord, I did not make him transgress.'** This sentence is a new chapter to explain what the companion says. What is meant by the companion here is the devil who was appointed for this disbeliever. He denied that he had made him transgress, then he said, **But he was far astray**, meaning from the truth. So I called upon him and he responded to me. Had he been one of Your sincere servants, I would not have attacked him. It was said that his companion was the angel who wrote down his bad deeds, and that the disbeliever says, **My Lord, he hastened me**, and He answers him with this. This is what Muqatil and Sa'id ibn Jubayr said. But the first is more appropriate.

Tafsir al-Baghawi

27. **His companion said**, meaning the devil who was appointed for this disbeliever, **Our Lord, I did not make him transgress**, meaning I did not mislead him nor did I lead him astray, **but he was in extreme error**, from the truth. So his devil disavowed him. Ibn Abbas, Saeed bin Jubayr, and Muqatil said: **His companion said**, meaning the angel, **Our Lord, I did not make him transgress**, meaning I did not add anything to him and I only wrote down what he said and did, but he was in extreme, long error from which he did not return to the truth.

Tafsir al-Baidawi

27- **His companion said**, meaning the devil who appointed him. It was resumed as sentences are resumed in the narration of a transaction, as it is a response to an omitted statement that indicated it. **Our Lord, I did not make him transgress**, as if the disbeliever said he made me transgress. So **His companion said, Our Lord, I did not make him transgress**, is unlike the first, as it is obligatory to be connected to what preceded it to indicate the combination of their two concepts in obtaining, I mean the coming of each soul with the two angels and the saying of his companion: **But he was in error far astray**, so I helped him with it, as the seduction of the devils only affects those who are unsound in opinion and inclined towards immorality, as God Almighty said: **And I had no authority over you except that I invited you and you responded to me**.

Surat Qaf 50:28

He said, "Do not dispute before me, for I have already presented to you the threat."

Surat Qaf 50:28

He said, **Do not dispute before me, for I have already presented to you the threat.**

Tafsir al-Jalalayn

28 - *He* the Most High said **Do not dispute before me** meaning that there is no benefit in disputing here **while I have already presented to you** in this world **the threat** of punishment in the Hereafter if you do not believe, and it is inevitable.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Do not dispute before Me**, God Almighty says: God said to these polytheists, whose description He described, and the description of their companions from the devils, **Do not dispute before Me** today, **and I have presented to you** in this world before your dispute **with the threat** for whoever disbelieves in Me, disobeys Me, and opposes My command and prohibition in My books and on the tongues of My messengers.

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

Who said that?

Abdullah bin Abi Ziyad told me: Abdullah bin Abi Bakr told us: Jaafar told us: I heard Abu Imran say about the statement of God, **And I have already brought you the threat**, he said: With the Qur'an.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Do not dispute before Me**, he said: They made excuses without an excuse, so God invalidated their argument and rejected their statement.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Do not dispute before me while I have already brought you the threat**, he said: He says: I have commanded you and forbidden you. He said: This is the son of Adam and his companion from the jinn.

Ibn Hamid told us: Mihran told us on the authority of Abu Ja'far on the authority of Al-Rabi' who said: I said to Abu Al-'Aliyah, **Do not dispute in my presence, for I have already brought you the threat**. Abu Ja'far Al-Tabari said: I think he said: They are the people of polytheism. And he said in another verse, **Then on the Day of Resurrection you will dispute before your Lord**, so they are the people of the Qiblah.

Tafsir al-Qurtubi

God the Almighty says, **Do not dispute before Me**, meaning the disbelievers and their companions from among the devils. Al-Qushayri said: This indicates that the companion is the devil. **And I have already brought you the threat**, meaning I have sent the messengers. It was said that this is addressed to everyone who disputes. It was also said that it is for two people and it was used in the plural.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready**, meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever**. Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment**. It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyyah, on the authority of

Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas may God be pleased with them, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,'** the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray.** That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat.** That is, I have excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me.** Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants.** That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

And the majority said the same: 28- **He said, 'Do not dispute in My Presence'** This sentence is a new answer to an implied question, as if it was said, so what did God say? So it was said: **He said, 'Do not dispute in My Presence'** meaning the disbelievers and their peers, He, the Most High, forbade them from disputing in the place of judgment, and the sentence **And I have already presented to you the threat** is in the accusative case as a state: that is, and the state is that I have presented to you the threat of sending messengers and revealing books, and the *ba* in **in the threat** is added for emphasis or to imply that *present* has the meaning of *presented*.

Tafsir al-Baghawi

28. "He said, **then God says**, Do not dispute before me, for I have already presented to you the threat," in the Qur'an, and I have warned you and cautioned you on the tongue of the Messenger, and I have decreed upon you what I am about to decree.

Tafsir al-Baidawi

28- He said, meaning God Almighty. **Do not dispute before Me**, meaning in the place of reckoning, for there is no benefit in it. It is a resumption like the first. **And I have already presented to you the threat** against tyranny in My books and on the tongues of My messengers, so you have no argument left. It is a state of explanation for the prohibition, meaning **do not dispute**, knowing that I have prepared you. The *ba* is either an addition or a transitive particle, based on the fact that *presented* means *advance*. It is possible that **with the threat** is a state of the verb and the action is based on His saying:

Surat Qaf 50:29

The word cannot be changed with Me, and I am not unjust to the servants.

Surat Qaf 50:29

The word cannot be changed with Me, and I am not unjust to the servants.

Tafsir al-Jalalayn

29 - **What is not changed** changes **the word with Me** in that **and I am not unjust to the servants** so I punish them without a crime and injustice means one who is unjust, based on His saying: There is no injustice today.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what He will say to the polytheists and their jinn companions on the Day of Resurrection, when they will disavow each other: **What will change the statement that I made to you in this world, which is His statement I will surely fill Hell with jinn and people all together, nor the judgment that I decreed for them 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, **The word is not changed with Me**, I have decided what I am going to decide.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **The word cannot be changed with Me**, he said: I have decided what I am going to decide.

And His saying, **And I am not unjust to the servants**, means: I will not punish any of My creation for the crime of another, nor will I hold any of them responsible for a sin other than his own, and thus torment him for it.

Tafsir al-Qurtubi

What is not changed in My Word It was said that it is His saying, **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except with the like thereof.** It was also said that it is His saying, **I will surely fill Hell with jinn and people all together.** Al-Farra' said: What is not false in My Word means that what is said is not added to it nor subtracted from My knowledge of the unseen. **And I am not unjust to the servants** Meaning, I will not punish those who have not committed a crime. This was said by Ibn Abbas. The meaning of this had been discussed in Hajj and elsewhere.

Tafsir Ibn Kathir

God the Almighty says, informing us about the angel assigned to the work of the son of Adam, that he will testify against him on the Day of Resurrection regarding what he did and will say: **This is what I have ready**, meaning reliable and prepared without addition or subtraction. Mujahid said: This is the speech of the angel driver, saying: The son of Adam whom you assigned to me, I have brought him. Ibn Jarir chose that it includes the driver and the witness, and it has a direction and strength. Then God the Almighty will judge creation with justice and say: **Throw into Hell every obstinate disbeliever.** Grammarians differed regarding his saying: *throw*. Some of them said that it is a dialect of some Arabs who address the singular in the dual form, as narrated from Al-Hajjaj that he used to say: O my guard, strike off his neck. Among what Ibn Jarir recited on this is the saying of the poet:

If you rebuke me, O son of Affan, I will rebuke, but if you leave me alone, I will be an untouchable honor.

It was said: Rather, it is the nun of emphasis that was facilitated to the alif, and this is far-fetched because this only occurs in the pause, and it appears that it is addressed to the driver and the witness, so the driver brought him to the place of reckoning, and when the witness paid his dues, God Almighty ordered them to throw him into the fire of Hell, and what an evil destination. **Throw into Hell every stubborn disbeliever**, meaning one who frequently disbelieves and denies the truth, stubborn and defiant of the truth, opposing it with falsehood despite his knowledge of that.

Preventer of good, meaning he does not fulfill what is due from him and does not show piety in it, nor does he maintain ties of kinship or give charity.

Transgressor, meaning in what he spends and expends, he exceeds the limit. Qatada said: Transgressing in his speech, conduct and command, *Suspicious* meaning doubtful about his affair, suspicious to whoever looks into his affair, **who has set up with God another god** meaning he has associated partners with God and worshipped someone other than Him, **so throw him into the severe punishment.** It was mentioned in the hadith that a neck from the Fire will emerge to the creation and call out in a voice that the creation will hear: "I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and the image-makers." Then it will fold up over them. Imam Ahmad said: Mu'awiyah - he is Ibn Hisham - told us, Shaiban told us, on the authority of Firas, on the authority of Atiyah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "A neck will emerge from the Fire speaking and saying: 'Today I have been entrusted with three: every stubborn tyrant, whoever sets up with God another god, and whoever kills a soul without a soul.' Then it will fold up over them and throw them into the depths of Hell."

His companion said, Ibn Abbas **may God be pleased with them**, Mujahid, Qatadah, and others said: It is the devil who was assigned to him, **Our Lord, I did not make him transgress**, meaning he says about the

person who has reached the Day of Resurrection as a disbeliever, and his devil disowns him and says: **Our Lord, I did not make him transgress**, meaning I did not lead him astray, **but he was far astray**, meaning he was himself astray, accepting falsehood and opposing the truth, as God, the Most High, informed us in the other verse in His statement: "And Satan will say, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I am not one to succor you, nor can you succor me. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And the statement of God, the Most High, **He said, 'Do not dispute before Me,'** the Lord, the Almighty, says to the human and his companion from the jinn, and that is because they dispute before the Almighty, the Truth, so the human says, "O Lord, this is He led me astray from the remembrance after it had come to me. And Satan will say, **Our Lord, I did not make him transgress, but he was far astray**. That is, from the path of truth. Then the Lord Almighty will say to them, **Do not dispute before Me**, that is, before Me. **And I have already presented to you the threat**. That is, I have excused you through the tongues of the Messengers, and I have sent down the books and established for you the arguments, clear proofs, and evidence. **The word will not be changed before Me**. Mujahid said: meaning, I have decided what I will decide. **And I am not unjust to the servants**. That is, I do not punish anyone except for his sin after the proof has been established against him.

Fath al-Qadir

29- **My word cannot be changed** meaning there is no breaking of My promise, rather it will inevitably happen, and I have decreed punishment for you, so there is no changing it. It was said that this statement is His saying: **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof**.

Tafsir al-Baghawi

29. **My word cannot be changed**, meaning My word cannot be changed. This is His statement: **I will surely fill Hell with jinn and people all together**. (al-Sajdah 32:13). Some people said: The meaning of His statement, **My word cannot be changed** is: He does not lie with Me, and My word cannot be changed from its intended meaning, because I know the unseen. This is the statement of Al-Kalbi, and the preferred opinion of Al-Farra', because he said: **My word cannot be changed**, and he did not say My word cannot be changed.

I am not unjust to the servants, so I punish them without a crime.

Tafsir al-Baidawi

29- "My word cannot be changed" meaning that it may be changed, so do not hope that I will change My threat. The forgiveness of some sinners for some reasons is an example of change, as the evidence of forgiveness indicates that the threat is specific. "And I am not unjust to the servants" so I punish those whom I have no right to punish.

Surat Qaf 50:30

The Day We will say to Hell, "Are you filled?" and it will say, "Are there any more?"

Surat Qaf 50:30

The Day We will say to Hell, **Are you filled?** and it will say, **Are there any more?**

Tafsir al-Jalalayn

30 - **A Day** when darkness will overwhelm it. **We will say** with the letter noon and the letter yaa **to Hell, Are you filled?** A question to confirm His promise to fill it. **And it will say** in the form of a question like a question. **Are there any more?** That is, I will not be able to do more than what you have been filled with. That is, it has been filled.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day We will say to Hell,** meaning: I will not be unjust to the servants on the Day We will say to Hell, **Are you filled?** That is on the Day of Resurrection. And the Day We will say is from the word of injustice. And the Most High said to Hell on the Day of Resurrection, **Are you filled?** because of His previous promise to it that He would fill it with jinn and people all together.

As for his statement, **Is there any more?** the people of interpretation differed in its interpretation. Some of them said: Its meaning is: There is no more. They said: Rather, God says to it: Are you full after He places His foot in it, so some of it withdraws into some of it and says: Enough, enough, out of its constriction. Then when He says to it when it has become like this: Are you full? It then says: Is there any more? Meaning: There is no more, because of its intense fullness and the constriction of some of it into some of it.

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, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** Ibn Abbas said: God, the King, Blessed and Exalted be He, had previously said, **I will surely fill Hell with jinn and people all together.** So when the people were resurrected and brought forth, and the enemies of God were driven to the Fire in groups, they began to rush into Hell, group by group. Nothing was thrown into Hell but that it went into it, and nothing would fill it. It said, **Did you not swear that you would fill me with jinn and people all together?** Then he put his foot in it, and I said when he put his foot in it, **It is done, for I am already filled, so I have no more.** And nothing would fill it, until it felt the touch of what was placed on it, and it felt constricted when what was placed on it was placed, so it was filled with the space of a needle.

Muhammad ibn 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 she says, 'Is there more?'** He said: God promised him that He would fill it, so he said, **Why don't I fulfill it for you?** She said, **Is there a way out?**

It was narrated on the authority of Al-Husayn who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say about His statement, **The Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** Ibn Ibn Abbas used to say: God, the Sovereign, had previously uttered a word from Him, **I will surely fill Hell.** Nothing will be thrown into it but will go into it, nothing will fill it, until not one of its people remains who will not have entered it, and nothing will fill it. Then the Lord will come to it and place His foot upon it, then say to it, 'Are you filled, O Hell?' It will say, 'Enough, enough. I am filled. You have filled me with jinn and mankind, so there is no more.' Ibn Abbas said: Nothing would fill it until it felt the touch of the foot of God, the Most High, and it became constricted, and there was not in it the space of a needle.

Others said: Rather, the meaning of **increase me is there more?**, meaning to **increase.**

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Thabit told us on the authority of Anas, who said: He will be thrown into Hell and it will say: **Is there more?** three times, until he places his foot in it, and it will move away from one another, and it will say: **Enough, enough,** three times.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** because it has been filled, and **Are there any more?** means, **Is anyone left?** He said: These are the two interpretations of this, and God knows best. He said: They said this and this.

The first of the two opinions on this matter, in my opinion, is the correct one, which says: It means asking for more, is there anything I can add?

We said that this is the more correct of the two sayings due to the authenticity of the report from the Messenger of God, may God bless him and grant him peace, which says:

Ahmad ibn al-Muqaddam al-Ajli told me: Muhammad ibn Abd al-Rahman al-Tafawi told us: Ayoub told us, on the authority of Muhammad, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will not wrong any of His creation in the least, and he will be thrown into the Fire, which will say, 'Is there more?' until he places his foot on it. Then it will be filled, and some parts will be brought together, and it will say, 'Enough, enough.'"

Ahmad ibn al-Muqaddam told us: Al-Mu'tamir ibn Sulayman told us: I heard my father narrating on the authority of Qatada on the authority of Anas who said: "Hell will continue to say: 'Is there more?' until God places His foot on it, and it will say: 'Indeed, indeed.'"

And there will continue to be surplus in Paradise until God creates a creation and inhabits it with the surplus of Paradise."

Yaqub ibn Ibrahim narrated to me: Ibn 'Alayh narrated to us: Ayoub and Hisham ibn Hassan informed us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, who said: Paradise and Hell argued. Paradise said: Why is it that only the poor and the downtrodden among people enter me? Hell said: Why is it that only the tyrants and the arrogant enter me? He said: You are My mercy; I strike with you whomever I will, and you are My punishment; I strike with you whomever I will, and each of you will have its fill. As for Paradise, God creates for it from His creation whomever He wills. As for Hell, they will be thrown into it and it will say: Are there any more? And they will be thrown into it and it will say: Are there any more? Until He sets His foot in it. Then it will be filled, and some parts will close in on each other and it will say: Enough, enough.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Thawr, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, that the Prophet, may God bless him and grant him peace, said: "Paradise and Hell argued. Paradise said: Why do only the poor enter me? Hell said: Why do only the tyrants and the arrogant enter me? Hell said to Hell: You are My punishment; I afflict with you whomever I will. And it said to Paradise: You are My mercy; I afflict with you whomever I will, and each of you will have its fill. As for Paradise, God creates for it what He wills, but as for Hell, they will be thrown into it and it will say: Are there any more? Until He places His foot in it. Then it will be filled and some parts will withdraw into others, saying: Enough, enough."

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "Hell will continue to throw people into it and will say: 'Is there more?' until the Lord of the Worlds sets foot, and some parts of it will withdraw into others and say: 'Enough, enough, by Your glory and Your generosity!' And there will continue to be surplus in Paradise until God creates for it a creation and inhabits them in the surplus of Paradise."

Ibn Al-Muthanna told us: Abd Al-Samad told us: Aban Al-Attar told us: Qatada told us on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "Hell will continue to say, 'Is there more?' until the Lord of the Worlds places His foot in it. Then some parts will withdraw into others and say, 'By Your glory, enough, enough.' And there will continue to be surplus in Paradise until God creates a creation and places it in the surplus of Paradise."

He said: Amr bin Asim Al-Kalabi told us, he said: Al-Mu'tamir told us on the authority of his father, he said: Qatada told us on the authority of Anas, he said: Hell will not cease to say: Is there more? And he mentioned something similar, except that he said: Or something like that.

Ziyad ibn Ayoub narrated: Abdul Wahhab ibn Ata' al-Khaffaf narrated from Saeed from Qatadah from

Anas from the Prophet (peace and blessings of God be upon him) who said: "Paradise and Hell argued. Hell said: 'The tyrants and the arrogant will enter me.' Paradise said: 'The poor and needy will enter me.' So God, the Exalted, revealed to Paradise: 'You are My mercy; I will strike with you whomever I will.' And He revealed to Hell: 'You are My punishment; I will strike with you whomever I will. Each of you will have its own fill. As for Hell, it will say: 'Are there any more?' until he sets his foot in it. Then it will say: 'Enough, enough.'" The Prophet's (peace and blessings of God be upon him) statement: "Hell will not cease saying: 'Are there any more?'" clearly indicates that this means seeking more, not denying something, because His statement 'will not cease' is evidence of the continuity of one statement after another.

Tafsir al-Qurtubi

The Almighty said, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** Nafi' and Abu Bakr read **On the Day He says** with a *ya'* in consideration of His statement, **Do not dispute before Me**. The rest read it with a noon as a direct address from God, the Most High, and it is the noon of majesty. Al-Hasan read **On the Day I say**. Ibn Mas'ud and others also read **On the Day it is said**. The word **On the Day it is said** was in the accusative case meaning **what is changed by saying before Me, On the Day**. It was also said that it was with an implied verb meaning, **And warn them**. "On the Day We will say to Hell, 'Are you filled?'" based on what preceded from His promise to it that He would fill it. This question is for the purpose of confirming His report, fulfilling His promise, rebuking His enemies, and warning all of His servants. Hell will say, "Are there any more?" meaning there is nothing left in place for increase.

Such as his saying, peace be upon him: **Did Aqeel leave us a quarter or a house?** That is, what did he leave? The meaning of this statement is denial. It is possible that it is a question meaning more, that is, is there more? So I will increase. This is suitable for both aspects because in the question there is a kind of denial. It was said that there is no statement, but rather it is by way of a proverb, that is, in what appears from her condition she is in the position of someone who speaks about that, as the poet said:

The basin was filled and my cotton said, "Slow down, I have filled my stomach."

This is the interpretation of Mujahid and others. That is, is there a path that has been filled? And it was said that God will make the Fire speak until it says this as the limbs speak. This is more correct based on what we have explained in Surat Al-Furqan and in Sahih Muslim, Al-Bukhari and Al-Tirmidhi. On the authority of Anas bin Malik: On the authority of the Prophet, may God bless him and grant him peace, who said: Hell will continue to throw people into it and it will say, **Is there more?** until the Lord of Glory places His foot therein, and then some parts will fold up on top of others and it will say, **Enough, enough**, by Your glory and generosity. And there will continue to be surplus in Paradise until God creates for it a creation and

inhabits them with the surplus of Paradise." Wording by Muslim. And in another narration from the hadith of Abu Hurayrah: As for the Fire, it will not be filled until God places His foot upon it and says to it, **Enough, enough**. Then it will be filled and some parts will fold up on top of others, and God will not wrong any of His creation. As for Paradise, God will create for it a creation. Our scholars, may God have mercy on them, said: As for the meaning of *foot* here, they are people whom God will bring forward to the Fire, and He has previously known that they are among the people of the Fire. Likewise, the man, which is a large number of people, and others. It is said: I saw a man from the people and a man from the locusts. The poet said:

A man passed by us and a man from the right-hand tribe withdrew to them.

The tribes of Lakhm, Ukl and Himyar are hostile to the two sons of Nizar.

This meaning is explained by what was narrated on the authority of Ibn Masoud, who said: "In Hellfire there is no house, no chain, no whip, and no coffin except that it has the name of its owner on it. Each of the guards awaits his companion whose name and description he knows. When each one of them has completed what he was ordered to do and what he is awaiting, and none of them remains, the guards will say, 'Enough, enough. We have had enough.' That is, we are satisfied, we are satisfied. At that time, Hellfire will withdraw upon those in it and close in, since no one remains waiting. So that waiting group is referred to as a man and a foot. This interpretation is supported by his statement in the same hadith: 'And there will continue to be surplus in Paradise until God creates for it a creation and inhabits them in the surplus of Paradise.' We have expanded this meaning and prepared the ground for it in the Book of Names and Attributes of the Most Sublime Book. Praise be to God. Al-Nadr ibn Shumayl said regarding the meaning of his statement, 'until the Almighty places his foot in it,' meaning whoever knew in advance that he would be among the people of Hellfire.

Tafsir Ibn Kathir

God the Almighty says that He will say to Hell on the Day of al-Qiyamah 75:Are you filled? This is because He, the Blessed and Exalted, promised it that He will fill it with people and jinn, all together. So He, the Almighty, commands whomever He commands to go to it and it will meet it and it will say: Is there anything more? This is what appears in the context of the verse and is indicated by the hadiths. Al-Bukhari said in his interpretation of this verse: Abdullah bin Abi Al-Aswad told us, Harami bin Ammarah told us, Shu'bah told us, on the authority of Qatadah, on the authority of Anas bin Malik **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: "He will be thrown into the Fire and it will say, 'Are there any more?' until he sets his foot in it, then it will say, 'Enough, enough.'" Imam Ahmad said: Abdul-Wahhab told us, on the authority of

Sa'id, on the authority of Qatadah, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "Hellfire will continue to throw people into it and it will say, 'Are there any more?' until the Lord of Glory sets His foot in it, then some parts will withdraw into others and say, 'Enough, enough, by Your glory and generosity.' There will continue to be more in Paradise until God creates another creation for it and God will inhabit them in the more abundant Paradise." Then Muslim narrated it similarly from the hadith of Qatadah, and Aban Al-Attar and Sulayman Al-Taymi narrated it similarly from Qatadah.

Another hadith Al-Bukhari said: Muhammad ibn Musa al-Qattan told us, Abu Sufyan al-Himyari Saeed ibn Yahya ibn Mahdi told us, Aouf told us, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, who traced it back to the Prophet, may God bless him and grant him peace. Abu Sufyan used to stop it most of the time: **Hell will be told, 'Are you full?' and it will say, 'Are there any more?' Then the Lord, Blessed and Exalted be He, will place His foot on it and it will say, 'Enough, enough.'** Abu Ayyub and Hisham ibn Hassan narrated it on the authority of Muhammad ibn Sirin with this chain of transmission.

Another path Al-Bukhari said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, 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: "Paradise and Hell argued. Hell said: I prefer the arrogant and the tyrannical. Paradise said: Why do only the weak and the worthless among the people enter me? God, the Almighty, said to Paradise: You are My mercy; I have mercy through you on whomever I wish of My servants. And He said to Hell: You are only My punishment; I punish through you whomever I wish of My servants. Each of you will have its fill. As for Hell, it will not be filled until someone places his foot in it, and it will say: Enough, enough. Then it will be filled and some parts will withdraw into others, and God, the Almighty, will not wrong any of His creation. As for Paradise, God, the Almighty, will create another creation for it."

Another Hadith Muslim said in his Sahih: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell argued. Hell said: 'About the tyrants and the arrogant.' Paradise said: 'About the weak and needy among the people.' So He judged between them. He said to Paradise: 'You are only My mercy; I have mercy through you on whomever I will of My servants.' And He said to Hell: 'You are only My punishment; I punish through you whomever I will of My servants. Each of you will have its fill.'" Muslim alone transmitted it from this source, not Al-Bukhari, and God Almighty knows best. Imam Ahmad narrated it through another chain of transmission on the authority of Abu Saeed **may God be pleased with him** with a simpler chain of

transmission than this. He said: Hasan and Ruh told us: Hammad ibn Salamah told us on the authority of Ata' ibn al-Sa'ib, on the authority of Ubayd God ibn Utbah, on the authority of Abu Saeed al-Khudri **may God be pleased with him:** The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell boasted. Hell said: 'O Lord, let the tyrants, the arrogant, the kings, and the nobles enter me.' Paradise said: 'O Lord, let the weak, the poor, and the needy enter me.' God, the Blessed and Exalted, says to Hell: 'You are My punishment; I afflict with you whomever I wish.' He says to Paradise: 'You are My mercy, which encompasses all things, and each of you has its fill.' Its people are thrown into Hell and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' until the Almighty comes to it and places His foot on it and it withdraws and says: 'Leave me, leave me.' As for Paradise, it will remain in it as long as God wishes to remain, and God, the Exalted, the Exalted, creates for it whatever creation He wishes."

Another hadith Al-Hafiz Abu Ya'la said in his Musnad: Uqbah bin Makram told me, Yunus told us, Abd al-Ghaffar bin al-Qasim told us, on the authority of Adi bin Thabit, on the authority of Zur bin Habaish, on the authority of Abi bin Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will make Himself known to me on the Day of Resurrection, so I will prostrate myself in a prostration that will please Him, then I will praise Him in a way that will please Him, then I will be given permission to speak, then my nation will pass over the bridge stretched out between Hell, and they will pass faster than an eye or an arrow and faster than the finest of horses, until a man comes out of it crawling, and it is his deeds, and Hell will ask for more until he sets foot in it, and some parts will withdraw into others and say: 'Enough, enough, and I am at the Pool.'" It was said: What is the Pool, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, its drink is whiter than milk, sweeter than honey, cooler than snow, and more fragrant than musk. Its vessels are more numerous than the stars. No one will ever drink from it and thirst again, nor will it ever be diverted and quench his thirst." This statement is the preferred one by Ibn Jarir.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Hamami narrated to us, on the authority of Nasr Al-Jazzar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** He said, **It has not been filled.** He said, **It will say, 'Is there any more space for me to add to?'** Al-Hakim ibn Abaan narrated this same thing on the authority of Ikrimah, **And it will say, 'Are there any more?'** And has it been filled in one place? Al-Walid ibn Muslim said, on the authority of Yazid ibn Abi Maryam, that he heard Mujahid say, **He will continue to be thrown into it until it says, 'It is filled.'** Then it will say, **'Are there any more?'** And Abd Al-Rahman ibn Zayd ibn Aslam narrated something similar to this. According to these people, the statement of God, **Are you filled?** only applies after He places His foot on it and it withdraws and then says, **Is**

there any more left to hold anything? Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, **That will be when there will not remain in it a place big enough to hold a needle.** And God knows best.

And the Almighty said: **And Paradise will be brought near to the righteous, not far away.** Qatadah, Abu Malik, and al-Suddi said: **And it will be brought near** means it will be brought near and brought close to the righteous. **Not far away** and that is the Day of Resurrection, and it is not far away because it will inevitably happen and everything that is coming is near. **This is what you are promised for everyone who frequently turns back** meaning he returns, repents, and abstains. *Watcher* meaning he keeps his covenant and does not break it or violate it. Ubayd ibn Amr said: The frequently turning back is the watcher who does not sit in a gathering and then get up until he seeks forgiveness from God, the Almighty. **Who fears the Most Merciful in secret** meaning he fears God in secret where no one sees him except God, the Almighty, as the Prophet, may God bless him and grant him peace, said: **And a man who remembered God, the Almighty, in private, and his eyes overflowed with tears** "And he came with a heart turning in repentance" meaning he met God, the Almighty, on the Day of Resurrection with a heart turning back, sound to Him, and submissive to Him. **Enter it** meaning Paradise "in peace." Qatadah said: They were saved from the punishment of God, the Almighty, and the angels of God greeted them. And the Almighty's saying: **That is...** "The Day of Eternity" meaning they will remain in Paradise forever, never dying, never departing, and never seeking a period of time away from it. And His statement, the Most High: **For them therein is whatever they wish** meaning whatever they choose, they will find whatever kinds of pleasures they seek, it will be brought to them. Ibn Abi Hatim said: Abu Zur'ah told us, 'Umar ibn 'Uthman told us, Baqiyah told us, on the authority of Yahya ibn Sa'id, on the authority of Khalid ibn Ma'dan, on the authority of Katheer ibn Murrah, who said: Among the blessings is that a cloud will pass by the people of Paradise and say: What do you want that I may rain it on you? They will not ask for anything but that it will rain on them. Katheer said: If God, the Most High, lets me witness that, I will say: We have been rained on by adorned slave girls.

In the hadith on the authority of Ibn Masoud **may God be pleased with him**, he said: The Messenger of God (peace and blessings be upon him) said to him: **You would desire a bird in Paradise, and it would fall down roasted into your hands.** Imam Ahmad said: Ali bin Abdullah told us, Muadh bin Hisham told us, my father told me, on the authority of Amir al-Ahwal, on the authority of Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **When a believer desires a child in Paradise, his gestation, birth, and growth will take place in one hour.** At-Tirmidhi and Ibn Majah narrated it on the authority of Bandar, on the authority of Muadh bin Hisham. At-Tirmidhi said: It is hasan gharib **good and rare**, and he added: as he desired. God the Almighty said: **And with Us is more is like His saying: For those who have done good is the best and even more.** It was mentioned previously in

Sahih Muslim on the authority of Suhaib bin Sinan al-Rumi that it means looking at the Noble Face of God. Al-Bazzar and Ibn Abi Hatim narrated from the hadith of Sharik al-Qadi, on the authority of Uthman ibn Umair Abi al-Yaqzan, on the authority of Anas ibn Malik, may God be pleased with him, regarding the words of God Almighty: **And with Us is more**, he said: The Lord Almighty appears to them every Friday. Imam Abu Abdullah al-Shafi'i narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he said in his Musnad: Ibrahim ibn Muhammad informed us, Musa ibn Ubaydah informed me, Abu al-Azhar Mu'awiyah ibn Ishaq ibn Talhah informed me, on the authority of Abdullah ibn Umair, that he heard Anas ibn Malik, may God be pleased with him, say: Gabriel, peace and blessings be upon him, came to the Messenger of God, may God bless him and grant him peace, with a white mirror in which there was a dot. The Messenger of God, may God bless him and grant him peace, said: **What is this?** He said: This Friday has given you and your nation preference. People follow the Jews and Christians on it, and there is good for you in it. There is an hour for you in it when no believer supplicates to God Almighty for good, but it will be answered for him, and with Us it is the Day of More.

The Prophet (peace and blessings be upon him) said: **O Gabriel, what is the Day of More?** He (peace be upon him) said: "Indeed, your Lord, Blessed and Exalted be He, has taken a valley in Paradise in which are filled with dunes of musk. When it is Friday, God sends down whomever He wills of His angels, and around it are pulpits of light upon which are the seats of the prophets. Those pulpits are surrounded by gold, crowned with rubies and emeralds, upon which are the martyrs and the truthful. They sit behind them on those dunes, and God, the Almighty, says: 'I am your Lord, I have fulfilled My promise to you, so ask Me and I will give you.' They say: 'Our Lord, we ask You for Your pleasure.' He says: 'I am pleased with you, and upon Me you will have what you wish for, and I have more.'" They love Friday because of the goodness their Lord, Blessed and Exalted be He, gives them on it. It is the day on which your Lord ascended to the Throne, on which He created Adam, and on which the Hour will come. This is how Imam Al-Shafi'i, may God have mercy on him, mentioned it in the book Al-Jumu'ah in Al-Umm, and it has chains of transmission on the authority of Anas bin Malik, may God be pleased with him. Ibn Jarir mentioned this hadith on the authority of Uthman bin Umair on the authority of Anas, may God be pleased with him, in a more detailed manner than this, and he mentioned here a lengthy narration on the authority of Anas bin Malik, may God be pleased with him, that is attributed to the Prophet, may God bless him and grant him peace, and it contains many strange things.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Darraj told us, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A man in Paradise will recline in Paradise for seventy years before he moves. Then a woman will come to him and

strike him on the shoulder, and he will look at her face in her cheek, clearer than a mirror. The smallest pearl on her will illuminate what is between the east and the west. She will greet him and he will return the greeting and ask her, 'Who are you?' She will say, 'I am from Al-Mazid.' She will be wearing seventy garments, the smallest of which will be like a pearl of Tuba, and his sight will penetrate them until he can see the marrow of her shin behind it. She will be wearing crowns, the smallest pearl of which will illuminate what is between the east and the west." This is how Abdullah bin Wahb narrated it on the authority of Amr bin Al-Harith on the authority of Darraj.

Fath al-Qadir

30- **The Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** The majority of scholars recited **We say** with a *nun*. Nafi' and Abu Bakr recited it with a *ya*. Al-Hasan recited **I say**. Al-A'mash recited **It is said**, and the agent in the circumstance is what the *saying* changes or is omitted, i.e., remind or warn them. This speech is by way of representation and imagination, with no question or answer. This is what was said. It is more appropriate that it is by way of investigation, and neither reason nor religion prevents that. Al-Wahidi said: The commentators said: God showed it the confirmation of His statement, **I will surely fill Hell**. So when it was filled, He said to it, **Are you filled? and it will say, 'Are there any more?'** Meaning, it has been filled and there is no place left that has not been filled. This is what Ata', Mujahid, and Muqatil ibn Sulayman said. It was said that this question means asking for more, i.e., it is asking for more for those who have already entered it. It was said: The meaning is that she asked for more of her wealth because she was in distress with her family. More is either a source like *al-Muhaid* or a passive participle like *al-Mani'*. The first means **Is there an increase?** and the second means **Is there something you can increase?**

Tafsir al-Baghawi

30. **The Day We will say to Hell, Nafi'** and Abu Bakr read **He says** with a *ya*, meaning: God says, based on His statement: **He said, 'Do not dispute.'** The others read it with a *nun*, "Has it been filled?" This is because of His previous promise to it that He would fill it with jinn and people. This question is from God Almighty to confirm His report and fulfill His promise. **And it will say, Hell, Is there any more?** It was said that its meaning is that it has been filled and there is no place left that has not been filled, so it is a question of denial. This is the statement of Ata', Mujahid, and Muqatil bin Sulayman. It was said: This is an interrogative with the meaning of asking for support, and it is the saying of Ibn Abbas in the narration of Abu Saleh. Based on this, the question is with his saying: **(Has it been filled)**, before all of its people enter it. It was narrated from Ibn Abbas: That God Almighty said beforehand: **I will fill Hell with jinn and people all together** (al-Sajdah 32:13). So when the enemies of God are driven to it, no group will be found in it except that it will go into it and nothing will fill it. So it will say: Did you not swear to fill me? Then he places

his foot on it, then says: Are you filled? It will say: Enough, enough, it is filled, so there is no more.

Abu Saeed Ahmad bin Muhammad bin Al-Abbas Al-Hamidi [Abu Abdullah Muhammad bin Abdullah Al-Hafiz] told us: Abu Abdullah Al-Hussein bin Al-Hasan bin Ayoub Al-Tusi told us: Abu Hatim Muhammad bin Idris Al-Razi told us: Adam bin Abi Iyas Al-Asqalani told us: Shaiban bin Abd Al-Rahman told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "Hell will continue to say, 'Is there more?' until the Lord of Glory places His foot in it. Then it will say, 'Enough, enough, by Your glory.' And some parts will be drawn closer to others. And there will continue to be excess in Paradise until God creates a creation and inhabits it with the excess of Paradise."

Tafsir al-Baidawi

30- "The Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'" This is a question and answer that was brought for the purpose of imagination and depiction. The meaning is that despite its vastness, the jinn and people will be thrown into it, group by group, until it is filled, as God the Most High said, "I will surely fill Hell." Or that it is so vast that whoever enters it will enter it, and it will still be empty, or that it is due to the intensity of its sighing, its loneliness, and its clinging to the disobedient, as if it were thinking they would be full and seeking more of them. Nafi' and Abu Bakr read it with the preposition ba', and "al-muzid is either a verbal noun like al-muhayd or an object like al-mubiya", and the Day is understood by remember or an adverbial phrase for blow", so that would be a reference to it and would not require the estimation of an adjective.

Surat Qaf 50:31

And Paradise will be brought near to the righteous, not far away.

Surat Qaf 50:31

And Paradise will be brought near to the righteous, not far away.

Tafsir al-Jalalayn

31 - **And Paradise will be brought near** brought near to **the righteous** to a place **not far** from them, so they will see it and it will be said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **And Paradise will be brought near to the righteous, not far away**, that Paradise will be brought near and brought close to those who feared their Lord, so they feared His punishment by performing His obligations and avoiding His sins.

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, regarding his statement, **And Paradise will be brought near to the righteous**, meaning: And it will be brought near, **not far**.

Tafsir al-Qurtubi

The Almighty says, **And Paradise will be brought near to the righteous, not far away**. That is, it will be brought near to them. It was said that this was before entering this world, that is, it will be brought near to their hearts when they were told to avoid sins. It was also said that after entering, their places in it will be brought near to them, so they will not be far away. **Not far away** that is, from them. This is an emphasis.

Tafsir Ibn Kathir

God the Almighty says that He will say to Hell on the Day of al-Qiyamah 75: Are you filled? This is because He, the Blessed and Exalted, promised it that He will fill it with people and jinn, all together. So He, the Almighty, commands whomever He commands to go to it and it will meet it and it will say: Is there anything more? This is what appears in the context of the verse and is indicated by the hadiths. Al-Bukhari said in his interpretation of this verse: Abdullah bin Abi Al-Aswad told us, Harami bin Ammarah told us, Shu'bah told us, on the authority of Qatadah, on the authority of Anas bin Malik **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: **He will be thrown into the Fire**

and it will say, 'Are there any more?' until he sets his foot in it, then it will say, 'Enough, enough.' Imam Ahmad said: Abdul-Wahhab told us, on the authority of Sa'id, on the authority of Qatadah, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "Hellfire will continue to throw people into it and it will say, 'Are there any more?' until the Lord of Glory sets His foot in it, then some parts will withdraw into others and say, 'Enough, enough, by Your glory and generosity.' There will continue to be more in Paradise until God creates another creation for it and God will inhabit them in the more abundant Paradise." Then Muslim narrated it similarly from the hadith of Qatadah, and Aban Al-Attar and Sulayman Al-Taymi narrated it similarly from Qatadah.

Another hadith Al-Bukhari said: Muhammad ibn Musa al-Qattan told us, Abu Sufyan al-Himyari Saeed ibn Yahya ibn Mahdi told us, Aouf told us, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, who traced it back to the Prophet, may God bless him and grant him peace. Abu Sufyan used to stop it most of the time: **Hell will be told, 'Are you full?' and it will say, 'Are there any more?' Then the Lord, Blessed and Exalted be He, will place His foot on it and it will say, 'Enough, enough.'** Abu Ayyub and Hisham ibn Hassan narrated it on the authority of Muhammad ibn Sirin with this chain of transmission.

Another path Al-Bukhari said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, 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: "Paradise and Hell argued. Hell said: I prefer the arrogant and the tyrannical. Paradise said: Why do only the weak and the worthless among the people enter me? God, the Almighty, said to Paradise: You are My mercy; I have mercy through you on whomever I wish of My servants. And He said to Hell: You are only My punishment; I punish through you whomever I wish of My servants. Each of you will have its fill. As for Hell, it will not be filled until someone places his foot in it, and it will say: Enough, enough. Then it will be filled and some parts will withdraw into others, and God, the Almighty, will not wrong any of His creation. As for Paradise, God, the Almighty, will create another creation for it."

Another Hadith Muslim said in his Sahih: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell argued. Hell said: 'About the tyrants and the arrogant.' Paradise said: 'About the weak and needy among the people.' So He judged between them. He said to Paradise: 'You are only My mercy; I have mercy through you on whomever I will of My servants.' And He said to Hell: 'You are only My punishment; I punish through you whomever I will of My servants. Each of you will have its fill.'" Muslim alone transmitted it from this source, not Al-Bukhari, and God Almighty knows

best. Imam Ahmad narrated it through another chain of transmission on the authority of Abu Saeed **may God be pleased with him** with a simpler chain of transmission than this. He said: Hasan and Ruh told us: Hammad ibn Salamah told us on the authority of Ata' ibn al-Sa'ib, on the authority of Ubayd God ibn Utbah, on the authority of Abu Saeed al-Khudri **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell boasted. Hell said: 'O Lord, let the tyrants, the arrogant, the kings, and the nobles enter me.' Paradise said: 'O Lord, let the weak, the poor, and the needy enter me.' God, the Blessed and Exalted, says to Hell: 'You are My punishment; I afflict with you whomever I wish.' He says to Paradise: 'You are My mercy, which encompasses all things, and each of you has its fill.' Its people are thrown into Hell and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' until the Almighty comes to it and places His foot on it and it withdraws and says: 'Leave me, leave me.' As for Paradise, it will remain in it as long as God wishes to remain, and God, the Exalted, the Exalted, creates for it whatever creation He wishes."

Another hadith Al-Hafiz Abu Ya'la said in his Musnad: Uqbah bin Makram told me, Yunus told us, Abd al-Ghaffar bin al-Qasim told us, on the authority of Adi bin Thabit, on the authority of Zur bin Hubaish, on the authority of Abi bin Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will make Himself known to me on the Day of Resurrection, so I will prostrate myself in a prostration that will please Him, then I will praise Him in a way that will please Him, then I will be given permission to speak, then my nation will pass over the bridge stretched out between Hell, and they will pass faster than an eye or an arrow and faster than the finest of horses, until a man comes out of it crawling, and it is his deeds, and Hell will ask for more until he sets foot in it, and some parts will withdraw into others and say: 'Enough, enough, and I am at the Pool.'" It was said: What is the Pool, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, its drink is whiter than milk, sweeter than honey, cooler than snow, and more fragrant than musk. Its vessels are more numerous than the stars. No one will ever drink from it and thirst again, nor will it ever be diverted and quench his thirst." This statement is the preferred one by Ibn Jarir.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Hamami narrated to us, on the authority of Nasr Al-Jazzar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** He said, **It has not been filled.** He said, **It will say, 'Is there any more space for me to add to?'** Al-Hakim ibn Abaan narrated this same thing on the authority of Ikrimah, **And it will say, 'Are there any more?'** And has it been filled in one place? Al-Walid ibn Muslim said, on the authority of Yazid ibn Abi Maryam, that he heard Mujahid say, **He will continue to be thrown into it until it says, 'It is filled.'** Then it will say, **'Are there any more?'** And Abd Al-Rahman ibn Zayd ibn Aslam narrated something

similar to this. According to these people, the statement of God, **Are you filled?** only applies after He places His foot on it and it withdraws and then says, **Is there any more left to hold anything?** Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, **That will be when there will not remain in it a place big enough to hold a needle.** And God knows best.

And the Almighty said: **And Paradise will be brought near to the righteous, not far away.** Qatadah, Abu Malik, and al-Suddi said: **And it will be brought near** means it will be brought near and brought close to the righteous. **Not far away** and that is the Day of Resurrection, and it is not far away because it will inevitably happen and everything that is coming is near. **This is what you are promised for everyone who frequently turns back** meaning he returns, repents, and abstains. *Watcher* meaning he keeps his covenant and does not break it or violate it. Ubayd ibn Amr said: The frequently turning back is the watcher who does not sit in a gathering and then get up until he seeks forgiveness from God, the Almighty. **Who fears the Most Merciful in secret** meaning he fears God in secret where no one sees him except God, the Almighty, as the Prophet, may God bless him and grant him peace, said: **And a man who remembered God, the Almighty, in private, and his eyes overflowed with tears** "And he came with a heart turning in repentance" meaning he met God, the Almighty, on the Day of Resurrection with a heart turning back, sound to Him, and submissive to Him. **Enter it** meaning Paradise "in peace." Qatadah said: They were saved from the punishment of God, the Almighty, and the angels of God greeted them. And the Almighty's saying: **That is...** "The Day of Eternity" meaning they will remain in Paradise forever, never dying, never departing, and never seeking a period of time away from it. And His statement, the Most High: **For them therein is whatever they wish** meaning whatever they choose, they will find whatever kinds of pleasures they seek, it will be brought to them. Ibn Abi Hatim said: Abu Zur'ah told us, 'Umar ibn 'Uthman told us, Baqiyah told us, on the authority of Yahya ibn Sa'id, on the authority of Khalid ibn Ma'dan, on the authority of Katheer ibn Murrah, who said: Among the blessings is that a cloud will pass by the people of Paradise and say: What do you want that I may rain it on you? They will not ask for anything but that it will rain on them. Katheer said: If God, the Most High, lets me witness that, I will say: We have been rained on by adorned slave girls.

In the hadith on the authority of Ibn Masoud **may God be pleased with him**, he said: The Messenger of God (peace and blessings be upon him) said to him: **You would desire a bird in Paradise, and it would fall down roasted into your hands.** Imam Ahmad said: Ali bin Abdullah told us, Muadh bin Hisham told us, my father told me, on the authority of Amir al-Ahwal, on the authority of Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **When a believer desires a child in Paradise, his gestation, birth, and growth will take place in one hour.** At-Tirmidhi and Ibn Majah narrated it on the authority of Bandar, on the authority of Muadh bin Hisham. At-Tirmidhi said: It is hasan gharib **good and rare**, and he added: as he

And Paradise will be brought near to the righteous, not far away.

desired. God the Almighty said: **And with Us is more** is like His saying: **For those who have done good is the best and even more.** It was mentioned previously in Sahih Muslim on the authority of Suhaib bin Sinan al-Rumi that it means looking at the Noble Face of God. Al-Bazzar and Ibn Abi Hatim narrated from the hadith of Sharik al-Qadi, on the authority of Uthman ibn Umair Abi al-Yaqzan, on the authority of Anas ibn Malik, may God be pleased with him, regarding the words of God Almighty: **And with Us is more**, he said: The Lord Almighty appears to them every Friday. Imam Abu Abdullah al-Shafi'i narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he said in his Musnad: Ibrahim ibn Muhammad informed us, Musa ibn Ubaydah informed me, Abu al-Azhar Mu'awiyah ibn Ishaq ibn Talhah informed me, on the authority of Abdullah ibn Umair, that he heard Anas ibn Malik, may God be pleased with him, say: Gabriel, peace and blessings be upon him, came to the Messenger of God, may God bless him and grant him peace, with a white mirror in which there was a dot. The Messenger of God, may God bless him and grant him peace, said: **What is this?** He said: This Friday has given you and your nation preference. People follow the Jews and Christians on it, and there is good for you in it. There is an hour for you in it when no believer supplicates to God Almighty for good, but it will be answered for him, and with Us it is the Day of More.

The Prophet (peace and blessings be upon him) said: **O Gabriel, what is the Day of More?** He (peace be upon him) said: "Indeed, your Lord, Blessed and Exalted be He, has taken a valley in Paradise in which are filled with dunes of musk. When it is Friday, God sends down whomever He wills of His angels, and around it are pulpits of light upon which are the seats of the prophets. Those pulpits are surrounded by gold, crowned with rubies and emeralds, upon which are the martyrs and the truthful. They sit behind them on those dunes, and God, the Almighty, says: 'I am your Lord, I have fulfilled My promise to you, so ask Me and I will give you.' They say: 'Our Lord, we ask You for Your pleasure.' He says: 'I am pleased with you, and upon Me you will have what you wish for, and I have more.'" They love Friday because of the goodness their Lord, Blessed and Exalted be He, gives them on it. It is the day on which your Lord ascended to the Throne, on which He created Adam, and on which the Hour will come. This is how Imam Al-Shafi'i, may God have mercy on him, mentioned it in the book Al-Jumu'ah in Al-Umm, and it has chains of transmission on the authority of Anas bin Malik, may God be pleased with him. Ibn Jarir mentioned this hadith on the authority of Uthman bin Umair on the authority of Anas, may God be pleased with him, in a more detailed manner than this, and he mentioned here a lengthy narration on the authority of Anas bin Malik, may God be pleased with him, that is attributed to the Prophet, may God bless him and grant him peace, and it contains many strange things.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Darraj told us, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, may God be pleased with him, on the authority of the Messenger of God, may

God bless him and grant him peace, who said: "A man in Paradise will recline in Paradise for seventy years before he moves. Then a woman will come to him and strike him on the shoulder, and he will look at her face in her cheek, clearer than a mirror. The smallest pearl on her will illuminate what is between the east and the west. She will greet him and he will return the greeting and ask her, 'Who are you?' She will say, 'I am from Al-Mazid.' She will be wearing seventy garments, the smallest of which will be like a pearl of Tuba, and his sight will penetrate them until he can see the marrow of her shin behind it. She will be wearing crowns, the smallest pearl of which will illuminate what is between the east and the west." This is how Abdullah bin Wahb narrated it on the authority of Amr bin Al-Harith on the authority of Darraj.

Fath al-Qadir

Then when he finished explaining the state of the disbelievers, he began explaining the state of the believers, saying: 31- **And Paradise will be brought near to the righteous, not far away.** That is, Paradise will be brought near to the righteous, not far away, or a place not far from them, such that they will see it in the gathering place, and see what is in it that no eye has seen, no ear has heard, and no human heart has conceived. It is possible that the accusative of **not far** is in the state of circumstance. It was said that the meaning is that their hearts were adorned in this world with encouragement and intimidation, so it became close to their hearts, but the first is more appropriate.

Tafsir al-Baghawi

31. **And Paradise will be brought near**, brought near and brought near, **for the righteous**, polytheism, **not far**, they will look at it before they enter it.

Tafsir al-Baidawi

31- **And Paradise will be brought near to the righteous.** It will be brought near to them. **Not far.** A place that is not far away. It is possible that it is a state and its masculine form is because it is a deleted description, or something that is not far away, or on the weight of the source, or because Paradise means a garden.

Surat Qaf 50:32

This is what you are promised for every penitent and mindful person.

Tafsir al-Jalalayn

32 - *This* is what is seen **that which you are promised** with the letter ta' and the letter ya' in this world. And it is replaced by **for the righteous** with **for every one who turns back for every one who returns to God's obedience** (Guardian) Guardian of His limits.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **This is what you are promised**, means: He said to them: This is what you are promised, O righteous ones, that you will enter it and dwell in it.

His saying, **For every penitent** means: for every person who returns from disobeying God to obeying Him, repenting from his sins.

The commentators differed on the meaning of this. Some of them said: It is the one who glorifies God, and some of them said: It is the one who repents. We have mentioned their differences on this in a way that makes it unnecessary to repeat it. However, we will mention in this place what we did not mention there.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kadayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **For every one who turns back** means for every one who glorifies God.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Muslim al-Awar, on the authority of Mujahid, who said: Al-Awab is the one who glorifies God.

Al-Hasan bin Arafa told us: Yahya bin Abdul Malik bin Abi Ghania told me: My father told me, on the authority of Al-Hakam bin Utaybah, regarding the statement of God, **For every one who turns back [to Him] and is mindful**, he said: He is the one who remembers God in the privacy.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus bin Khabab, on the authority of Mujahid: **For every one who turns back [to God] is a guardian**. He said: The one who remembers his sins and seeks forgiveness for them.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **This is what you are promised to everyone who frequently turns back**. He said: Mihran told us, on the authority of Khajah, on the authority of Isa al-Hannat, on the authority of al-Sha'bi, who said: He is the one who remembers his sins in private and seeks forgiveness for them. *Hafiz* means obedient to God and prays often.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **For every one who turns back [to God] is a guardian**, he said: The one who turns back [to God] is the one who turns back to God's obedience and returns to it.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Yunus bin Khabab, regarding His statement, **For every one who turns back [to God], He is Preserver of [His] mercy**. He said: The man remembers his sins and asks God for forgiveness for them.

And his saying, *Preserver*, the people of interpretation differed in its interpretation. Some of them said: He preserved his sins until he repented from them.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan, on the authority of Abu Ishaq, on the authority of Al-Tamimi, who said: I asked Ibn Abbas about the repentant and the preserver. He said: He preserves his sins until he turns away from them.

Others said: It means that he is a guardian of God's obligations and what He has entrusted him with.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: *Hafiz* means: Hafiz is the guardian of what God has entrusted to him of His right and His blessings.

The most correct of the sayings on this matter is to say: God Almighty described this repentant, returning person as a Guardian, and He did not specify that he guards one type of obedience over another. Rather, it should be general, as He, the Most High, is general. It should be said: He is a Guardian of everything that he brought to his Lord of the obligatory acts of obedience and the sins that he committed in the past, for which he repented and sought forgiveness.

Tafsir al-Qurtubi

This is what you are promised. That is, it will be said to them: This is the reward that you were promised in this world through the tongues of the messengers. The general reading is **you are promised** with the ta' indicating address. Ibn Kathir read it with the ya' indicating the report because it came after mentioning the righteous. **For every frequently turning back to God and preserver**. Repeating *al-worship* means turning to God from sins, then he goes back and sins again. **O mountains, echo with him**. Al-Hakam ibn Utaybah said: It is the one who remembers God in solitude. Ash-Sha'bi and Mujahid said: It is the one who remembers his sins in solitude and seeks God's forgiveness for them. This is the view of Ibn Mas'ud. Ubayd ibn Umair said: It is the one who does not sit in a gathering until he seeks God's forgiveness in it. It was narrated from him that he said: We were told that the frequently turning back is the preserver who, when he gets up from his gathering, says: "Glory be to God and praise be to Him. O God, I seek Your forgiveness for what I did in this gathering of mine." And in the

This is what you are promised for every penitent and mindful person.

hadith: "Whoever says when he stands up from a gathering, 'Glory be to You, O God, and praise be to You, there is no god but You, I seek Your forgiveness and I repent to You,' God will forgive him for what happened in that gathering." And this is how the Prophet, may God bless him and grant him peace, used to say, and some scholars said, **I like to say I seek Your forgiveness and ask You for repentance, but I do not like to say I repent to You except in its true form.**

I said this is preferable, but following the hadith is more appropriate. Abu Bakr al-Warraq said: He is the one who relies on God in good times and bad. Al-Qasim said: He is the one who is not occupied with anything except God, the Almighty and Majestic. Hafiz: Ibn Abbas said: He is the one who preserves his sins until he turns away from them. Qatada said: Hafiz is the one who preserves what God has entrusted to him of His right and His blessings and entrusted him with them. Ibn Abbas also said: He is the one who preserves God's command. Mujahid: He is the one who preserves God's right by acknowledging and His blessings by thanking. Ad-Dahhak said: He is the one who preserves God's commandment by accepting it. Makhul narrated on the authority of Abu Hurayrah that the Messenger of God, peace and blessings be upon him, said: **Whoever maintains four rak'ahs from the beginning of the day will be one who frequently turns back and preserves.** Al-Mawardi mentioned this.

Tafsir Ibn Kathir

God the Almighty says that He will say to Hell on the Day of al-Qiyamah 75: Are you filled? This is because He, the Blessed and Exalted, promised it that He will fill it with people and jinn, all together. So He, the Almighty, commands whomever He commands to go to it and it will meet it and it will say: Is there anything more? This is what appears in the context of the verse and is indicated by the hadiths. Al-Bukhari said in his interpretation of this verse: Abdullah bin Abi Al-Aswad told us, Harami bin Ammarah told us, Shu'bah told us, on the authority of Qatadah, on the authority of Anas bin Malik **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: **He will be thrown into the Fire and it will say, 'Are there any more?' until he sets his foot in it, then it will say, 'Enough, enough.'** Imam Ahmad said: Abdul-Wahhab told us, on the authority of Sa'id, on the authority of Qatadah, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "Hellfire will continue to throw people into it and it will say, 'Are there any more?' until the Lord of Glory sets His foot in it, then some parts will withdraw into others and say, 'Enough, enough, by Your glory and generosity.' There will continue to be more in Paradise until God creates another creation for it and God will inhabit them in the more abundant Paradise." Then Muslim narrated it similarly from the hadith of Qatadah, and Aban Al-Attar and Sulayman Al-Taymi narrated it similarly from Qatadah.

Another hadith Al-Bukhari said: Muhammad ibn Musa al-Qattan told us, Abu Sufyan al-Himyari Saeed ibn Yahya ibn Mahdi told us, Aouf told us, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, who traced it back to the Prophet, may God bless him and grant him peace. Abu Sufyan used to stop it most of the time: **Hell will be told, 'Are you full?' and it will say, 'Are there any more?' Then the Lord, Blessed and Exalted be He, will place His foot on it and it will say, 'Enough, enough.'** Abu Ayyub and Hisham ibn Hassan narrated it on the authority of Muhammad ibn Sirin with this chain of transmission.

Another path Al-Bukhari said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, 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: "Paradise and Hell argued. Hell said: I prefer the arrogant and the tyrannical. Paradise said: Why do only the weak and the worthless among the people enter me? God, the Almighty, said to Paradise: You are My mercy; I have mercy through you on whomever I wish of My servants. And He said to Hell: You are only My punishment; I punish through you whomever I wish of My servants. Each of you will have its fill. As for Hell, it will not be filled until someone places his foot in it, and it will say: Enough, enough. Then it will be filled and some parts will withdraw into others, and God, the Almighty, will not wrong any of His creation. As for Paradise, God, the Almighty, will create another creation for it."

Another Hadith Muslim said in his Sahih: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell argued. Hell said: 'About the tyrants and the arrogant.' Paradise said: 'About the weak and needy among the people.' So He judged between them. He said to Paradise: 'You are only My mercy; I have mercy through you on whomever I will of My servants.' And He said to Hell: 'You are only My punishment; I punish through you whomever I will of My servants. Each of you will have its fill.'" Muslim alone transmitted it from this source, not Al-Bukhari, and God Almighty knows best. Imam Ahmad narrated it through another chain of transmission on the authority of Abu Saeed **may God be pleased with him** with a simpler chain of transmission than this. He said: Hasan and Ruh told us: Hamad ibn Salamah told us on the authority of Ata' ibn al-Sa'ib, on the authority of Ubayd God ibn Utbah, on the authority of Abu Saeed al-Khudri **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell boasted. Hell said: 'O Lord, let the tyrants, the arrogant, the kings, and the nobles enter me.' Paradise said: 'O Lord, let the weak, the poor, and the needy enter me.' God, the Blessed and Exalted, says to Hell: 'You are My punishment; I afflict with you whomever I wish.' He says to Paradise: 'You are My mercy, which encompasses all things, and each of you has its fill.' Its people are thrown into Hell and it says:

'Are there any more?' It is thrown into it and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' until the Almighty comes to it and places His foot on it and it withdraws and says: 'Leave me, leave me.' As for Paradise, it will remain in it as long as God wishes to remain, and God, the Exalted, the Exalted, creates for it whatever creation He wishes."

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And the Almighty said: **And Paradise will be brought near to the righteous, not far away.** Qatadah, Abu Malik, and al-Suddi said: **And it will be brought near** means it will be brought near and brought close to the righteous. **Not far away** and that is the Day of Resurrection, and it is not far away because it will inevitably happen and everything that is coming is near. **This is what you are promised for everyone who**

frequently turns back meaning he returns, repents, and abstains. *Watcher* meaning he keeps his covenant and does not break it or violate it. Ubayd ibn Amr said: The frequently turning back is the watcher who does not sit in a gathering and then get up until he seeks forgiveness from God, the Almighty. **Who fears the Most Merciful in secret** meaning he fears God in secret where no one sees him except God, the Almighty, as the Prophet, may God bless him and grant him peace, said: **And a man who remembered God, the Almighty, in private, and his eyes overflowed with tears** "And he came with a heart turning in repentance" meaning he met God, the Almighty, on the Day of Resurrection with a heart turning back, sound to Him, and submissive to Him. **Enter it** meaning Paradise "in peace." Qatadah said: They were saved from the punishment of God, the Almighty, and the angels of God greeted them. And the Almighty's saying: **That is...** "The Day of Eternity" meaning they will remain in Paradise forever, never dying, never departing, and never seeking a period of time away from it. And His statement, the Most High: **For them therein is whatever they wish** meaning whatever they choose, they will find whatever kinds of pleasures they seek, it will be brought to them. Ibn Abi Hatim said: Abu Zur'ah told us, 'Umar ibn 'Uthman told us, Baqiyah told us, on the authority of Yahya ibn Sa'id, on the authority of Khalid ibn Ma'dan, on the authority of Katheer ibn Murrah, who said: Among the blessings is that a cloud will pass by the people of Paradise and say: What do you want that I may rain it on you? They will not ask for anything but that it will rain on them. Katheer said: If God, the Most High, lets me witness that, I will say: We have been rained on by adorned slave girls.

In the hadith on the authority of Ibn Masoud **may God be pleased with him**, he said: The Messenger of God (peace and blessings be upon him) said to him: **You would desire a bird in Paradise, and it would fall down roasted into your hands.** Imam Ahmad said: Ali bin Abdullah told us, Muadh bin Hisham told us, my father told me, on the authority of Amir al-Ahwal, on the authority of Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **When a believer desires a child in Paradise, his gestation, birth, and growth will take place in one hour.** At-Tirmidhi and Ibn Majah narrated it on the authority of Bandar, on the authority of Muadh bin Hisham. At-Tirmidhi said: It is hasan gharib **good and rare**, and he added: as he desired. God the Almighty said: **And with Us is more** is like His saying: **For those who have done good is the best and even more.** It was mentioned previously in Sahih Muslim on the authority of Suhaib bin Sinan al-Rumi that it means looking at the Noble Face of God. Al-Bazzar and Ibn Abi Hatim narrated from the hadith of Sharik al-Qadi, on the authority of Uthman ibn Umair Abi al-Yaqzan, on the authority of Anas ibn Malik, may God be pleased with him, regarding the words of God Almighty: **And with Us is more**, he said: The Lord Almighty appears to them every Friday. Imam Abu Abdullah al-Shafi'i narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he said in his Musnad: Ibrahim ibn Muhammad informed us, Musa ibn Ubaydah informed me, Abu al-Azhar Mu'awiyah ibn

This is what you are promised for every penitent and mindful person.

Ishaq ibn Talhah informed me, on the authority of Abdullah ibn Umair, that he heard Anas ibn Malik, may God be pleased with him, say: Gabriel, peace and blessings be upon him, came to the Messenger of God, may God bless him and grant him peace, with a white mirror in which there was a dot. The Messenger of God, may God bless him and grant him peace, said: **What is this?** He said: This Friday has given you and your nation preference. People follow the Jews and Christians on it, and there is good for you in it. There is an hour for you in it when no believer supplicates to God Almighty for good, but it will be answered for him, and with Us it is the Day of More.

The Prophet (peace and blessings be upon him) said: **O Gabriel, what is the Day of More?** He (peace be upon him) said: "Indeed, your Lord, Blessed and Exalted be He, has taken a valley in Paradise in which are filled with dunes of musk. When it is Friday, God sends down whomever He wills of His angels, and around it are pulpits of light upon which are the seats of the prophets. Those pulpits are surrounded by gold, crowned with rubies and emeralds, upon which are the martyrs and the truthful. They sit behind them on those dunes, and God, the Almighty, says: 'I am your Lord, I have fulfilled My promise to you, so ask Me and I will give you.' They say: 'Our Lord, we ask You for Your pleasure.' He says: 'I am pleased with you, and upon Me you will have what you wish for, and I have more.'" They love Friday because of the goodness their Lord, Blessed and Exalted be He, gives them on it. It is the day on which your Lord ascended to the Throne, on which He created Adam, and on which the Hour will come. This is how Imam Al-Shafi'i, may God have mercy on him, mentioned it in the book Al-Jumu'ah in Al-Umm, and it has chains of transmission on the authority of Anas bin Malik, may God be pleased with him. Ibn Jarir mentioned this hadith on the authority of Uthman bin Umair on the authority of Anas, may God be pleased with him, in a more detailed manner than this, and he mentioned here a lengthy narration on the authority of Anas bin Malik, may God be pleased with him, that is attributed to the Prophet, may God bless him and grant him peace, and it contains many strange things.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Darraj told us, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A man in Paradise will recline in Paradise for seventy years before he moves. Then a woman will come to him and strike him on the shoulder, and he will look at her face in her cheek, clearer than a mirror. The smallest pearl on her will illuminate what is between the east and the west. She will greet him and he will return the greeting and ask her, 'Who are you?' She will say, 'I am from Al-Mazid.' She will be wearing seventy garments, the smallest of which will be like a pearl of Tuba, and his sight will penetrate them until he can see the marrow of her shin behind it. She will be wearing crowns, the smallest pearl of which will illuminate what is between the east and the west." This is how Abdullah bin Wahb narrated it on the authority of Amr bin Al-Harith on the authority of Darraj.

Fath al-Qadir

And the reference in His saying: 32- **This is what you are promised** to Paradise is by estimating the saying: that is, and it will be said to them, **This is what you are promised**. The majority read **you are promised** with the superlative. Ibn Kathir read it with the subjunctive. **For every frequently turning back, a Guardian**. It is a substitute for **for the righteous** by repeating the preposition or related to an omitted saying that is a state: that is, said to them for every frequently turning back. The frequently turning back is the one who returns to God in repentance from sin. It was also said that it is the one who glorifies God, and it was also said that it is the one who remembers God in private. Al-Sha'bi and Mujahid said: It is the one who remembers his sins in private and seeks God's forgiveness for them. Ubayd ibn Umair said: It is the one who does not sit in a gathering until he seeks God's forgiveness in it. The Guardian is the one who guards his sins until he repents from them. Qatadah said: He is the guardian of what God has entrusted to him of His rights and blessings, as Mujahid said. It was also said that it is the guardian of God's command. Ad-Dahhak said: He is the guardian of God's command to him to accept.

Tafsir al-Baghawi

32. **This is what you are promised**. Ibn Kathir read it with a *ya* and others with a *ta*. It is said to them: This that you see is what you are promised on the tongues of the prophets, peace be upon them. **For every one who frequently turns back to God**, returning to obedience from disobedience. Saeed ibn al-Musayyab said: He is the one who sins then repents, then sins again, then repents. Al-Sha'bi and Mujahid said: He is the one who remembers his sins in solitude and seeks forgiveness for them. Ad-Dahhak said: He is the one who accepts repentance. Ibn Abbas and Ata' said: He is the one who glorifies God, from His statement: **O mountains, echo with him Saba' 34:10**. Qatada said: He is the one who prays. *Hafeez Guardian*, Ibn Abbas said: He is the one who preserves the command of God. It was also narrated from him: He is the one who preserves his sins until he turns from them and seeks forgiveness for them. Qatada said: He is the one who guards what God has entrusted to him of His rights. Ad-Dahhak said: He is the one who protects himself and takes care of it. Al-Sha'bi said: He is the one who watches over. Sahl ibn Abdullah said: The one who maintains obedience and commands.

Tafsir al-Baidawi

32- **This is what you are promised** implying the people and pointing to the reward or the source of *azalfat* and Ibn Kathir read it with the letter *ya*. **For every penitent** referring back to God Almighty, instead of the righteous by repeating the preposition. *Hafiz* is the guardian of his boundaries.

Surat Qaf 50:33

Whoever fears the Most Merciful unseen and comes with a heart turned in repentance

Tafsir al-Jalalayn

33 - **Whoever fears the Most Gracious in secret** fears Him without seeing Him **and comes with a heart turned in repentance** turning to His obedience. And the righteous are also called

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Whoever fears the Most Merciful in secret** means: Whoever fears God in this world before meeting Him, obeys Him, and follows His command.

As for *min* in his statement: **Whoever fears**, there are two ways of parsing: the accusative case is to follow *kull* in his statement: **for every one who turns back**, and the nominative case is to resume, and what is meant by it is the reward of whoever fears the Most Gracious in secret. It will be said to him: Enter Paradise. So then his statement: "Enter it in peace" is an answer to the reward, before which the statement was implied, and it was made an action for all, because *min* can be in the doctrine of all.

His saying, **And he came with a heart repentant**, means: And he came to God with a heart repentant of his sins, turning from what God hates to what pleases Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, regarding his statement: **And he came with a heart turning in repentance**: meaning turning to his Lord and turning towards Him.

Tafsir al-Qurtubi

His saying, the Most High, **Whoever fears the Most Merciful in secret** "Min is in the accusative case as a substitute for His saying, For every frequently turning [to God] is a Guardian" or as an attribute of frequently turning [to God]. It is permissible to put it in the nominative case as a resumption and the predicate is "Enter it **as if the answer to the condition was omitted and the estimation is** It will be said to them, Enter it" and fear in secret means that you fear Him without seeing Him. Ad-Dahhak and As-Suddi said it means in seclusion when no one can see him. Al-Hasan said: When he lowers the curtain and closes the door. "And comes with a heart turning [to God]" turning to obedience. It was also said: sincere. Abu Bakr Al-Warraq said: The sign of the one who turns [to God]

is that he is aware of His mercy and loyal to Him, humble before His majesty, and abandoning his own desires.

I said: It is possible that the repentant heart is the sound heart, as God Almighty said: **Except for he who comes to God with a sound heart**, as mentioned above, and God knows best.

Tafsir Ibn Kathir

God the Almighty says that He will say to Hell on the Day of al-Qiyamah 75:Are you filled? This is because He, the Blessed and Exalted, promised it that He will fill it with people and jinn, all together. So He, the Almighty, commands whomever He commands to go to it and it will meet it and it will say: Is there anything more? This is what appears in the context of the verse and is indicated by the hadiths. Al-Bukhari said in his interpretation of this verse: Abdullah bin Abi Al-Aswad told us, Harami bin Ammarah told us, Shu'bah told us, on the authority of Qatadah, on the authority of Anas bin Malik **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: **He will be thrown into the Fire and it will say, 'Are there any more?' until he sets his foot in it, then it will say, 'Enough, enough.'** Imam Ahmad said: Abdul-Wahhab told us, on the authority of Sa'id, on the authority of Qatadah, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "Hellfire will continue to throw people into it and it will say, 'Are there any more?' until the Lord of Glory sets His foot in it, then some parts will withdraw into others and say, 'Enough, enough, by Your glory and generosity.' There will continue to be more in Paradise until God creates another creation for it and God will inhabit them in the more abundant Paradise." Then Muslim narrated it similarly from the hadith of Qatadah, and Aban Al-Attar and Sulayman Al-Taymi narrated it similarly from Qatadah.

Another hadith Al-Bukhari said: Muhammad ibn Musa al-Qattan told us, Abu Sufyan al-Himyari Saeed ibn Yahya ibn Mahdi told us, Aouf told us, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, who traced it back to the Prophet, may God bless him and grant him peace. Abu Sufyan used to stop it most of the time: **Hell will be told, 'Are you full?' and it will say, 'Are there any more?' Then the Lord, Blessed and Exalted be He, will place His foot on it and it will say, 'Enough, enough.'** Abu Ayyub and Hisham ibn Hassan narrated it on the authority of Muhammad ibn Sirin with this chain of transmission.

Another path Al-Bukhari said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, 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: "Paradise and Hell argued. Hell said: I prefer the arrogant and the tyrannical. Paradise said: Why do only the weak and

the worthless among the people enter me? God, the Almighty, said to Paradise: You are My mercy; I have mercy through you on whomever I wish of My servants. And He said to Hell: You are only My punishment; I punish through you whomever I wish of My servants. Each of you will have its fill. As for Hell, it will not be filled until someone places his foot in it, and it will say: Enough, enough. Then it will be filled and some parts will withdraw into others, and God, the Almighty, will not wrong any of His creation. As for Paradise, God, the Almighty, will create another creation for it."

Another Hadith Muslim said in his Sahih: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell argued. Hell said: 'About the tyrants and the arrogant.' Paradise said: 'About the weak and needy among the people.' So He judged between them. He said to Paradise: 'You are only My mercy; I have mercy through you on whomever I will of My servants.' And He said to Hell: 'You are only My punishment; I punish through you whomever I will of My servants. Each of you will have its fill.'" Muslim alone transmitted it from this source, not Al-Bukhari, and God Almighty knows best. Imam Ahmad narrated it through another chain of transmission on the authority of Abu Saeed **may God be pleased with him** with a simpler chain of transmission than this. He said: Hasan and Ruh told us: Hammad ibn Salamah told us on the authority of Ata' ibn al-Sa'ib, on the authority of Ubayd God ibn Utbah, on the authority of Abu Saeed al-Khudri **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) said: "Paradise and Hell boasted. Hell said: 'O Lord, let the tyrants, the arrogant, the kings, and the nobles enter me.' Paradise said: 'O Lord, let the weak, the poor, and the needy enter me.' God, the Blessed and Exalted, says to Hell: 'You are My punishment; I afflict with you whomever I wish.' He says to Paradise: 'You are My mercy, which encompasses all things, and each of you has its fill.' Its people are thrown into Hell and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' It is thrown into it and it says: 'Are there any more?' until the Almighty comes to it and places His foot on it and it withdraws and says: 'Leave me, leave me.' As for Paradise, it will remain in it as long as God wishes to remain, and God, the Exalted, the Exalted, creates for it whatever creation He wishes."

Another hadith Al-Hafiz Abu Ya'la said in his Musnad: Uqbah bin Makram told me, Yunus told us, Abd al-Ghaffar bin al-Qasim told us, on the authority of Adi bin Thabit, on the authority of Zur bin Hubaish, on the authority of Abi bin Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will make Himself known to me on the Day of Resurrection, so I will prostrate myself in a prostration that will please Him, then I will praise Him in a way that will please Him, then I will be given permission to speak, then my nation will pass over the bridge stretched out between Hell, and they will pass faster than an eye or an arrow and faster than the finest of horses, until a man comes out of it crawling, and it is his deeds, and Hell will ask

for more until he sets foot in it, and some parts will withdraw into others and say: 'Enough, enough, and I am at the Pool.'" It was said: What is the Pool, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, its drink is whiter than milk, sweeter than honey, cooler than snow, and more fragrant than musk. Its vessels are more numerous than the stars. No one will ever drink from it and thirst again, nor will it ever be diverted and quench his thirst." This statement is the preferred one by Ibn Jarir.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Hamami narrated to us, on the authority of Nasr Al-Jazzar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, **On the Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'** He said, **It has not been filled.** He said, **It will say, 'Is there any more space for me to add to?'** Al-Hakim ibn Abaan narrated this same thing on the authority of Ikrimah, **And it will say, 'Are there any more?'** And has it been filled in one place? Al-Walid ibn Muslim said, on the authority of Yazid ibn Abi Maryam, that he heard Mujahid say, **He will continue to be thrown into it until it says, 'It is filled.' Then it will say, 'Are there any more?'** And Abd Al-Rahman ibn Zayd ibn Aslam narrated something similar to this. According to these people, the statement of God, **Are you filled?** only applies after He places His foot on it and it withdraws and then says, **Is there any more left to hold anything?** Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, **That will be when there will not remain in it a place big enough to hold a needle.** And God knows best.

And the Almighty said: **And Paradise will be brought near to the righteous, not far away.** Qatadah, Abu Malik, and al-Suddi said: **And it will be brought near** means it will be brought near and brought close to the righteous. **Not far away** and that is the Day of Resurrection, and it is not far away because it will inevitably happen and everything that is coming is near. **This is what you are promised for everyone who frequently turns back** meaning he returns, repents, and abstains. *Watcher* meaning he keeps his covenant and does not break it or violate it. Ubayd ibn Amr said: The frequently turning back is the watcher who does not sit in a gathering and then get up until he seeks forgiveness from God, the Almighty. **Who fears the Most Merciful in secret** meaning he fears God in secret where no one sees him except God, the Almighty, as the Prophet, may God bless him and grant him peace, said: **And a man who remembered God, the Almighty, in private, and his eyes overflowed with tears** "And he came with a heart turning in repentance" meaning he met God, the Almighty, on the Day of Resurrection with a heart turning back, sound to Him, and submissive to Him. **Enter it** meaning Paradise "in peace." Qatadah said: They were saved from the punishment of God, the Almighty, and the angels of God greeted them. And the Almighty's saying: **That is...** "The Day of Eternity" meaning they will remain in Paradise forever, never dying, never departing, and never seeking a period of time away from it. And His statement, the Most High: **For them therein is whatever they wish** meaning whatever they choose, they will find whatever kinds of pleasures they seek, it

will be brought to them. Ibn Abi Hatim said: Abu Zur'ah told us, 'Umar ibn 'Uthman told us, Baqiyah told us, on the authority of Yahya ibn Sa'id, on the authority of Khalid ibn Ma'dan, on the authority of Katheer ibn Murrah, who said: Among the blessings is that a cloud will pass by the people of Paradise and say: What do you want that I may rain it on you? They will not ask for anything but that it will rain on them. Katheer said: If God, the Most High, lets me witness that, I will say: We have been rained on by adorned slave girls.

In the hadith on the authority of Ibn Masoud **may God be pleased with him**, he said: The Messenger of God (peace and blessings be upon him) said to him: **You would desire a bird in Paradise, and it would fall down roasted into your hands.** Imam Ahmad said: Ali bin Abdullah told us, Muadh bin Hisham told us, my father told me, on the authority of Amir al-Ahwal, on the authority of Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **When a believer desires a child in Paradise, his gestation, birth, and growth will take place in one hour.** At-Tirmidhi and Ibn Majah narrated it on the authority of Bandar, on the authority of Muadh bin Hisham. At-Tirmidhi said: It is hasan gharib **good and rare**, and he added: as he desired. God the Almighty said: **And with Us is more** is like His saying: **For those who have done good is the best and even more.** It was mentioned previously in Sahih Muslim on the authority of Suhaib bin Sinan al-Rumi that it means looking at the Noble Face of God. Al-Bazzar and Ibn Abi Hatim narrated from the hadith of Sharik al-Qadi, on the authority of Uthman ibn Umair Abi al-Yaqzan, on the authority of Anas ibn Malik, may God be pleased with him, regarding the words of God Almighty: **And with Us is more**, he said: The Lord Almighty appears to them every Friday. Imam Abu Abdullah al-Shafi'i narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he said in his Musnad: Ibrahim ibn Muhammad informed us, Musa ibn Ubaydah informed me, Abu al-Azhar Mu'awiyah ibn Ishaq ibn Talhah informed me, on the authority of Abdullah ibn Umair, that he heard Anas ibn Malik, may God be pleased with him, say: Gabriel, peace and blessings be upon him, came to the Messenger of God, may God bless him and grant him peace, with a white mirror in which there was a dot. The Messenger of God, may God bless him and grant him peace, said: **What is this?** He said: This Friday has given you and your nation preference. People follow the Jews and Christians on it, and there is good for you in it. There is an hour for you in it when no believer supplicates to God Almighty for good, but it will be answered for him, and with Us it is the Day of More.

The Prophet (peace and blessings be upon him) said: **O Gabriel, what is the Day of More?** He (peace be upon him) said: "Indeed, your Lord, Blessed and Exalted be He, has taken a valley in Paradise in which are filled with dunes of musk. When it is Friday, God sends down whomever He wills of His angels, and around it are pulpits of light upon which are the seats of the prophets. Those pulpits are surrounded by gold, crowned with rubies and emeralds, upon which are the

martyrs and the truthful. They sit behind them on those dunes, and God, the Almighty, says: 'I am your Lord, I have fulfilled My promise to you, so ask Me and I will give you.' They say: 'Our Lord, we ask You for Your pleasure.' He says: 'I am pleased with you, and upon Me you will have what you wish for, and I have more.'" They love Friday because of the goodness their Lord, Blessed and Exalted be He, gives them on it. It is the day on which your Lord ascended to the Throne, on which He created Adam, and on which the Hour will come. This is how Imam Al-Shafi'i, may God have mercy on him, mentioned it in the book Al-Jumu'ah in Al-Umm, and it has chains of transmission on the authority of Anas bin Malik, may God be pleased with him. Ibn Jarir mentioned this hadith on the authority of Uthman bin Umair on the authority of Anas, may God be pleased with him, in a more detailed manner than this, and he mentioned here a lengthy narration on the authority of Anas bin Malik, may God be pleased with him, that is attributed to the Prophet, may God bless him and grant him peace, and it contains many strange things.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Darraj told us, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A man in Paradise will recline in Paradise for seventy years before he moves. Then a woman will come to him and strike him on the shoulder, and he will look at her face in her cheek, clearer than a mirror. The smallest pearl on her will illuminate what is between the east and the west. She will greet him and he will return the greeting and ask her, 'Who are you?' She will say, 'I am from Al-Mazid.' She will be wearing seventy garments, the smallest of which will be like a pearl of Tuba, and his sight will penetrate them until he can see the marrow of her shin behind it. She will be wearing crowns, the smallest pearl of which will illuminate what is between the east and the west." This is how Abdullah bin Wahb narrated it on the authority of Amr bin Al-Harith on the authority of Darraj.

Fath al-Qadir

33- "Whoever fears the Most Gracious in secret" the relative pronoun is in the genitive case as a substitute or clarification for every one who turns back to God. It was also said that it is permissible for it to be a substitute after a substitute for "al-muttaqeen" **the pious**, and there is a problem with that because the substitute and what it is substituted for are not repeated. It is also permissible for it to be in the nominative case as a resumption and the predicate is "enter it **with the estimation that it is said to them**, enter it." Fear in secret means that one fears God even though he has not seen Him. Ad-Dahhak and As-Suddi said: It means seclusion where no one can see him. Al-Hasan said: If he lowers the curtain and closes the door. And in secret is related to an omitted word which is a state or description of the source of fear. "And he came with a heart turning in repentance" meaning he returned to God, sincere in his obedience to Him. It was also said that the one who turns in

repentance is the one who is ready to obey Him, and it was also said that he is the one who is sound.

Tafsir al-Baghawi

33. **Whoever fears the Most Merciful in secret**, the subject of *whom* is a genitive noun describing the one who frequently turns back to God. The meaning of the verse is: Whoever fears the Most Merciful and obeys Him in secret without seeing Him. Ad-Dahhak and As-Suddi said: It means in seclusion where no one can see him. Al-Hasan said: If he lowers the curtain and closes the door. **And comes with a heart turned in repentance**, sincere and turning to obeying God.

Tafsir al-Baidawi

33- "Whoever fears the Most Merciful in secret and comes with a heart turned in repentance **after a substitute or a substitute for the described** repentant, **and it is not permissible for it to be in its ruling because** whoever" is not described by it or is a subject whose predicate is its predicate.

Surat Qaf 50:34

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

Tafsir al-Jalalayn

- **ادخلوها بسلام** سالمين من كل المدخئين أو مع سلام أي سلموا ودخلوا **ذلك** اليوم الذي حصل فيه الدخول **يوم الخلود** الدخول في الجنة

Tafsir al-Suyuti

Tafsir al-Tabari

يعني ذكره البلاغ : **ادخلوها بسلام** ادخلوا هذه الجنة بأمان من الهيم والغضب والعذاب ، وما كنتم تلقونه في الدنيا من المكاره .

كما حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن قتادة : **ادخلوها بسلام** قال : سلموا من عذاب الله صلى الله عليه وسلم.

ويقول **ذلك يوم الخلود** يقول : هذا الذي قام به المتطرفون أيها الناس بصفته من تسجيلات الجنة من إدخاله ، هو يوم دخول الناس إلى الجنة ، ماكنين فيه إلى غير نهاية .

كما حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن قتادة **ذلك يوم الخلود** خلدوا والله ، فلا يموتون ، وأقاموا فلا يظعنون ، ونعموا فلا يبسون .

Tafsir al-Qurtubi

ادخلوها أي مختصر لآهل هذه التيقية **ادخلوها بسلام يوم الخلود** أي بسلامة ذلك من العذاب . وقيل بسلام من الله وملائكته عليهم . وكيل بسلامة من روال النعم . وقال ادخلوها وفي أول الكلام من خشي لأن من تكون الجمع .

Tafsir Ibn Kathir

يخبر أنه يقول لجهنم يوم القيامة : هل امتلات ؟ ولذلك تباركها وعدها أن سيملؤها من الجنة والناس أجمعين، فهو سبحانه يأمرنا أن يأمر بها ويتلقى وهي تقول : هل من قراءة أي هل بقي شيء كوني ؟ هذا هو الظاهر في مؤتمر الآية البرتقالية يدل على الأحاديث . قال البخاري عند تفسير هذه الآية : حدثنا عبد الله بن أبي الأسود، حدثني حرمي بن عمارة، حدثنا شعبة عن قتادة عن أنس بن مالك رضي الله عنه قال: "يأتي في النار يقول هل من اقرا ؟ حتى يضع تقدمه فتقول : قط قط " وقال الإمام أحمد : حدثنا عبد الوهاب عن سعيد عن قتادة عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: " لا جهنم يجيك فيها هل من قراءة ؟ حتى يضع رب العزة قدمه فيها فينزوي بعضها إلى بعض تقول : قطت قطت وعزتك وكرمك، ولا يزال في الجنة فضل حتى ينشئ الله لها خلقاً آخر فيسكنهم الله في فصول الجنة " ثم رواه مسلم من حديث قتادة لأولاه، ورواه أبان العطار وسليمان التيمي عن قتادة لأولاه.

حديث آخر قال البخاري : حدثنا محمد بن موسى القطان، حدثنا أبو سفيان الحميري سعيد بن يحيى بن مهدي، حدثنا عوف عن محمد عن أبي هريرة رضي الله ، رفعه وأكثر ما كان يوقفه أبو سفيان : **يقال لجهنم هل امتلات، وهي هل قرأت فريضع الرب تبارك وتعالى قدمه عليها فتقول قط قط له** ورواه أبو أيوب وهشام بن حسان عن محمد بن سيرين به.

طريق آخر قال البخاري : وحدثنا عبد الله بن محمد، حدثنا عبد الرزاق، أخبرنا معمر عن همام بن منبه، عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: "تحتاج الجنة والنار فقالت النار أوترت بالمكبرين والمكبرين، اشته الجنة : مالي لا يدخلني إلا ضعفاء الناس

وسقطهم . قال الله عز وجل للجنة أنت رحمتي أرحم من أشاء من عبادي بك، وقال للنار إنما أنت . عذابي أعذب بك من أشاء من عبادي وأحد النار منكم ملؤها، فاما فلا تمتلئ حتى يضع رجله فيها فتقول قط قط فهناك تمتلئ وينسوي بعضها إلى بعض ولا يظلم الله عز وجل من خلقه أحداً، واما الجنة فإن الله عز وجل ينشئ خلقاً آخر."

حديث آخر قال مسلم في صحيحه . حدثنا عثمان بن أبي شيبة، حدثنا جابر عن الأعمشي عن أبي صالح عن أبي سعيد رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: "احتجت الجنة والنار فقالت النار : في الجبارون والمكبرون، وحرقت الجنة في ضعفاء الناس وساكنيهم ففرضي أخرى فقال : إنما أنت رحمتي أرحم بك من أشاء من عبادي، وقال للنار إنما أنت عذابي أعذب بك من أشاء من عبادي وأحد من كما ملؤها "انفرد به مسلم دون البشير من هذا الوجه والله سبحانه وتعالى والمعلم . وقد رواه الإمام أحمد من طريق أخرى عن أبي سعيد رضي الله عنه ببسط من هذا السياق فقال : حدثنا حسن وروح قالأ : حدثنا حماد بن سلمة عن عطاء بن السائب، عن عبيد الله بن عتبة عن أبي سعيد الخدري رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال : **افتخرت الجنة والنار فقال النار يا رب يدخلني الجابرة والمكبرون والملوك والأشراف، وأهل الجنة يأكلني الجرعات والنقرة والمساكين فيقول الله تبارك وتعالى للنار أنت . عذابي بالكمال بك من أشاء، وقال أنت للجنة رحمتي وسعت كل شيء وأحد منكم ملؤها في ضربة في النار أهلها فتقول هل من، قال ويتلقى فيها تقول هل من قراءة، ويتلقى فيها تقول هل من قراءة، حتى يأتينا عز وجل فيضعها عليها فتنزوي وتقول قدني قدني، وأما الجنة فيبقى فيها ما شاء أن يبقى فينشئ الله سبحانه وتعالى خلقاً ما يشاء."**

حديث آخر وقال الحافظ أبو يعلى في مسنده : حدثني عقبة بن مكرم، حدثنا يونس، حدثنا عبد الغفار بن القاسم عن عدي بن ثابت، عن زر بن حبيش، عن أبي بن كعب رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "يعرفني الله نفسه يوم القيامة، فسجد سجدة برضى عني ثم أمدح مدحة يرضى عنها، ثم يؤذن لي في الكلام، ثم تمر امتي على الصراط . "مضروب بين ظهراني وهي جهنم، فيمرن أسرع من الطرف والسهم وأسرع من أجود الخيل، حتى يخرج الرجل منها يحوي الأعمال، وجهنم يسال المزيد حتى يضع فيها قدمه فينزوي بعضها إلى بعض تقول : قطت وأنا على الشراكات " شهيرة : وما الشراكات يا رسول الله ؟ قال رسول الله صلى الله عليه وسلم : "والذي نفسي بيده إن شرابه أبيض من اللبن وأحلى من الجبل وأبرد من الثلج . وأطيب ريحاً من المسك، وأنيته أكثر من عدد النجوم لا يشرب منه إنسان فيطما ابتداءً ولا يصرف فيروى أبداً "وهذا القول هو اختيار ابن جرير.

وقد قال ابن أبي حاتم : حدثنا أبو سعيد الأشج، حدثنا أبو يحيى الحمامي عن نصر الجزار عن عكرمة عن ابن عباس رضي الله عنهما **يوم نقول لجهنم هل امتلات وتقول هل قرأت** قال : ما امتلات قال تقول وتقول من مكان يراد في، ورواه الحاكم بن أبان عن عكرمة **وتقول هل من اقرا** وفي إدخال واحد قد امتلات . قال الوليد بن مسلم عن يزيد بن أبي مريم أنه سمع مجاهد يقول : لا يزال يضع فيها حتى تقول امتلات فتقول : هل من قراءة، أما عبد الرحمن بن زيد بن أسلم نحو هذا فعند هؤلاء أن يقال : **هل امتلات** إنما هو يضع عليها تقدمه فتنزوي وتقول حينئذ هل تبقى في اقرا شيئاً؟ قال العوفي عن ابن عباس رضي الله عنهما : وذلك حين لا يبقى فيها موضع صغير، والله أعلم.

ويقوله : **وأرلقت الجنة للمتقين غير البعيد** قال قتادة وأبو مالك والسدي **وأرلقت** أدنيت وقربت من المتقين **غير البعيد** وذلك يوم القيامة، وليس بعيد لأنه حقيقة لا محالة وكل ما هو أقرب هذا **ما تودعون لكل أبواب** أي راجع نائب مقلع حفيظ أي يحفظ التجارة فلا ينقصه ولا ينكته، وقال عبيد بن عمرو : الأولاب الحفيظ الذي لا يجلساً فيقوم حتى يستغفر الله عز وجل من **خشي الرحمن بالغيب** أي من خاف الله في سره حيث لا أحد إلا الله عز وجل كقوله صلى الله عليه وسلم : **ورجل ذكر الله خالياً، ففاضت عيناه** "وجاء بقلب منيب **أي وقبه الله عز وجل يوم القيامة بقلب سليم من صالح المعروف له** ادخلوها **أي الجنة** بسلام "قال قتادة سلموا من عذاب الله عز وجل، وسلام عليهم ملائكة الله، وقوله سبحانه وتعالى: "ذلك يوم الخلود "أي يخلدون في الجنة فلا يموتون مدمجاً، ولا يظعنون مدمجون ولا يبعون عنها حولاً، ويقولوه جلت عظمتهم: "لهم ما يشاؤون فيها "أي اختاروا وجدوا من أي أصناف الملاد الذي سيساعدهم في ذلك . قال ابن أبي حاتم : حدثنا أبو زرعة، حدثنا عمر بن عثمان، حدثنا بقيق بن يحيى بن سعيد عن خالد بن معدان عن كثير بن مرة قال : من المزيد أن تمارس السحابة بأهل الجنة فتقول : ماذا تريدون فأمره لكم ؟ فلا يدعون إلا أمطرهم، قال كثير : لئن

//الرحمن للحاضرين الذين يرجون رحمته ويخافون عذابه ، أو يحضرون مع علمهم بارد رحمته ، وينظر القلب بالعناية مع الأخذ في الاعتبار الرجوعه إلى الله . **بسلام** سالمين من العذاب وزوال النقم ، أو مسلما عليكم من الله وملائكته . **ذلك يوم الخلود** يوم تقدير الخلود كقوله تعالى : **فادخلوها خالدين** .

Tafsir al-Baidawi

<div id='div_ar1' style='text-align:left; direction:ltr; font-size:20px;'>ادخلوها بسلام . هذا يوم الخلود.

Tafsir al-Jalalayn

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>34 - ادخلوها بسلام وأمنين هذا يوم الحياة الأبدية.

Tafsir al-Suyuti

Tafsir al-Suyuti

<script type=

\$.tabs.tabs();

\$.tabs ul>li.css{float:"right,height:45px";

</script>

أشهدني الله ذلك لأقولن أمطرينا جوازي مزيينات.

قال رسول الله صلى الله عليه وسلم: "إنك لتشتهي الطير في الجنة فيخبر بين يديك مشوياً" وقال الإمام أحمد: حدثنا علي بن عبد الله، حدثنا معاذ بن هشام، حدثني أبي عن عامر الأحول عن أبي بكر الصديق رضي الله عنه عن أبي سعيد الخدري قال: إن رسول الله صلى الله عليه وسلم قال: "إذا اشتهد المؤمن الولد في الجنة كان حمله ووضع في ساعة واحدة" ورواه الترمذي وأتسب ما جع بن ندر عن معاذ بن هشام به . وقال الترمذي حسن غريب وزاد: كما اشتى، وقوله: "ولدينا أقرأ" كقوله عز وجل: "للذين أحسنوا الحسنى وإن" وقد تقدم في صحيح مسلم عن صهيب بن سنان الرومي أنها النظر إلى وجه الله الكريم . وقد روي اليأاز وابن حاتم من حديث الشريك السجاد عثمان بن عمير أبي اليقظان عن أنس بن مالك رضي الله عنه في وقت عز وجل: "قال: "ولدينا أقرأ" قال: يظهر لهم الرب عز وجل في كل جمعة، وقد رواه الإمام أبو عبد الله الشافعي مرفوعاً فقال في مسنده: أخبرنا إبراهيم بن محمد، حدثني موسى بن عبيدة، حدثني أبو الأزهر معاوية بن إسحاق بن طلحة عن عبد الله بن عمير أنه سمع أنس بن مالك رضي الله عنه يقول: "أتى جبرائيل عليه الصلاة والسلام بمراة بيضاء فيها نكة إلى رسول الله فقال رسول الله صلى الله عليه وسلم: "ما هذه؟" فقال: هذه الجمعة فضلت أنت أمتك، فالتأس لك فيها تبع اليهود والنصارى ولكم فيها خير، ولكم فيها ساعة لا يوافقها مؤمن، يدعون الله فيها بخير إلا استجيب له وهو عندنا يوم المزيد.

فقال النبي صلى الله عليه وسلم: "يا جبريل ويوم المزيد؟" قال عليه السلام: إن ربك تبارك وتعالى يعيش في الفردوس وأدبا أفيح فيه التقليدية المسك، ولكن كان يوم الجمعة أنزل الله ما شاء من ملائكته، وحوله منابر من نور يجلس عليه النبيين، وحفت تلك المنابر من ذهب مكلة بالياقوت والبرجد عليها الشهداء والصديقون، فجلسوا من ورالهم على تلك الكتب، فيقول الله عز وجل: "أنا ربكم قد صدقتكم وعدى فسلوني أعطكم، فيقولون: ربنا نساك رضوانك، فيقول: قد يسرت عنكم ولكم علي ما تمنيتم ولدي أقرأ . فهم يحبون الساعة يوم الجمعة لما يعطيهم فيه ربهم تبارك وتعالى من الخير، وهو اليوم الذي استوى فيه ربكم على العرش وفيه خلق آدم وفيه يقوم . هكذا أورد الشافعي رحمه الله في كتاب الجمعة من الأم، وله طرق عن أنس بن مالك رضي الله عنه، وقد أورد ابن جرير هذا الحديث من رواية عثمان بن عمير عن أنس رضي الله عنه بيسط من هذا، وذكر ههنا اشتركوا مطولا عن أنس بن مالك رضي الله عنه موقوفا وفيه غرائب كثيرة.

وقال الإمام: حدثنا حسن حدثنا ابن له شيه، حدثنا راكب عن أبي هيثم عن أبي سعيد، عن رسول الله صلى الله عليه وسلم قال: "إن الرجل في الجنة ليتكئ في الجنة سبعين سنة قبل أن يبدأ، ثم تأتيه امرأة تنصرب على منبه فينظر وجهه في خداهما أصفى من جديد، وإلا إلى لؤلؤة عليها نصيء ما بين المشرق والمغرب فسلم عليها فرد السلام فيسألها من أنت ؟ فتقول أنا من المزيد وإنما عليها سبعون حلة إلكا مثل .".النعمان من طوبى فينفذها بصره حتى يرى مخها من وراء ذلك، وإن عليها من التيجان إن الأقل لؤلؤة منها لتنصيء ما بين المشرق والمغرب "ونوح عبد الله بن وهب عن عمرو بن الحارث عن دراج به.

Fath al-Qadir

-34/دخلوها هو بتقدير القول: أي دخلوها، والجمع باعتبار معنى من: أي دخلوا الجنة بسلام أي بسلامة من العذاب، وقيل بسلام من الله وملائكته، وقيل بسلامة من زوال النعم، وهو متعلق بمحذوف هو حال: أي ملتبسين بسلام، والإشارة إلى ذلك: ذلك إلى ذلك اليوم كما قال أبو البقاء، وخبره يوم الخلود "ويؤاه يوم الخلود لأنه لا ينقضي له، بل هو دائم للأبد.

Tafsir al-Baghawi

"34.ادخلوها"، (أي: أدخل لاهل هذه الصفة: أدخلوها)، أي: أدخلوا الجنة "بسلام"، بسلامة من العذاب والهموم .وقيل: بسلام من الله وملائكته عليهم .وقيل: بسلامة من زوال النعم، "ذلك يوم الخلود.

Tafsir al-Baidawi

-34/ادخلوها على تأويل ادخلوها ، فإن من بمعنى وبالجمع غيب حال من الفاعل أو الإبداع ، أو صفة لمصدر أي خشية ملتبسة بالغيب حيث خشي عقابه وهو غائب ، أو العقاب بعد غيب أو هو غائب عن الإعين لا أحد . و

Surat Qaf 50:35

لَهُمْ مَا يَشَآؤُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

Tafsir al-Jalalayn

- 35 لهم ما يشاؤون فيها ولدينا قراءة زيادة على ما عملوا طلبوا

Tafsir al-Suyuti

Tafsir al-Tabari

وقوله : **لهم ما يشاؤون فيها** يقول : لهؤلاء المتقين ما يريدون في هذه الجنة التي أرقت لهم من كل ما تشتهيهم نفوسهم ، وتلذذ عيونهم .

ويقوله **ولدينا اقرا** يقول : ووانت لنا لهم ما اعطيناهم من هؤلاء الكرامة التي وصفتهم جل شأنهم اقرا يريدهم اياه . وكيل إن ذلك ينصح : النظر إلى الله جل شأنه .

ذكر من قال ذلك :

حدثني أحمد بن سهيل الواسطي قال : ثنا قرّة بن عيسى قال : ثنا النضر بن عربي جده ، عن أنس بن مالك عن رجل إذا أسكن أهل الجنة الجنة ، وأهل النار النار ، ويهب إلى مرج من الجنة أفحج ، فمد بينه وبين خلقه حجاباً من لؤلؤ وحجاباً من نور ، ثم الضغط منابر النور وسرر النور وكراسي النور ، ثم يتغير لرجل على الله عزوجل بين أمثال الدرجات من البراءات من الفتر دوي تسبيح له وصفه أجنة فمد أهل الجنة اعناقهم ، فقيل : من هذا الذي قد أخذ له على الله ؟ فقيل : هذا المفعول بيده ، والمعلم الأسماء ، والذي أمرت الملائكة فسجدت له ، والذي له أهبحت الجنة ، آدم عليه السلام ، قد يأخذ له على الله ، قال : ثم يؤذن لرجل آخر بين مشهور أمثال الجبال من النور ، يسمع دوي تسبيح الملائكة معه ، وصف اجنتهم ، فمد أهل الجنة اعناقهم ، فقيل : من هذا الذي قد يأخذ له على الله ؟ فقيل : هذا الذي اصطفاه الله برسالته وقربه نجيا ، وكلهم [كلاما] [موسى عليه السلام ، قد يأخذ له على الله . قال : ثم يؤذن لرجل آخر معه مثل جميع مؤمني النبيين قبله ، بين أمثال الجبال [من نور [يسمع دوي تسبيح الملائكة معه ، وصف اجنتهم ، فمد أهل الجنة اعناقهم ، فقيل : من هذا الذي قد يأخذ له على الله ؟ فقيل : هذا أول شافع ، وأول مفضل ، وأكثر الناس ورثة ، وسيد آدم ، وأول من تشق عن ذنوبه الأرض ، وصاحب لواء الحمد ، أحمد صلى الله عليه وسلم ، قد يغير له على الله . قال : فجلس النبيون على منابر النور ، [والصديقون على سرر النور ، والشهداء على كراسي النور [وجلسه الناس على حركات المسك الأذفر الأبيض ، ثم ناداهم الرب من وراء الحجب : مرجحاً بعبادي وزواري وجبراني وفدي ، يا ملائكتي ، انهضوا إلى عبادي ، فاطعموهم . قال : فقربت خصبصا من لحوم طير ، وجوهها البخت لا ريش لها ولا عظم ، فاكلوا ، قال : ثم ناداهم الرب من وراء الحجب : مرجحاً بعبادي وزواري وجبراني وفدي ، اكلوا ، اسقوهم قال: نهض فجاء غلمان وجوههم المكون باباريق الذهب والفضة بشربة مختلفة جميلة : لذة آخرها كذبة أولها ، لا يصدع عنها ولا ينزفون ، ثم ناداهم الرب من وراء الحجب : مرجحاً بعبادي وزواري وجبراني وفدي اكلوا وشربوا ، فكهوهم قال : فيقرئ اليه على طبق مكلة بالياقوت والمرجان ، ومن الربط الذي سمي الله عليه ، اختار بياضاً من اللبن وأطيب عذوبة من الجليد . قال : فاكلوا ثم ناداهم الرب من وراء الحجب : مرجحاً بعبادي وزواري وجبراني وفدي ، اكلوا وشربوا ، وفكهوا ، اوكسوا ، طبهوه . قال : فهاجت عليهم ريح أخبرها المثيرة ، باباريق المسك [أبيض [الأدفر ، ففجحت على وجوههم من غير غبار ولا قطام . قال : ثم ناداهم عزوجل من وراء الرب : مرجحاً بعبادي وزواري وجبراني وفدي ، اكلوا وشربوا وفكهوا ، اوكسوا وطيبوا ، وعزتي لا تلجلبن لهم حتى يمارسوا إلي قال :

فذلك تمتع بالعطاء وفضل المزيد ، قال : فتجلى الرب لهم عزوجل ، ثم قال : السلام عليكم عبادي ، انظروا إلي فقد فصلت عنكم . قال : فتداعت قصور الجنة وشجرها : سبحانك أربع مرات ، وخر القوم سجداً ، قال : فنادهم الرب تبارك وتعالى : عبادي ارفعوا رؤوسكم فلا ليس بدار عمل ، ولا دار نصب إنما هي دار جزاء وثواب ، وعزتي وجلالي ما خلقتها إلا من أجلكم ، وما من شاهد ذكرتموني فيها في دار الدنيا إلا ذكرتمكم فوق عرشي

حدثنا علي بن الحسين بن أبجر قال : ثنا عمر بن يونس اليمامي قال : ثنا جهم بن عبد الله بن أبي الطفيل قال : ثنا أبو طيبة عناوية العيسبي عن عثمان بن عمير عن أنس بن مالك قال : قال رسول الله صلى الله عليه وسلم : اثاني جبريل عليه السلام وفي كفه سودة ، فيها نكتة سوداء فقلت : يا جبريل ما هذه ؟ قال : هذه الجمعة ، قلت : ما هذه النكتة السوداء فيها ؟ الأيام عندنا ، ونحن ندعوه في الآخرة يوم المزيد ، قلت : ولم تدعونه يوم المزيد ؟ قال : إن ربك تبارك وتعالى الأفضل في الجنة وأدبا أفحج من مسك الأبيض ، لكنه كان يوم الجمعة نزل من عليين على كرسية ثم حف الكرسى بمنابر من نور ، ثم جاء النبيون حتى يجلسوا عليها ثم تجيئ أهل الجنة حتى يجلسوا على الكتب فيتجلى لهم ربهم عزوجل حتى يمارسوا إلى ما يقول : أنا الذي صدقتمك عدتي ، واتممت عليكم نعمتي ، فهذا محل كرامتي ، فسلوني ، فيسألونه رو ، فيقول : رضاي أحكم داري وأنا لكم كرامتي سلوني ! فيسألونه نهائياً حتى النهاية حتى النهاية ، فيفتح لهم عند ذلك ما لا عين ، وشعرت ولا سمعت ، ولا خطر على بشر ، إلى كمية منصرف الناس من الجمعة حتى يصعد على كرسية في الصعود مع الأصدون والشهداء ، وترجع أهل الجنة إلى غرفهم درة بفضاء ، لا نظم فيها ولا قصم ، أو ياقوتة أو زلرجة خضراء ، منها غرفها وابوابها ، فيسألو إلى شيء أحوج منهم إلى يوم الجمعة ، ليزدادوا منه كرامة ، وليسداوا إلى وجهها ، دعي يوم المزيد "

حدثنا ابن حميد قال : ثنا جرير عن ليث بن أبي سليم عن عثمان بن عمير عن أنس بن مالك عن النبي صلى الله عليه وسلم ، نحو حديث علي بن الحسين .

حدثنا الربيع بن سليمان قال : ثنا أسد نموسي قال : ثنا يعقوب بن إبراهيم عن صالح بن حيان عن أبي بريدة عن أنس بن مالك عن النبي صلى الله عليه وسلم .

حدثني يعقوب بن إبراهيم قال : ثنا ابن عليه قال : حدثنا ابن عون عن محمد قال : حدثنا - أو قال : قالوا - إن أهل الجنة منزلة ، الذي أخفى له تمن ، ويذكره أصحابه فيتمنى ، ويذكره أصحابه فيقال له ذلك ومثله معه . قال : قال ابن عمر : ذلك لك وعشرة أمثاله ، وانت الله اقرا .

حدثني يونس قال أخبرنا ابن وهب قال : أخبرنا عمرو بن الحارث أن دراجا أبا السجج حدثه عن أبي الهيثم عن أبي سعيد الخدري أنه قال عن رسول الله صلى الله عليه وسلم " : إن الرجل في الجنة لينكئ سبعين سنة قبل أن يصبح ثم تأتيه أمرته فتصرب على منكبيه ، فينظر الوجه في خدها صفى من السعادة ، وإذا لا لؤلؤة عليها لتضيء ما بين المشرق والمغرب ، فتسلم عليه ، فيرد السلام ، ويسألها من أنت فتقول ؟ أنا من المزيد وإنه ليكون عليها سبعون خطاً أدها مثل النعمان من طوبى فينفذها بصره حتى يرى مخها من وراء ذلك ، وإن عليها من التيجان ، وإن لؤلؤة فيها لتضيء ما بين المشرق والمغرب . "

Tafsir al-Qurtubi

يقول : لهم ما يشاؤون فيها **يعني ما تشتهيهم أنفسهم ويتلذذ أعينهم** ولدينا اقرا " من النعم مما لم يخطر عليهم . وقال أنس وجابر : المزيد من النظر إلى وجه الله بلا كيف . وقد ورد ذلك في أخبار مرفوعة للنبي صلى الله عليه وسلم فيقول : " للذين أحسنوا حسنى يزيد " قال : الزيادة في النظر إلى وجه الله الكريم . وذكر بن المبارك ويحيى بن سلام قال : أخبرنا المسعودي عن المنهال بن عمرو عن أبي عبيدة بن عبد الله بن عتاب بن مسعود قال : عطلوا إلى الجمعة فإن الله تبارك وتعالى يبرز لأهل الجنة كل يوم جمعة في كتيف من كافور أبيض فيكونون منه في القرب . قال ابن المبارك : على قدرتهم إلى الجمعة في الدنيا . وقال يحيى بن سلام لمسارعتهم إلى الجمع في عمرو عن أبي عبيدة بن عبد الله بن عتاب بن مسعود قال : عطلوا إلى الجمعة فإن الله تبارك وتعالى يبرز لأهل الجنة كل يوم جمعة في كتيف من كافور أبيض فيكونون منه في القرب . قال ابن المبارك : على قدرتهم إلى الجمعة في الدنيا . وقال يحيى بن سلام لمسارعتهم إلى الجمع في عمرو عن أبي عبيدة بن عبد الله بن عتاب بن مسعود قال : عطلوا إلى الجمعة فإن الله تبارك وتعالى يبرز لأهل الجنة كل يوم جمعة في كتيف من كافور " الحديث وقد ذكرناه في كتاب التذكرة وقيل

جربير.

إن المزيد ما يزوجون به من الحور العين . رواه أبو سعيد الخدري مرفوعاً .

Tafsir Ibn Kathir

يخبر أنه يقول لجهنم يوم القيامة : هل امتلأت ؟ وكذلك تباركها وعدها أن سيملوها من الجنة والناس أجمعين، فهو سبحانه بامرأنا إن يأمر بها ويتلقى وهي تقول : هل من قراءة أي هل بقي شيء كوني ؟ هذا هو الظاهر في مؤتمر الآية البرتغالية يدل على الأحاديث . قال البخاري عند تفسير هذه الآية : حدثنا عبد الله بن أبي الأسود، حدثني حرمي بن عمارة، حدثنا شعبة عن قتادة عن أنس بن مالك رضي الله عنه قال : "بقي في النار يقول هل من أقرأ ؟ حتى يضع قدمه فتقول : ققط" وقال الإمام أحمد : حدثنا عبد الوهاب عن سعيد عن قتادة عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "لا جهنم يجيك فيها هل من قراءة ؟ حتى يضع رب العزة قدمه فيها فينزوي بعضها إلى بعض تقول : ققط قطت وعزتك وكرمك، ولا يزال في الجنة فضل حتى ينشئ الله لها خلفاً آخر فيسكنهم الله في فصول الجنة " ثم رواه مسلم من حديث قتادة ولأوله، ورواه أبان العطار وسليمان التيمي عن قتادة ولأوله.

حديث آخر قال البخاري : حدثنا محمد بن موسى القطان، حدثنا أبو سفيان الحميري سعيد بن يحيى بن مهدي، حدثنا عوف عن محمد عن أبي هريرة رضي الله عنه، رفعه وأكثر ما كان يوقفه أبو سفيان : "يقال لجهنم هل امتلأت، وهي هل قرأت فيضع الرب تبارك وتعالى قدمه عليها فتقول ققط قط له " ورواه أبو أيوب وهشام بن حسان عن محمد بن سيرين به.

طريق آخر قال البخاري : وحدثنا عبد الله بن محمد، حدثنا عبد الرزاق، أخبرنا معمر عن همام بن منبه، عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "تحتاج الجنة والنار فقلت النار أوترت بالمتكبرين والمتجبرين، اشتت الجنة : مالم لا يدخلني إلا ضعفاء الناس وسقطهم . قال الله عز وجل للجنة أنت رحمتي أرحم من شاء من شاء من عبادي بك، وقال للنار إنما أنت . عذابي أعذب بك من شاء من عبادي واحد النار منكمأ ملؤها، فأما فلا تمتلئ حتى يضع رجله فيها فتقول ققط قط فهناك تمتلئ وينسوي بعضها إلى بعض ولا يظلم الله عز وجل من خلقة أحداً، وأما الجنة فإن الله عز وجل ينشئ خلفاً آخر."

حديث آخر قال مسلم في صحيحه . حدثنا عثمان بن أبي شيبة، حدثنا جربير الأعشى عن أبي صالح عن أبي سعيد رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "احتجت الجنة والنار فقلت النار : في الجبارون والمتكبرون، وحرق الجنة في ضعفاء الناس وساكينهم قضى أخرى فقال : إنما أنت رحمتي أرحم بك من شاء من عبادي، وقال النار إنما أنت عذابي أعذب بك من شاء من عبادي واحد منكمأ ملؤها " ثم رواه مسلم دون البشير من هذا الوجه والله سبحانه وتعالى والمعلم . وقد رواه الإمام أحمد من طريق أخرى عن أبي سعيد رضي الله عنه بسط من هذا السياق فقال : حدثنا حسن وروح قال : حدثنا حماد بن سلمة عن عطاء بن السائب، عن عبد الله بن عتبة عن أبي سعيد الخدري رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال : "افتخرت الجنة والنار فقال النار يا رب يدخلني الجبابرة والمتكبرون والملوك والأشراف، وأهل الجنة يأكلني الجرات والفقراء والمساكين فيقول الله تبارك وتعالى للنار أنت . "عذابي بالكامل بك من شاء، وقال أنت للجنة رحمتي وسعت كل شيء واحد منكمأ ملؤها في ضربة في النار أهلها فتقول هل من، قال ويتلقى فيها تقول هل من قراءة، ويتلقى فيها تقول هل من قراءة، حتى يأتيها عز وجل فيضعها عليها فتنزوي وتقول قطني قطني، وأما الجنة فيبقى فيها ما شاء أن يبقى فينشئ الله سبحانه وتعالى خلفاً ما يشاء."

حديث آخر وقال الحافظ أبو يعلى في مسنده : حدثني عتبة بن مكرم، حدثنا يونس، حدثنا عبد القفار بن القاسم عن عدي بن ثابت، عن زر بن حبيش، عن أبي بن كعب رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : **يعرفني الله نفسه يوم القيامة، فيسجد سجدة يرضى عني ثم أمح محدة يرضى عنها، ثم يؤذن لي في الكلام، ثم تمر امتي على الصراط** . مضروب بين ظهرائي وهي جهنم، فيمرن أسرع من السهم وأسرع من أجدو الخيل، حتى يخرج الرجل منها بجو الأعمال، وجهنم يسأل المزيد حتى يضع فيها قدمه فينزوي بعضها إلى بعض تقول : ققط وأنا على الشركات " شهيرة : وما الشركات يا رسول الله ؟ قال رسول الله صلى الله عليه وسلم : "والذي نفسي بيده إن شرايه أبيض من اللبن وأحمر من الجبل وأبرد من الثلج . وأطيب ريحاً من المسك، وأنبه أكثر من عدد النجوم لا يشرب منه إنسان فيظلم ابتداء ولا يصرف فيروى أبداً " وهذا القول هو اختيار ابن

وقد قال ابن أبي حاتم : حدثنا أبو سعيد الأشج، حدثنا أبو يحيى الحماني عن نصر الجزار عن عكرمة عن ابن عباس رضي الله عنهما "يوم نقول لجهنم هل امتلأت وتقول هل قرأت " قال : ما امتلأت قال تقول وتقول من مكان يزداد في، ورواه الحاكم بن أبان عن عكرمة "وتقول هل من أقرأ " وفي إدخال واحد قد امتلأت . قال الوليد بن مسلم عن يزيد بن أبي مريم أنه سمع مجاهدًا يقول : لا يزال يسخ فيها حتى تقول امتلأت فتقول : هل من قراءة، أما عبد الرحمن بن زيد بن أسلم نحو هذا فعند هؤلاء أن يقال : "هل امتلأت " إنما هو يضع عليها تقدمه فتنزوي وتقول حينئذ هل تبقى في أقرأ شيئاً ؟ قال العوفي عن ابن عباس رضي الله عنهما : وذلك حين لا يبقى فيها موضع صغير، والله أعلم.

ويقوله : وأزلفت الجنة للمتقين غير البعيد **قال قتادة وأبو مالك والسدي وأزلفت أدنيت وقربت من المتقين غير البعيد وذلك يوم القيامة، وليس بعيد لأنه حقيقة لا محالة وكل ما هو أت قريب هذا ما توعدون لكل أبواب** **أبي راجع نائب مقلع** حفيظ "أي يحض التجارة فلا ينقصه ولا ينكته، وقال عبيد بن عمرو : الأواب الحفيظ الذي لا يجلسا فيقوم حتى يستغفر الله عز وجل من خشي الرحمن بالغيب "أي من خاف الله في سره حيث لا أحد إلا الله عز وجل فتكلمه صلى الله عليه وسلم" :ورجل ذكر الله خالياً، ففاضت عيناه وجاء بقلب منيب **أي وقبه الله عز وجل يوم القيامة بقلب سليم من صالح المعروف له** أدخلوها **أي الجنة** بسلام "قال قتادة سلموا من عذاب الله عز وجل، وسلام عليهم ملائكة الله، وقوله سبحانه وتعالى : "ذلك يوم الخلود "أي يدخلون في الجنة فلا يموتون مدمجاً، ولا يظعنون مدمجون ولا يبقون عنها حولا، ويقولوه حلت عظمتهم" :لهم ما يشاؤون فيها "أي اختاروا وجدوا من أي أصناف الملائكة الذي سيساعدهم في ذلك . قال ابن أبي حاتم : حدثنا أبو زرعة، حدثنا عمر بن عثمان، حدثنا بقيقه عن يحيى بن سعيد عن خالد بن معدان عن كثير بن مرة قال : من المزيد أن تمارس السحابة بأهل الجنة فتقول : ماذا تريدون فأمره لكم ؟ فلا يدعون إلا أمرهم، قال كثير : لنن شهدني الله ذلك لأقولن أمطرينا جوارى مزيئات.

قال رسول الله صلى الله عليه وسلم : "إنك لتشتهي الطير في الجنة فيخرب بين يديك مشوياً " وقال الإمام أحمد : حدثنا علي بن عبد الله، حدثنا معاذ بن هشام، حدثني أبي عن عامر الأحول عن أبي بكر الصديق رضي الله عنه : أن عبد الله بن سعيد الخدري قال : إن رسول الله صلى الله عليه وسلم قال : "إننا اشتئى المؤمن الولد في الجنة كان عمله ووضعه في ساعة واحدة "ورواه الترمذي وأصاب ماجه عن بندر عن معاذ بن هشام به . وقال الترمذي حسن غريب وزاد : كما اشتئى، وقوله : "ولدينا أقرأ " فتكلمه عز وجل" :للذين أحسنوا الحسنى وإن " وقد تقدم في صحيح مسلم عن صهيب بن سنان الرومي أنها النظر إلى وجه الله الكريم . وقد روي البارز وابن حاتم من حديث الشريك السجاد عثمان بن عبيد أبي القبطان عن أنس بن مالك رضي الله عنه في وقت عز وجل" : ولدينا أقرأ " قال : يظهر لهم الرب عز وجل في كل جمعة، وقد رواه الإمام الإمام أبو عبد الله الشافعي مرفوعاً فقال في مسنده : أخبرنا إبراهيم بن محمد، حدثني موسى بن عبيدة، حدثني أبو الأزهر معاوية بن إسحاق بن طلحة عن عبد الله بن عمير أنه سمع أنس بن مالك رضي الله عنه . يقول : أتى جبرائيل عليه الصلاة والسلام بمرأة بيضاء فيها نكتة إلى رسول الله فقال رسول الله صلى الله عليه وسلم : "ما هذه ؟ فقال : هذه الجمعة فضلت أنت أمك، فالناس لك فيها تبع اليهود والنصارى ولكم فيها خير، ولكم فيها ساعة لا يوافقها مؤمن، يدعون الله فيها بخير إلا استجب له وهو عندنا يوم المزيد.

فقال النبي صلى الله عليه وسلم : يا جبريل ويوم المزيد ؟ "قال عليه السلام : إن ربك تبارك وتعالى يعيش في الفردوس وأدبا أفيح فيه التقليدية المسك، ولكن كان يوم الجمعة أنزل الله ما شاء من ملائكته، وحوله منابر من نور يجلس عليه النبيين، وحقت تلك المنابر من ذهب مأكلة بالياقوت والزبرجد عليها الشهداء والصديقون، فجلسوا من ورائهم على تلك الكتب، فيقول الله عز وجل : أنا ربكم قد صدقتم وعدى فسلوني أعلمكم، فيقولون : ربنا نسالك رضوانك، فيقول : قد يسرت عنكم ولكم علي ما تمنيت ولدي أقرأ . فهم يحسون الساعة يوم الجمعة لما يعطيهم فيه ربهم تبارك وتعالى من الخير، وهو اليوم الذي استوى فيه ربكم على العرش وفيه خلق آدم وفيه يقوم . هكذا أورد الشافعي رحمه الله في كتاب الجمعة من الأم، وله طرق عن أنس بن مالك رضي الله عنه، وقد أورد ابن جرير هذا الحديث من رواية عثمان بن عبيد عن أنس رضي الله عنه بسط من هذا، وذكره هنا اشتروا مطولا عن أنس بن مالك رضي الله عنه موقوفا وفيه غرائب كثيرة.

وقال الإمام : حدثنا حسن حدثنا ابن له شيه، حدثنا راكم عن أبي هيثم عن أبي سعيد، عن رسول الله صلى الله عليه وسلم قال : "إن الرجل في الجنة ليتكئ في الجنة سبعين سنة قبل أن يبدأ، ثم تأتيه امرأة تضرب على منبه فينظر وجهه في خداه أصفى من جديد، وإلا إلى لؤلؤة عليها تضصي ما بين

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

المشرق والمغرب فسلم عليها فرد السلام فيسألها من أنت ؟ فتقول أنا من المزيد وأنها عليها سبعون حلة البكا مثل .".النعمان من طوبى فينبذها بصره حتى يرى مخها من وراء ذلك، وإن عليها من التيجان إن الأقل لؤلؤة منها لتضيء ما بين المشرق والمغرب "وتوح عبد الله بن وهب عن عمرو بن الحارث عن دراج به.

Fath al-Qadir

35-لهم ما يشاؤون فيها أي في الجنة ما تشتهي أنفسهم ويتلذذ أعينهم من فنون النعم وأنواع الخير ولدينا اقرا من النعم التي لم تحطهم على بال ولا مريع لهم في خيال.

وقد فعل ابن مردويه عن أبي سعيد عن النبي صلى الله عليه وسلم قال: "نزل الله من ابن آدم أربعة منازل: هو أقرب إليه من حل، وهو يحول بين المتساويين وقلبه، وهو يتصل بخاصية كل دابة، ومنه يمكنهم أن يكونوا ". وأخرج ابن جرير أبي حاتم عن ابن عباس في كما قال: من حبل قال: عروق العنقودي. وأخرج ابن المنذر عنه قال: هو بناط القلب. وأخرج ابن جرير وابن حاتم منه أيضًا، قال: ما ينطق من كلام إلا لديه رقيب عتيد قال: يكتب كل ما تكلم به من خير أو شر حتى إنه ليكتب أكلت وشربت، ذهبت، جنت، رأيت، حتى إذا كان يوم الخميس عرضت وعمله فأقر منه ما كان من خير أو شر وأكمله، فتحدث بذلك يمحو الله ما يشاء ويثبت. وأخرج ابن أبي شيبة وابن المنذر ابن حاتم والحاكم وصححه وابن مردويه من طريق عكرمة عن ابن عباس في الآية قال: إنما يكتب الخير والشر، لا يكتب يا غلام أسرج الفرس، يا غلام أسقني الماء. وقد سجل في الصحيحين وغيرهما عن النبي صلى الله عليه وسلم أنه قال: إن الله غفر لهذه الأمة ما حدث به أنفسها ما لم تعمل أو تكل. وأخرج ابن أبي شيبة وأحمد في الزهد والحكيم الترمذي وأبو نعيم والبيهقي في الناس عن عمرو بن ذر قال: قال رسول الله صلى الله عليه وسلم: إن الله عند لسان كل قائل، فليقل الله عيب ولينظر ما يقول. وأخرج الحكيم الترمذي عن ابن عباس مرفوعاً مثله .

وأخرج عبد الرزاق والفرغاني وسعيد بن منصور فارس جرير فارس المنذر ابن حاتم والحاكم في الكنى، وابن مردويه والبيهقي في البعث، وابن عساکر عن عثمان بن عفان أنه قرأ وجاءت كل نفس معا سائق وشهيد قال: سائق يسوقها إلى أمر الله. وشهيد منها بما في ذلك. وأخرج ابن المنذر وابن أبي حاتم والحاكم في الكنى وابن مردويه والبيهقي في البعث عن أبي هريرة في الآية قال: السائق الملك، والشهيد. وأخرج ابن جرير عن ابن عباس في الآية قال: سائق من الملائكة، والشهيد شاهد عليه من نفسه. وأخرج ابن جرير وابن المنذر وابن حاتم عنه لقد كنت في غفلة من هذا قال: هو الكافر . وأخرج ابن جرير وابن حاتم عنه فكشفنا عنك غطاءك قال: الحياة بعد الموت. وأخرج ابن جرير منه، وقال قال قرينه شيطانه. وأخرج ابن جرير وابن جرير وابن حاتم في قولهم: لا تختصموا لدي قال: معروف اعتذروا بغير عذر فابطل الله حجتهم وردهم كلامهم. وأخرج ابن أبي حاتم عنه . فيقول: وما أنا بظلام للعبيد قال: ما أنا بمعذب من لم يجترم. وأخرج ابن أبي حاتم عنه، فيقول: يوم نقول لجهنم هل امتلأت وتقول هل من اقرا قال: وهل في من مكان في. وأخرج البخاري ومسلم وغيرهما عن أنس قال: قال رسول الله صلى الله عليه وسلم: لا يزال جهنم يجيك فيها تقول هل من قراءة حتى يضع رب العزة فيها قدمه، فينزوي بعضها إلى بعض تقول قطت، وعركت وكرمك ولا يزال في الجنة فضل حتى يخلق الله لها خلقاً آخر فيسكنهم في فضول الجنة. وأخرجوا من أبي هريرة نحوه، وفي الباب أحاديث. وأخرج ابن جرير والبيهقي في الشعب عن ابن عباس فيقول: لكل أبواب حفيظ قال: حفظ ذنوبه حتى رجع عنها. وأخرج البازار نيسان المنذر مطلع نيسان حاتم مردويه والبيهقي في البعثة ونشور عن أنس، فيقول: ولدينا اقرا قال: يتجلى لهم الرب تبارك وتعالى في كل جمعة. وأخرج البيهقي في رؤية والدلمي عن علي في الآية قال: يتجلى لهم الرب عز وجل، وفي الباب أحاديث.

Tafsir al-Baghawi

35.لهم ما يشاؤون فيها، إذ يدعو الله تعالى حتى ينتهي مسألتهم فيعطون ما شاؤوا، ثم يزيدهم الله من عنده ما لم يسأله، وهو يقول: ولدينا اقرا، يعني زيادة لهم في النعيم ما لم يخاطر بهالهم. وقال جابر وأنس هو النظر إلى وجه الله الكريم.

Tafsir al-Baidawi

35-لهم ما يشاؤون فيها ولدينا اقرا وهو ما لا يخطر ببالهم مما لا عين ولا تسمع ولا خطر على قلب بشر .

Tafsir al-Jalalayn

<div id='div_ar1' style='text-align:left; direction:ltr; font-size:20px;'>35. وهناك المزيد عندنا.

Tafsir al-Suyuti

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>35 -

Tafsir al-Tabari

Tafsir al-Tabari

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القيس :

وقد نبت في الآفاق حتى أسعدت من المغنية بالياب

ثم إذن :طافوا في اقاصي البلاد طلبا للتجارات وهل وجدوا من مج الموتينصا ؟ وقيل طوفوا في البلاد يلتمسون محيصا من الموت وقال الحرث بن حنظلة :

نقبوا في البلاد من الزهور الموت وجالوا في الأرض كل مجال

وقرأ الحسن وأبو تقيو فنبقوا القاف وتخفيها والنقب هو استكمال والدخول في الجسم . وقيل :النقب في الطريق في الجبل ، وكذلك المنقب والمنقبة عن ابنكيت ونقب جدار النقب ، واسم تلك النقب النقب أيضا تحكم النقب النقب أي تكمو جميع أنحاء وساروا في نقيبها وقيل يساهموا فيها ككتابير الحديد فيما ينقب . وقرأ سلمى ويحيى بن معمر فنقبوا بكسر القافف والشديد على الأمر بالتهديد والعيد، أي طوفوا في جميع أنحاء وسيروا فيها فانظروا هل من الموت محيص ومهرب ذكره فرنجي وحكى القش فنقبوا بكسر القاف مع لا يوجد أكثر السير فيها حتى نبت دوابهم . جوهري ونقب البعير بالكسر إذا رفقت أخفافه ونقب الرجل إذا نقب ببعيره ونقب الخف الملبوس أي تنقب . والمحيص مصدر حاص عنه يحيص حصا وحيوصا ومحيصا ومحاصا وحيصانا أي عدل وحاد يقال عنه ما محيص أي محيد ومهرب والانحياص مثله سرا لأولياء حاصوا عن المعانة وللأعداء انهزموا .

Surat Qaf 50:36

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِصٍ

Tafsir al-Jalalayn

- 36وكم أهلنا قبلهم من القرن أهلنا قبل كفار قريش قرون العديد من الكفار هم بما منهم بطشا قوة فنقبوا فنقبوا في البلاد هل من محيص لهم أو بعدهم من الموت فلم يجدوا

Tafsir al-Suyuti

Tafsir al-Tabari

قال امرؤ القيس :

لقد نقت في الآفاق حتى أسعدت من الغنيمة بالياب

وبنحو الذي قلنا في ذلك قال أهل التأويل .

ذكر من قال ذلك :

حدثني علي قال : ثنا أبو صالح قال : ثني معاوية عن علي عن ابن عباس **فنقبوا في البلاد** قال : أثروا .

حدثني محمد بن عمرو قال : ثنا أبو عاصم قال : ثنا عيسى وقد ثني الحرث قال : ثنا الحسن قال : ثنا ورقاء جميعا عن ابن أبي نجيح عن مجاهد في القول : **فنقبوا في البلاد** قال : يقول : عملوا في البلاد مكافحة النقب .

ذكر من قال ذلك :

ويقوله : **هل من محيص** يقول جل شان : فهل كان لهم بتنقيبهم في البلاد من معدل الموت ، ومنجي من الهلاك إذ جاءهم أمرنا . وأضمرت كان في هذا الموضع ، كما أضمرت في خطاب **وكانين من قرية هي المستمرة قوة من قريتك التي أعلنها أهلكناهم فلا ناصر لهم** بمعنى : فلم يكن لهم ناصر عند هلاكهم . وقرأت القراء : **فنقبوا** بالاعتماد الشديد على القاف على وجه الخبر عنهم . وذكر عن يحيى بن يعمر أنه كان مريجا ذلك فنقبوا بكسر القاف على وجه الفائز والعيد : أي طوفوا في البلاد ، وترددوا فيها ، فإنكم لن تفوتونا بأنفسكم .

وبنحو الذي قلنا في تأويل قال : **من محيص** قال أهل التأويل .

ذكر من قال ذلك :

حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن قتادة **وكم أهلنا قبلهم من القرن** ... حتى بلغ **هل من محيص** قد حاص الفجر فوجدوا أمر الله متبعا .

حدثنا ابن عبد الأعلى قال : ثنا ابن ثور عن معمر عن قتادة : **فنقبوا في البلاد هل من محيص** قال : خاص أعداء الله فوجدوا أمر الله مدركا .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد في **هل من محيص** قال : هل من منجى .

تلقيت كم أهلنا قبلهم من قرن هم ويط منهم بطشا فنقبوا في البلاد هل من محيص

Tafsir al-Qurtubi

أصبحت كم أهلنا قبلهم من القرن أي كم أهلنا يا محمد قبل قومك من أمة هم أقوى منهم بطشا وقوة **فنقبوا في البلاد** أي ساروا فيها طلبا للمهرب وقيل ساهموا في البلاد قال ابن عباس مجاهد ضربوا وطافوا وقال النصر بن شميل دوروا وقال قتادة طوفوا وقال المؤرج تباعدوا ومنه قول امرئ

Tafsir Ibn Kathir

يقول :كمية أهلكنا قبل المكذبين من القرن هم منهم بطشا أي كانوا أكثر منهم قوة وأثاروا الأرض وعمروها أكثر مما عمروها ولهذا قال ههنا : **فنقبوا في البلاد هل من محيص** قال ابن عباس رضي الله عنهما : ساهموا فيها . وقال امرؤ القيس:

لقد نقت في الآفاق حتى استمتعت من الغنيمة بالياب

وقوله : **هل من محيص** أي هل من مفر كان منهم قضاء الله وقدره وهل نفهم ما جمعه ورد عنهم عذاب الله إذ جاءهم لما كذبوا الرسل عليهم السلام لا مفر لكم ولا محيد ولا مناص ولا محيص . ويقولوه عز وجل : **إن في ذلك لذكرى** أي لعلبة لمن كان له قلب أي لب يه به وقال مجاهد : عقل أو اختر الاستماع وهو شهيد أي يستمع الكلام فعاه وعقله بعقله وبفهمه به، وقال مجاهد : أو اسمع يعني لا يستخدم نفسه في هذا بقلب، وقال الضحاك : العرب تقول فلان سمعه إذا استمع بأذنيه، وهو يسمع بقلب غير غائب، لذلك قال وغيره . وقال سبحانه وتعالى : **ولقد خلقنا السموات والأرض وما بينهما في ستة أيام وما مسنا من لغو** فيه تقرير للمعاد لأن من قدر على خلق السموات والأرض ولم يأت بخلقهم قادر على أن يحيي الموتى الوجه الأول والآخرى، وقال مقتطف : قالت اليهود - عليهم لعائن الله - خلق الله السموات والأرض في ستة أيام ثم استراح في اليوم السابع وهو يوم السبت، وهم يسمونه يوم النور الفائزل الله تكذيبهم فيما بعد قالوه وتاولوه وما مسنا من لجوب "أي من إعياء ولا تعب ولا نصب، كما قال تبارك وتعالى في الآية الأخرى" : **أولم يروا أن الله الذي خلق السماوات والأرض ولم يبي بخلقهم بقادر على أن يحيي الموتى بلى إنه على كل شيء قدير** "وكما قال عز وجل" : **للسموات والأرض أكبر من خلق الناس** "وقال" : **أنتم خلقا أم السماء بناها** .

ويقوله عز وجل" : **فأصابهم على ما يقول يعني المكذبين أصبر عليهم وأجرهم هجرا جميلا** وسبح بحمد ربك قبل طلوع الشمس الغروب "تخصص الصلاة قبل الإسراء تتين قبل طلوع الشمس في وقت الفجر الغروب في العصر، وقيام الليل كان واجبا على النبي صلى الله عليه وسلم أم وليته حولا ثم نسخة في حق الأمة وجوبه ثم بعد ذلك نسخة الله صلوات كاملة ليلة الإسراء بخصوات، ولكن منهن صلاة الصبح والعصر فهما قبل طلوع الشمس الغروب . وقد قال إن الإمام أحمد : حدثنا وكيع، حدثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله رضي الله عنهما قال : كنا جالسين عند النبي صلى الله عليه وسلم فنظر إلى القمر ليلة البدر فقال : "إياكم يستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون فيه، فلستم أن لا تتغلبوا على صلاة قبل طلوع الشمس المجمعاتها فافعلوا ثم قرأت وسبح بربك قبل طلوع . "الشمس الغروب "ورواه البخاري ومسلم وبقية الجماعة من حديث إسماعيل به.

وقوله : **ومن الليل فسبحه** أي فصل له كقوله : **ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاماً محموداً** وأدبار السجود "قال ابن أبي نجيح عن مجاهد عن ابن عباس رضي الله عنهما : هو التسبيح بعد الصلاة . ويؤيد هذا

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ

ما سجل في صحيحين عن أبي هريرة رضي الله عنه أنه قال : جاء فقراء المهاجرين فقالوا : يا رسول الله ذهب أهل الدثور بالسلم الدرجات والنعيم المقيم، فقال النبي صلى الله عليه وسلم: "وما أتاكم؟" قالوا : يصلون كما نصلي، ويصومون كما نصوم، ويصدقون ولا تتصدق، ويعتقون ولا تعتق . قال صلى الله عليه وسلم: "أفلا علمكم شيئا إذا فعلتموه سبقتم من بعدكم ولا يكون أحد أفضل منكم إلا من فعل مثل ما فعلتم ؟ تسبحون وتحمدون وتكبرون دبر كل صلاة ثلاثا وثلاثين " قال : فقالوا يا رسول الله سمعنا إخواننا أهل الأموال بما فعلنا ففعلوا مثله . فقال صلى الله عليه وسلم: "ذلك فضل الله يؤتيه من يشاء " والقول الثاني أن المرادية: "وإدبار السجود هما الركعتان بعد المغرب وروي ذلك عن عمر وعلي ابن عباس الحسن عباس وأبي هريرة وأبي أمامة رضي الله عنهم وبه يقول مجاهد وعكرمة والشعبي والنخعي والحسن وقتادة.

قال أحمد الإمام حدثنا وكيع وعبد الرحمن عن سفيان عن أبي إسحاق، عن عاصم بن ضمرة عن علي رضي الله عنه قال : كان رسول الله صلى الله عليه وسلم يصلي على كل صلاة مكتوبة ركعتين إلا الفجر والعصر، وقال عبد الرحمن دبر كل صلاة . ورواه أبو داود والنسائي من حديث سفيان الثوري به، زاد النسائي ومطرف عن أبي إسحاق به . وقال ابن أبي حاتم : حدثنا هارون بن إسحاق الهمداني، حدثنا ابن فضيل عن رشرين بن كريب عن أبيه عن ابن عباس رضي الله عنهما قال : بت ليلة عند رسول الله صلى الله عليه وسلم، فصلى ركعتين خفيفتين اللتين قبل الفجر، ثم خرج إلى الصلاة فقال يا ابن عباس "ركعتين قبل صلاة الفجر إدبار النجوم، وركعتين بعد المغرب إدبار السجود " ورواه الترمذي عن أبي هشام الرقاعي عن محمد بن فضيل به . وقال : تعلمه إلا من هذا الوجه . وحديث ابن عباس رضي الله عنهما، اكتشف بات في بيت خالته ميمونة رضي الله عنها، وصلى تلك الليلة مع النبي صلى الله عليه وسلم ثلاث عشرة ركعة ثابتة في الصحيحين وغيرهما . فأما هذه الزيادة ففريية لا تعرف إلا من هذا الوجه ونجد بن كريب محبوب، ويدعوه من كلام ابن عباس رضي الله عنهما موجبا، والله أعلم.

Fath al-Qadir

خوف أهل السماء بما لا حصر له للقرون الماضية " -36قبلهم أي قبل قريش ومن وافقهم من القرن أي من أمة هم صدهم بطشاً أي قوة كعاد وثمود بالإضافة إلى فبقوا في العالم "أي ساروا وفرقوا فيها وطافوا بقاعها وأصله من النقب، وهو الطريق .قال مجاهد :ضربوا وطافوا . وقال النضر بن شميل :دوروا . وقال :تباعدوا .والأولى، ومنه قول امرئ القيس:

وقد نبت في الأفاق حتى أسعدت من المغنية بالياب

ومثله قول الحارث بن حلزة:

نقبوا في البلاد من الزهور الموت وجالوا في الأرض كل مجال

وقرأ ابن عباس والحسن وأبو عمرو في رواية "نقبوا "شيعوى القاف مخففة، والنقب هو الغنائم والطريق في الجبل والمنقب والمنقب، هكذا قال ابن السكيت، يحكم النقب نقب .وقرأ السلمي ويحيى بن يعمر بكسر القاف مشددة على الأمر للتهديد :أي طوفوا فيه وسيروا في جوانبها .وقرأ الباقر كوييه القاف مشددة في الماضي "هل من محيص "أي هل لهم من مهرب يهربون إليه، أو مخلص يتخلصون به من العذاب .قال الزجاج :لم يروا محيصا من الموت، والمحيص مصدر حاص عنه يحيص حبصاً وحيوصاً ومحيصاً ومحاصاً وحيصاناً :أي عدل وحاد، والجملة متماسكة لبيان أنه لا مهرب لهم، وفي هذا إنذار لأهل مكة مثل مثل من قبلهم القرون لا يجدون من الموت والعذاب مفرأ.

Tafsir al-Baghawi

36.قال عز وجل: "كم أهلنا قبلهم من قرروا جميعهم بطشاً فنبقوا في جميع أنحاء البلاد، ضربوا وساروا وتغيروا وطافوا، وأصله من النقب، وهو طريقهم سلوكوا كل طريق، هل من محيص"، فلم يجدوا محيصاً من أمر الله . (وقيل: هل من محيص (مفر من الموت؟ فلم يجدوا [منه مفرأ، إنذار [لأهل مكة وأنهم على مثل سبيلهم لا يجدون مفرأ عن الموت يموتون، فيصيرون إلى عذاب الله.

Tafsir al-Baidawi

"-36كم أهلنا قبلهم قبل قومي من قشر هم منهم بطشاً قوة كعاد وثمود عون وفر .فنبقوا في جميع أنحاء العالم "خفروا في الكون وتصرفوا فيها ، أو جالوا في كل أرض مجال الزهور الموت ، فالفاء على الأول للتسبب والثاني بال تأكيد التعقيد ، وأصل النقيب عن كل شيء بوضوح " .هل من محيص أي لهم من الله أو من الموت .وقيل الضمير في نبقوا "لأهل مكة أي ساروا في أسفارهم في بلاد القرون حيث راوألهم محيصاً حتى يستفيدوا مثله لانفسهم ، ويؤيده أنه قرئ فنبقوا على الأمر ، وقرئ فنبقوا بالكسر من النقب وهو أن ينتقب خف البير أي أكثروا السير حتى نقتبت بعدهم أو أخفاف مراكبهم .

Tafsir al-Jalalayn

٣٦ .وكم أهلنا قبلهم من قرن هم أشد منهم بأساً فقلبوا البلاد هل كان لهم من ملجأ؟

Tafsir al-Suyuti

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>36 - وكم أهلنا قبلهم من القرون هم أشد منهم قوة ثم تاهوا في الأرض فهل من مهرب؟

Tafsir al-Tabari

Tafsir al-Tabari

<script type="text/javascript">

\$.tabs.tabs();

\$.tabs.ul>li.css(float:right,height:45px);

</script>

مكتوباً .

قال : ثنا ابن ثور قال : قال معمر وقال الحسن هو منافق يضبط القول ولم ينتفع .

حدثنا أحمد بن هشام قال : ثنا عبيد الله بن موسى قال : أخبرنا إسرائيل عن السدي عن أبي صالح فيالك : **أو يسمع السمع وهو شهيد** قال : المؤمن يسمع القرآن ، وهو شهيد على ذلك .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد فيالك : **أو يسمع السمع وهو شهيد** قال : سمع يسمع ما قد كان مما لم يعاين من الأحاديث عن الأمم التي قد مضت ، كيف عذبهم الله وصنع بهم حين عصوا رسله .

Tafsir al-Qurtubi

أصبحت **إن في ذلك لذكرى** أي فيما ذكرناه في هذه السورة تذكره وموعظة لمن كان له قلب أي عقل يتدبر به فكفى بالقلب عن العقل لانه موضعه قال معناه مجاهد وغيره . وقيل لمن كان له حياة ونفس مميزة فعبر النفس الجائزة بقلبه لانه وطنها ومعنده كما قال امرؤ القيس :

غرک مني ان حیک قاتلي وانک نامري بالقلب یفعل

التنزيل **لينذر من كان حيا** وقال يحيى بن معاذ القلب قلبان قلب متش بأشغال الدنيا حتى إذا حضر أمر من الأمور الأخرى لم يدر ما صغير وقلت احتشى قد باهوال الأخرى حتى إذا حضر أمر من الأمور الدنيا لم يدر ما لذهاب قلبه عن الآخرة . **أو خذ السمع** أي يستمع القرآن . تقول العرب ألق إلي سمعك أي استمع . وقد تناول في طه كيفية الاستماع وانمرته من **شهيد** أي شاهد القلب قال الزجاج أي قلبه حاضر فيما يسمع . وقال سفيان أي لا يكون حاضرا وقلبه غائب . ثم إذن : الآية لأهل الكتاب قالة مجاهد وقادة وقال الحسن إنه في اليهود والنصارى الخاصة . وقال محمد بن كعب وأبو صالح في أهل القرآن الخاصة .

Tafsir Ibn Kathir

يقول : كعبه أهلكتا قبل المكذبين من القرن هم منهم بطشاً أي كانوا أكثر منهم قوة وأثاروا الأرض وعمروها أكثر مما عمروها ولهذا قال ههنا : **فقبوا في البلاد هل من محيص** قال ابن عباس رضي الله عنهما : ساهموا فيها . وقال امرؤ القيس :

لقد نقيت في الافاق حتى استمتعت من الغنيمة بالياب

وقوله : **هل من محيص** أي هل من مفر كان منهم قضاء الله وقدره وهل نفعهم ما جمعه ورد عنهم عذاب الله إذ جاءهم لما كذبوا الرسل عليهم السلام لا مفر لكم ولا محيد ولا مناص ولا محيص . ويقول عذ وجل : **إن في ذلك لذكرى** أي لعبرة لمن كان له قلب أي لب يعي به وقال مجاهد : عقل أو اختر الاستماع وهو شهيد أي يستمع الكلام فعاه وعقله بعقله ويفهمه به ، وقال مجاهد : **أو اسمع** يعني لا يستخدم نفسه في هذا بقلب ، وقال الضحاك : العرب تقول فلان سمعه إذا استمع بأذنيه ، وهو يسمع بقلب غير غائب ، لذلك قال وغيره . وقال سبحانه وتعالى : **ولقد خلقنا السموات والأرض وما بينهما في ستة أيام وما مسنا من لغو** فيه تقرير للمعاد لأن من قدر على خلق السموات والأرض ولم يأت بخلقهم قادر على أن يحيي الموتى الوجه الأول والأخرى ، وقال مقتطف : قالت اليهود - عليهم لعائن الله - خلق الله السموات والأرض في ستة أيام ثم استراح في اليوم السابع وهو يوم السبت ، وهم يسمونه يوم النور الفائزل الله تكذيبهم فيما بعد قالوه وتاولوه وما مسنا من لجوب "أي من إعياء ولا تعب ولا نصب ، كما قال تبارك وتعالى في الآية الأخرى" : أولم يروا أن الله الذي خلق السماوات والأرض ولم يبي بخلقهن بقادر على أن يحيي الموتى بلى إنه على كل شيء قدير "وكما قال عز وجل" : **السموات والأرض أكبر من خلق الناس** "وقال" : **أنتم خلقا أم السماء بناها** ."

ويقوله عز وجل" : فاصبر على ما يقول **يعني المكذبين أصبر عليهم وأجرهم هجرا جميلاً** وسيج بحمد ربك قبل طلوع الشمس الغروب "تخصص الصلاة قبل الإسراء ثنتين قبل طلوع الشمس في وقت الفجر الغروب في العصر ، وقيل الليل كان واجباً على النبي صلى الله عليه وسلم أم ولعته حولاً ثم نسخة في حق الأمة وجوبه ثم بعد ذلك نسخة الله صلوات كاملة ليلة الإسراء وخمسوات ، ولكن منهن صلاة الصبح والعصر فهما قبل طلوع الشمس

Surat Qaf 50:37

إِنَّ فِي ذَلِكَ لَإِذْكَرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Tafsir al-Jalalayn

- 37 **إن في ذلك اختار لذكرى** لحظه لمن كان قلب له العقل أو السماعه استمع الوعظ وهو شهيد حاضر بالقلب

Tafsir al-Suyuti

Tafsir al-Tabari

يقول ذكره : إن في هلاكنا القرون التي أهلكتها من قبل قريش **لذكرى** لكن بها **لمن كان له قلب** يعني : لمن كان له عقل من هذه الأمة ، فينتهي من الفعل الذي كانوا يفعلونه من كفرهم بربهم ، من أن يحل بهم مثل الذي حل بهم من العذاب .

وينحو الذي قلنا في ذلك قال أهل التأويل .

ذكر من قال ذلك :

حدثنا بشر قال : ثنا يزيد قال ثنا سعيد عن مقتادة : **إن في ذلك لذكرى لمن كان له قلب** : أي من هذه الأمة ، يعني بذلك القلب : القلب الحي .

حدثنا ابن عبد الأعلى قال : ثنا ابن ثور عن معمر عن قتادة **لمن كان له قلب** قال : من كان له قلب من هذه الأمة .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد فيزيد : **لمن كان له قلب** قال : قلب يعقل ما قد سمع من الأحاديث التي تصل الله بها من عصاه من الأمم المتحدة . والقلب في هذا الموضع : الأعضاء . وهو يقولهم : ما لفان قلب ، وما قلبه معه : أي ما يعقله معه . وأين ذهب قلبك ؟ يعني هنا ذهب .

ويقوله **أو يسمع السمع وهو شهيد** يقول : أو أصغى لإخبارنا إياه عن هذه القرون التي أهلكتا بسمعه ، فيسمع الخبر عنهم ، كيف فعلنا بهم حين كفروا بربهم ، وعصوا رسوله **وهو شهيد** يقول : ومنفهم لما يخبره عنهم شاهد له بقلبه ، غير غافل ولا ساه .

وينحو الذي قلنا في ذلك قال أهل التأويل ، وإن اختلفت ألفاظهم فيه .

ذكر من قال ذلك :

حدثني محمد بن سعد قال : ثني أبي ، قال ، ثني عمي ، قال : ثني أبي ، عن ابن عباس قال **إن في ذلك لذكرى لمن كان له قلب أو يسمع وهو شهيد** يقول : إن استمع للعقل وأمره ، قال : ففي ذلك يجزيه إن عقله .

حدثني محمد بن عمرو قال : ثنا أبو عاصم قال : ثنا عيسى : ثني الحارث قال : ثنا الحسن قال : ثنا ورقاء جميعا عن ابن أبي نجيح عن مجاهد سمع : **أو يسمع السمع** قال : وهو لا يحدث بنفسه ، شاهد القلب .

سمع عن الحسين قال : سمع أبا معاذ يقول : أخبرنا عبيد قال : سمع الضحاك يقول فبت : **أو سمعه وهو شهيد** قال : العرب تقول : فلان سمعه : أي يسمع بأذنيه ، وهو يسمع ، يقول : غير غائب .

حدثنا ابن حيمد قال : ثنا مه عثران سفيان **إن في ذلك لذكرى لمن كان له قلب أو يسمع السمع وهو شهيد** قال : يسمع ما يقول ، وقلبه في غير ما يسمع .

وقال أيضا : عني بالشهيد في هذا الموضع : لكته .

ذكر من قال ذلك :

حدثنا بشر قال : ثنا يزيد قال : ثنا سعيد عن مقتدة **أو سمعه وهو شهيد** يعني سهل كتاب ، وشهيد على ما جيد في كتاب الله من بعث محمد صلى الله عليه وسلم .

حدثنا بن عبد الأعلى قال : ثنا ابن ثور عن معمر عن قتادة **أو سمعه وهو شهيد** على ما في يده من كتاب الله أنه يجد النبي صلى الله عليه وسلم

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

الغروب .وقد قال إن الإمام أحمد :حدثنا وكيع، حدثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله رضي الله عنهما قال :كنا جالسين عند النبي صلى الله عليه وسلم فنظر إلى القمر ليلة البدر فقال : "أماكم يستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون فيه، فليست أن لا تتغلبوا على صلاة قبل طلوع الشمس المجمعانها فافعلوا ثم قرأت وسبح بربك قبل طلوع .".الشمس الغروب "ورواه البخاري ومسلم وبقية الجماعة من حديث إسماعيل به.

وقوله :ومن الليل فسبحه أي فصل له كقوله :ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاماً محموداً" وإدبار السجود "قال ابن أبي نجيح عن مجاهد عن ابن عباس رضي الله عنهما :هو التسبيح بعد الصلاة .ويؤيد هذا ما سجل في صحيحين عن أبي هريرة رضي الله عنه أنه قال :جاء فقراء المهاجرين فقالوا :يا رسول الله ذهب أهل الدثور بالسلم الدرجات والنعيم المقيم، فقال النبي صلى الله عليه وسلم: "وما أتاك ؟" قالوا :يصلون كما نصلي، ويصومون كما نصوم، ويصدقون ولا تتصدق، ويعتقون ولا نعتق . قال صلى الله عليه وسلم: "أفلا علمكم شيئا إذا فعلتموه سبقتم من بعدكم ولا يكون أحد أفضل منكم إلا من فعل مثل ما فعلتم ؟ تسبحون وتحمدون وتكبرون دبر كل صلاة ثلاثا وثلاثين "قال :فقالوا يا رسول الله سمعنا إخواننا أهل الأموال بما فعلنا ففعلوا مثله .فقال صلى الله عليه وسلم: "ذلك فضل الله يؤتيه من يشاء "والقول الثاني أن المرادية: "وإدبار السجود هما الركعتان بعد المغرب وروي ذلك عن عمر وعلي بن عباس الحسن عباس وأبي هريرة وأبي امامة رضي الله عنهم وبه يقول مجاهد وعكرمة والشعبي والنخعي والحسن وقتادة.

قال أحمد الإمام حدثنا وكيع وعبد الرحمن عن سفيان عن أبي إسحاق، عن عاصم بن ضمرة عن علي رضي الله عنه قال :كان رسول الله صلى الله عليه وسلم يصلي على كل صلاة مكتوبة ركعتين إلا الفجر والعصر، وقال عبد الرحمن دبر كل صلاة .ورواه أبو داود والنسائي من حديث سفيان الثوري به، زاد النسائي ومطرف عن أبي إسحاق به .وقال ابن أبي حاتم :حدثنا هارون بن إسحاق الهمداني، حدثنا ابن فضيل عن رشد بن كريب عن أبيه عن ابن عباس رضي الله عنهما قال :تبت ليلة عند رسول الله صلى الله عليه وسلم، فصلى ركعتين خفيفتين اللتين قبل الفجر، ثم خرج إلى الصلاة فقال يا ابن عباس "ركعتين قبل صلاة الفجر إيدبار النجوم، وركعتين بعد المغرب إيدبار السجود "ورواه الترمذي عن أبي هشام الرقاعي عن محمد بن فضيل به .وقال :تعلمه إلا من هذا الوجه .وحدث ابن عباس رضي الله عنهما، اكتشف بات في بيت خالته ميمونة رضي الله عنها، وصلى تلك الليلة مع النبي صلى الله عليه وسلم ثلاث عشرة ركعة ثابتة في الصحيحين وغيرهما .فأما هذه الزيادة فغريبة لا تعرف إلا من هذا الوجه وتجد بن كريب محبوب، ويدعوه من كلام ابن عباس رضي الله عنهما موجبا، والله أعلم.

Fath al-Qadir

" - 37إن في ذلك لذكرى أي فيما ذكر من قصتهم تذكرة وموعظة لمن كان له قلب "أي عقل .قال فراك :وهذا جائز في العربية، يقول ما لك قلب وما قلبك معك :أي مالك عقل وما عقلك معك، وكليل يعني القلب بنفسه، لأنه إذا كان سلميا يدرك إدراك كما ينبغي .وكليل لمن كان له حياة ونفس مميزة، فعبير عن ذلك بالقلب لا يزال يعاني منها ومعدنه، ومنه يقول امرئ القيس:

أغر ك مني أن حبك قاتلي وأنتك مهم تأمري بنفسك أن تفعل

"أو سمعك "أي سمع ما قيل له، ثم سمعك إلي :أي استمع مني، والمعنى :أنه سمعك إلى ما يتلى عليه من الوحي الحاكي لفترة على تلك الأمم .قرأت الجمهور "أحصل "للفاعل .وقرأ السلمي وطلحة والسدي على البناء للمفعول المتكرر "من شهيد "أي حاضر أو حاضر القلب لأن من لا يفهم في حكم الغائب وإن حضر بجسمه فهو لم يفيد بفهمه .قال الزجاج :أي وقلبه حاضر يسمع .قال سفيان :أي لا يكون حاضرًا وقلبه غائب .قال مجاهد وقتادة :هذه الآية في أهل الكتاب وقال الحسن .وقال محمد بن كعب وأبو صالح :إنها في أهل القرآن الخاصة.

Tafsir al-Baghawi

" - 37إن في ذلك، فيما ذكر من عبر وإهلاك القري، لذكرى، تذكرة وعظة، لمن كان له قلب"، قال ابن عباس :أي عقل .قال فراك :هذا جائز في

العربية، يقول :مالك قلب، وما قلبك معك، أي ما يلقى معك، وقيل :له قلب حاضر مع الله " .أو يسمع السمع"، استمع القرآن، واستمع ما سمعته، لا يحدث نفسه بغيره، يقول العرب :ألق إلي سمعك، أي استمع، "وهو شهيد ، أي حاضر ليس بغافل ولا ساه.

Tafsir al-Baidawi

- 37إن في ذلك فيما ذكر في هذه السورة لذكرى لتذكرة لمن كان له قلب أي قلب واعتكر في حقائقه .أو تسمع "أي أصغى لاستماعه " .وهو شهيد حاضر بذنه ليفهم معانيه ، أو شاهد بصدقه فيعظ بطواهرة وينزجر بزواجه ، وفي تنكير التقليد قلب .وابهامه تخيم و إشعار بأن كل قلب لا يتفكر ولا يتبر كلا قلب .

Tafsir al-Baidawi

<div id='div_ar1' style='text-align:left; direction:ltr; font-size:20px;'>37.إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو واعي.

Tafsir al-Jalalayn

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>37 - ألقى السمع وهو شاهد

Tafsir al-Suyuti

Tafsir al-Suyuti

<script type=

\$.tabs.tabs();

\$.tabs ul>li.css{float:"right,height:45px";

</script>

Tafsir al-Qurtubi

Surat Qaf 50:38

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

Tafsir al-Jalalayn

- 38 ولقد خلقنا السماوات والأرض وما يختلفون في ستة أيام أولها الأحد وآخرها الجمعة وما مسنا من لغوب تعب نزل ردا على اليهود في قولهم إن الله استراح يوم السبت وانتفع به ينطهره من الصفات البشرية وعدم المماسه بينه وبينه غيره إنما أمره بريد شيئا أن يقول له إذا كن فيكون

Tafsir Ibn Kathir

يقول :كمية أهلكنا قبل المكذبين من القرن هم منهم بطشاً أي كانوا أكثر منهم قوة وأثاروا الأرض وعمروها أكثر مما عمروها ولهذا قال ههنا :فتقوا في البلاد هل من محيص قال ابن عباس رضي الله عنهما :سأهؤوا فيها . وقال امرؤ القيس:

لقد نقيت في الأفاق حتى استمتعت من الغنيمة بالياب

وقوله :هل من محيص أي هل من مفر كان منهم قضاء الله وقدره وهل نفهم ما جمعه ورد عنهم عذاب الله إذ جاءهم لما كذبوا الرسل عليهم السلام لا مفر لكم ولا محيد ولا مناص ولا محيص .ويقوله عز وجل :إن في ذلك لذكرى أي لعبرة لمن كان له قلب أي لب يعي به وقال مجاهد : عقل أو اختر الاستماع وهو شهيد أي يستمع الكلام فعاه وعقله بعقله وبفهمه به، وقال مجاهد :أو اسمع يعني لا يستخدم نفسه في هذا بقلب، وقال الضحاك :العرب تقول فلان سمعه إذا استمع بأذنيه، وهو يسمع بقلب غير غائب، لذلك قال وغيره .وقال سحبان وتعالى :ولقد خلقنا السماوات والأرض وما بينهما في ستة أيام وما مسنا من لغو فيه تقرير للمعاد لأن من قدر على خلق السماوات والأرض ولم يأت بخلقهن قادر على أن يحيي الموتى الوجه الأول والأخرى، وقال مقتطف :قالت اليهود - عليهم لعائن الله - خلق الله السماوات والأرض في ستة أيام ثم استراح في اليوم السابع وهو يوم السبت، وهم يسمونه يوم النور الفائزل الله تكذيبهم فيما بعد قالوه وتاولوه وما مسنا من لجوب "أي من إعياء ولا تعب ولا نصب، كما قال تبارك وتعالى في الآية الأخرى" :أولم يروا أن الله الذي خلق السماوات والأرض ولم يبي بخلقهن بقادر على أن يحيي الموتى بلى إنه على كل شيء قدير "وكما قال عز وجل":للسماوات والأرض أكبر من خلق الناس "وقال": أنتم خلقا أم السماء بناها."

ويقوله عز وجل": فاصبر على ما يقول يعني المكذبين أصبر عليهم وأجرهم هجرًا جميلًا وسبح بحمد ربك قبل طلوع الشمس الغروب "تخصص الصلاة قبل الإسراء تتبين قبل طلوع الشمس في وقت الفجر الغروب في العصر، وفيما الليل كان واجباً على النبي صلى الله عليه وسلم أم ولعنه حولا ثم نسخة في حق الأمة وجوبه ثم بعد ذلك نسخة الله صلوات كاملة ليلة الإسراء بخمسوات، ولكن منهن صلاة الصبح والعصر فهما قبل طلوع الشمس الغروب .وقد قال ابن الإمام أحمد :حدثنا وكيع، حدثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله رضي الله عنهما قال :كنا جالسين عند النبي صلى الله عليه وسلم فنظر إلى القمر ليلة البدر فقال : "أماكم يستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون فيه، فلنستم أن لا تتغلبوا على صلاة قبل طلوع الشمس المجمعاتها فافعلوا ثم قرأت وسبح بربك قبل طلوع .".الشمس الغروب "ورواه البخاري ومسلم وبقية الجماعة من حديث إسماعيل به.

وقوله :ومن الليل فسبحه أي فصل له كقوله :ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاماً محموداً" وأدبار السجود "قال ابن أبي نجيع عن مجاهد عن ابن عباس رضي الله عنهما :هو التسبيح بعد الصلاة .ويؤيد هذا ما سجل في صحيحين عن أبي هريرة رضي الله عنه أنه قال :جاء فقراء المهاجرين فقالوا :يا رسول الله ذهب أهل الدثور بالسلح الدراجات والنعيم المقيم، فقال النبي صلى الله عليه وسلم: "وما أتاكم؟" قالوا :بصلون كما نصلي، ويصومون كما نصوم، ويصدقون ولا تصدق، ويعتقون ولا نعني . قال صلى الله عليه وسلم: "أفلا علمكم شيئا إذا فعلتموه سبقت من بعدكم ولا يكون أحد أفضل منكم إلا من فعل مثل ما فعلتم؟" يسبحون وتحمدون وتكبرون دبر كل صلاة ثلاثاً وثلاثين "قال" فقالوا يا رسول الله سمعنا إخواننا أهل الأموال بما فعلنا ففعلوا مثله .فقال صلى الله عليه وسلم: "ذلك فضل الله يؤتيه من يشاء "والقول الثاني أن المرادية": وأدبار السجود "هما الركعتان بعد المغرب وروي ذلك عن عمر وعلي ابن عباس الحسن عباس وأبي هريرة وأبي أمامة رضي الله عنهم وبه يقول مجاهد وعكرمة والشعبي والنخعي والحسن وقائدة.

Tafsir al-Suyuti

أخرج الحاكم وصححه عن ابن عباس أن أتت رسول الله صلى الله عليه وسلم فسأله عن خلق السماوات والأرض فقال خلق الله الأرض يوم الأحد وخلق جبال يوم الثلاثاء وفيهن من منافع خلق يوم الأربعاء غروب الشمس والمدائن والعمران وخلق يوم الخميس السماء خلق يوم الجمعة والشمس والقمر وملانكة إلى ثلاثة ساعات يقين منه في أول ساعة حتى مات من مات في الثانية .ينتفع به الناس وفي الثالثة خلق آدم واسكنه الجنة وأمر إبليس سجدوا له وأخرجه في آخر ساعة قال اليهود ثم ماذا يا محمد قال ثم استوى على العرش قالوا قد أصبت لو أنتمت قالوا ثم استراح فغضب النبي صلى الله عليه وسلم غضبا شديدا فنزلت وخلقنا السماوات والأرض وغيرهم في ستة أيام وما مسنا من لجوب فاصبر على ما تقول

Tafsir al-Tabari

يقول ذكره :وخلقنا السماوات السبع والأرض وما بعد ذلك من الخلق في ستة أيام ، وما مسنا من إعفاء .

كما حدثنا ابن حميد قال :تنا مه عن أبي سنان عن أبي بكر قال :شيعوا إلى النبي صلى الله عليه وسلم، فقالوا :يا محمد أخبرنا ما خلق الله في هذه الأيام الثامن؟ فقال :خلق الله الأرض يوم الأحد والاثنين، وخلق الجبال يوم الثلاثاء، وخلق المدائن والأقوات والأنهار وعمرانها وخراجها يوم الأربعاء، وخلق السماوات والملانكة يوم الخميس إلى ثلاث ساعات، يعني من يوم الجمعة، وفي أول الساعات الأجل، والثانية في الألفه، وفي الثالثة أدم ،قالوا : صدق إن أنتمت ، فعرّف النبي صلى الله عليه وسلم ما يريد ، فغضب ، فانزل الله :وما مسنا من لجوب "فاصبر على ما يقول "

قال :تثا مهرا عن سفيان وما مسنا من لغو قال :من سامة .

حدثني علي قال :ثنا أبو صالح قال :ثني معاوية عن علي عن ابن عباس قال :وما مسنا من لغو يقول :من إرحاف .

حدثني محمد بن سعد قال :ثني أبي ، قال :ثني عمي ، قال :ثني عمي ، عن أبيه ، عن ابن عباس :وما مسنا من لغو يقول :وما مسنا من نصب .

حدثني محمد بن عمرو قال :ثنا أبو عاصم قال :ثنا عيسى ثني الحارث قال :ثنا الحسين قال :ثنا ورقاء جميعا عن ابن أبي نجيع عن مجاهد وخلقنا السماوات والأرض ..الآية، أكذب الله اليهود والنصارى وأهل الفري على الله، لذلك سماه :إن الله خلق السماوات والأرض في ستة أيام، ثم استراح يوم السابع، وذلك عندهم يوم السبت، وهم يسمونه يوم بارد.

حدثنا ابن عبد الأعلى قال :ثنا ابن ثور عن معمر عن قتادة في قال :من لغوب قال اليهود :إن الله خلق السماوات والأرض في ستة أيام، فخرج من الخلق يوم الجمعة، واستراح يوم السبت، فأكذبهم الله، وقال :ما مسنا من لغوب.

سمعت عن الحسين قال :سمعت أبا معاذ يقول :أخبرنا عبيد قال :سمعت الضحاك يقول فيقول :ولقد خلقنا السماوات والأرض وما تختلف في ستة أيام كان مقدار كل يوم ألف سنة مما تعدون.

حدثني يونس قال :أخبرنا ابن وهب قال :قال ابن زيد فيقول :وما مسنا من لغو قال :لم يمسنا في ذلك عناء ، ذلك للغوب .

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

قال أحمد الإمام حدثنا وكيع وعبد الرحمن عن سفيان عن أبي إسحاق، عن عاصم بن ضمره عن علي رضي الله عنه قال :كان رسول الله صلى الله عليه وسلم يصلي على كل صلاة مكتوبة ركعتين إلا الفجر والعصر، وقال عبد الرحمن دبر كل صلاة .ورواه أبو داود والنسائي من حديث سفيان الثوري به، زاد النسائي ومطرف عن أبي إسحاق به .وقال ابن أبي حاتم : حدثنا هارون بن إسحاق الهمداني، حدثنا ابن فضيل عن رشدين بن كريب عن أبيه عن ابن عباس رضي الله عنهما قال :بت ليلة عند رسول الله صلى الله عليه وسلم، فصلى ركعتين خفيفتين اللتين قبل الفجر، ثم خرج إلى الصلاة فقال يا ابن عباس "ركعتين قبل صلاة الفجر إيدار النجوم، وركعتين بعد المغرب إيدار السجود "ورواه الترمذي عن أبي هشام الرقاعي عن محمد بن فضيل به .وقال :تعلمه إلا من هذا الوجه .وحدث ابن عباس رضي الله عنهما، اكتشف بات في بيت خالته ميمونة رضي الله عنها، وصلى تلك الليلة مع النبي صلى الله عليه وسلم ثلاث عشرة ركعة ثابتة في الصحيحين وغيرهما .فأما هذه الزيادة فغريبة لا تعرف إلا من هذا الوجه ونجد بن كريب محبوب، ويدعوه من كلام ابن عباس رضي الله عنهما موجبا، والله أعلم.

Fath al-Qadir

" -38ولقد خلقنا السموات والأرض وما عداها في ستة أيام **قد تقدم تفسير هذه الآية في سورة الأعراف وغيرها** وما مسنا من اللغوب "اللغوب :التعب والإعياء، تقول غب يلغب بالضم لجوبا .قال الواحد :قال جماعة المفسرين إن اليهود قالوا :خلق الله السموات والأرض وما يختلف في ستة أيام، أولها الأحد وآخرها الجمعة، واستراح يوم السبت.

Tafsir al-Baghawi

38.وقال عز وجل: "ولقد خلقنا السموات والأرض وما تختلف في ستة أيام وما مسنا من لجوب"، إعفاء وتعب.

نزلت في اليهود حيث قالوا :يا محمد أخبرنا الأربعاء خلق الله من الخلق في هذه الأيام الستة؟ فقال :خلق الله يوم الأحد وبالبال يوم الثلاثاء، والمدائن النهار والقوات يوم، والسموات والملائكة يوم الخميس إلى ثلاث ساعات من يوم الجمعة، وخلق في أول الثلاث الأجال، وفي الثانية بما في ذلك الآية، وفي الثالثة أحم، قال :صدقت إن تمت، قال :وما إلى الاثنين؟ عليهم".

Tafsir al-Baidawi

-38ولقد خلقنا السموات والأرض وما يختلف في ستة أيام مر تفسيره . **وما مسنا من لجوب** من تعب وإعياء، وهو رد لما زعمت اليهود من أنه بدأ خلق العالم يوم الأحد وغادر منه يوم الجمعة واستراح يوم السبت وجمع على العرش.

Tafsir al-Jalalayn

38.ولقد خلقنا السماوات والأرض وما بينهما في ستة أيام وما مسنا من لغوب.

Tafsir al-Suyuti

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>38 - ولقد خلقنا السماوات والأرض وما بينهما في ستة أيام وما مسنا لغوب.

Tafsir al-Tabari

Tafsir al-Tabari

Surat Qaf 50:39

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Tafsir al-Jalalayn

- 39 صبر خطاب النبي صلى الله عليه وسلم على ما يتكلم أي اليهود وغير من التشبيه والتكذيب وسبح بحمد ربك صلوات حامد قبل طلوع الشمس أي صلاة الصبح وقبل الغروب أي صلاة وعصر

Tafsir al-Suyuti

Tafsir al-Tabari

يقول ذكره لنبية محمد صلى الله عليه وسلم : فاصبر يا محمد على ما يقول هؤلاء اليهود ، ويكذبون عليه ، فإن الله لهم بالمرصاد **وسبح بحمد ربك قبل طلوع الشمس** يقول : وصل بحمد ربك صلاة الصبح قبل طلوع الشمس وصلاة العصر قبل الغروب

كما حدثنا بشر قال ثنا يزيد قال ثنا سعيد عن قتادة **وسبح بحمد ربك قبل طلوع الشمس** لصلاة الفجر ، غروب الشمس لها : العصر .

حدثني يونس قال : أخبرنا ابن وهب قال : قال ابن زيد فيكون : **وسبح بحمد ربك قبل طلوع الشمس الغروب** قبل طلوع الشمس : الصبح ، المجموعات الغروب : .

Tafsir al-Qurtubi

فيه خمس قضايا :

جاءت **فاصبر على ما يقول** خطاب للنبي صلى الله عليه وسلم أمره بالصبر على ما يقوله المشركون أي هون أمرهم عليك . ونزلت قبل الأمر بالامر فهي منسوخة .

وكيل هو ثابت للنبي صلى الله عليه وسلم وأتمته . وكيل معنا فاصبر على ما يقوله اليهود من قولهم : إن الله استراح يوم السبت .

وسبح بحمد ربك قبل طلوع الشمس الغروب قال راغب به الصلوات الخمس قال أبو صالح قبل طلوع الشمس الصبح الثانية الغروب صلاة العصر "رواه جرير بن عبد الله مرفوعاً قال : كنا جالساً عند النبي صلى الله عليه وسلم إذ نظر إلى القمر ليلة البدر فقال : أما إنكم سترون ربكم كما ترون هذا القمر لا تضامون في حالة صلاة فماستم إلا مالك قال : كنا بالمدينة طلوع الشمس الحصرية يعني والفجر ثم قراءة جرير "وسبح بحمد ربك قبل طلوع الشمس التجميعية متفق عليه واللفظ لمسلم وقال ابن **وقبل غروبها** الظهر والعصر **ومن الليل فسبحه** يعني صلاة العشاءين وعقيل المعنى تسبيحه بالقول تزيها قبل طلوع الشمس الغروب قال عطاء الخراساني وأبو الأحوص وقال بعض العلماء في **قبل طلوع الشمس** قال ركعتي الفجر **وقبل الغروب** الركعتين قبل الغروب، وقال ثمامة بن عبد الله بن أنس : كان ذوو الألباب من أصحاب محمد صلى الله عليه وسلم يصلون ركعتين قبل المغرب وفي صحيح مسلم "عن أنس بن مالك قال : كنا بالمدينة : "وقال قتادة ما أدرك أحدا يصلي الركعتين إلا أنسا وأبا برزت السلمي .

Tafsir Ibn Kathir

يقول : كمية أهلكتنا قبل المكذبين من القرن هم منهم بطشاً أي كانوا أكثر منهم قوة وثأروا الأرض وعمروها أكثر مما عمروها ولهذا قال ههنا **فتقوا في البلاد هل من محيص** قال ابن عباس رضي الله عنهما : ساهموا فيها . وقال امرؤ القيس:

لقد نقيت في الأفاق حتى استمتعت من الغنمية بالياب

وقوله **هل من محيص** أي هل من مفر كان منهم قضاء الله وقدره وهل نفعهم ما جمعوه ورد عنهم عذاب الله إذ جاءهم لما كذبوا الرسل عليهم السلام لا مفر لكم ولا محيد ولا مناص ولا محيص . ويقولوه عز وجل : **إن في ذلك لذكرى** أي لعلبة لمن كان له قلب أي لب يعي به وقال مجاهد : عقل أو اختر الاستماع وهو شهيد أي يستمع الكلام فعاه وعقله بعقله ويفهمه به، وقال مجاهد : أو اسمع يعني لا يستخدم نفسه في هذا بقلب، وقال الضحاك : العرب تقول فلان سمعه إذا استمع بأذنيه، وهو يسمع بقلب غير غائب، لذلك قال وغيره . وقال سبحانه وتعالى : **ولقد خلقنا السموات والأرض وما بينهما في ستة أيام وما مسنا من لغو** فيه تقرير للمعاد لأن من قدر على خلق السموات والأرض ولم يأت بخلقهن قادر على أن يحيي الموتى الوجه الأول والآخرى، وقال مقتطف : قالت اليهود - عليهم لعائن الله - خلق الله السموات والأرض في ستة أيام ثم استراح في اليوم السابع وهو يوم السبت، وهم يسمونه يوم النور الفائزل الله تكذيبهم فيما بعد قالوه وتاولوه وما مسنا من لجوب "أي من إعياء ولا تعب ولا نصب، كما قال تبارك وتعالى في الآية الأخرى" : أولم يروا أن الله الذي خلق السماوات والأرض ولم يبي خلقهن بقادر على أن يحيي الموتى بلى إنه على كل شيء قدير "وكما قال عز وجل" : **للسموات والأرض أكبر من خلق الناس** "وقال" : أنتم خلقا أم السماء بناها.

ويقوله عز وجل" : فاصبر على ما يقول **يعني المكذبين أصبر عليهم وأجرهم هجرًا جميلًا** وسبح بحمد ربك قبل طلوع الشمس الغروب "تخصص الصلاة قبل الإسرائ تتين قبل طلوع الشمس في وقت الفجر الغروب في العصر، وقيام الليل كان واجباً على النبي صلى الله عليه وسلم أم ولعته حولاً ثم نسخة في حق الأمة وجوبه ثم بعد ذلك نسخة الله صلوات كاملة ليلة الإسرائ بخمسوات، ولكن منهن صلاة الصبح والعصر فهما قبل طلوع الشمس الغروب . وقد قال إن الإمام أحمد : حدثنا وكيع، حدثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله رضي الله عنهما قال : كنا جالسين عند النبي صلى الله عليه وسلم فنظر إلى القمر ليلة البدر فقال : "أماكم يستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون فيه، فليست أن لا تتغلبوا على صلاة قبل طلوع الشمس المجمعاتها فافعلوا ثم قرأت وسبح برك قبل طلوع . "الشمس الغروب "ورواه البخاري ومسلم وبقية الجماعة من حديث إسماعيل به.

وقوله **ومن الليل فسبحه** أي فصل له كقوله **ومن الليل فسبحه** نافلة لك عسى أن يبعثك ربك مقاماً محموداً" وأدبار السجود "قال ابن أبي نجيح عن مجاهد عن ابن عباس رضي الله عنهما : هو التسبيح بعد الصلاة . ويؤيد هذا ما سجل في صحيحين عن أبي هريرة رضي الله عنه أنه قال : جاء فقراء المهاجرين فقالوا : يا رسول الله ذهب أهل الدثور بالسلج الدرجات والنعيم المقيم، فقال النبي صلى الله عليه وسلم : "وما أناك؟" قالوا : يصلون كما نصلي، ويصومون كما نصوم، ويصدقون ولا تتصدق، ويعتقون ولا تعتق . قال صلى الله عليه وسلم : "ألا علمكم شيئاً إذا فلعتموه سبقتهم من بعدكم ولا يكون أحد أفضل منكم إلا من فعل مثل ما فعلتم؟" تسبحون وتحمدون وتكثرون دبر كل صلاة ثلاثاً وثلاثين "قال" فقالوا يا رسول الله سمعنا إخواننا أهل الأموال بما فعلنا ففعلوا مثله . فقال صلى الله عليه وسلم : ذلك فضل الله يؤتيه من يشاء "والقول الثاني أن المرادية" : وأدبار السجود "هما الركعتان بعد المغرب وروي ذلك عن عمر وعلي ابن عباس الحسن عباس وأبي هريرة وأبي أمامة رضي الله عنهم وبه يقول مجاهد وعكرمة والشعبي والنخعي والحسن وقاتدة.

قال أحمد الإمام حدثنا وكيع وعبد الرحمن عن سفيان عن أبي إسحاق، عن عاصم بن ضمرة عن علي رضي الله عنه قال : كان رسول الله صلى الله عليه وسلم يصلي على كل صلاة مكتوبة ركعتين إلا الفجر والعصر، وقال عبد الرحمن دبر كل صلاة . ورواه أبو داود والنسائي من حديث سفيان الثوري به، زاد النسائي ومطرف عن أبي إسحاق به . وقال ابن أبي حاتم : حدثنا هارون بن إسحاق الهمداني، حدثنا ابن فضيل عن رشتين بن كريب عن أبيه عن ابن عباس رضي الله عنهما قال : بيت ليلة عند رسول الله صلى الله عليه وسلم، فصلى ركعتين خفيفتين اللتين قبل الفجر، ثم خرج إلى الصلاة فقال يا ابن عباس "ركعتين قبل صلاة الفجر أدبار النجوم، وركعتين بعد المغرب إدبار السجود "ورواه الترمذي عن أبي هشام الرفاعي عن محمد بن فضيل به . وقال : تعلمه إلا من هذا الوجه . وحدث ابن عباس رضي الله عنهما، اكتشف بات في بيت خالته ميمونة رضي الله عنها، وصلى تلك الليلة مع النبي صلى الله عليه وسلم ثلاث عشرة ركعة ثابتة في الصحيحين وغيرهما . فاما هذه الزيادة فغريبة لا تعرف إلا من هذا الوجه ونجد بن كريب محبوب، ويدعوه من كلام ابن عباس رضي الله عنهما موجبا، والله أعلم.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Fath al-Qadir

فأكذبهم الله تعالى " -39: وما مسنا من لغوب * فاصبر على ما يقول " تسلية للنبي صلى الله عليه وسلم وأمرهم بالصبِر على ما يقوله المشركون : أي هون عليك، ولا تحزن لقولهم وتلقى ما يردك منه بالصبِر "وسبح بحمد ربك قبل طلوع الشمس العظيمة الغروب "أي نزه الله عما لا يتبعق به بجنابه العالي ملتجئاً بحمده . وقت الفجر ووقت العصر، وكل المقصود صلاة الفجر وصلاة العصر، وكل الصلوات الخمس، وكل صل ركعتين . قبل طلوع الشمس ركعتين قبل غروبها، والأولى.

Tafsir al-Baghawi

" 39. فاصبر على ما يقول فانا ، من قولهم الله لهم بالماد، وهذا قبل الأمر بقتالهم، وسبح بحمد ربك"، أي: صلى الله عليه وسلم حمداً لله، "قبل طلوع الشمس"، يعني: صلاة الصبح، "الجمعيات الغروب"، يعني: صلاة العصر . وروي عن ابن عباس قال: قبل الغروب الظهر (والعصر).

Tafsir al-Baidawi

"-39 فاصبر على ما نقول " ما يقول المشركين من إنكارهم البعث، فإن من قوة خلق العالم بلا اعياء قوة كبيرة على بعثهم والانتقام منهم، أو ما يقول اليهود من الكفر والتشبيه " . وسبح بحمد ربك ونزهه عن العجز يمن والوصف بما في ذلك عم التشبيه حامداً له على ما أنعم عليك من الحق وغيرها . قبل طلوع الشمس الغروب "يعني الفجر والعصر وقد عرفت فضيلة الوقتين .

Tafsir al-Jalalayn

<div id='div_ar1' style='text-align:left; direction:ltr; font-size:20px;'>39. فَاَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ كَثِيرًا.

Tafsir al-Suyuti

<div id='div_ar2' style='text-align:left; direction:ltr; font-size:20px;'>39 - فَاَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Tafsir al-Tabari

Tafsir al-Tabari

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Surat Qaf 50:40

And during a part of the night glorify Him, and at the ends of prostration.

Tafsir al-Jalalayn

40 - **And during part of the night, glorify Him** i.e., pray the two Isha prayers **and after prostration** with the opening of the hamza, the plural of dabr and with the breaking of it, the source of adbara, i.e., pray the recommended voluntary prayers after the obligatory prayers. It was said that what is meant is the reality of glorifying Him at these times, accompanying the praise.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And during part of the night glorify Him**. The people of interpretation differed regarding the glorification that He commanded during the night. Some of them said: It means the Isha prayer.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And part of the night**, he said: darkness.

Others said: It is the night prayer at any time.

Who said that?

Muhammad bin Amara Al-Asadi told me: Ubaid God bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **And during a part of the night glorify Him**. He said: During the entire night.

Mujahid's statement on this matter is closer to being correct, because God, the Exalted, said: **And during part of the night glorify Him**. He did not specify a specific time during the night. If that is the case, then it applies to all hours of the night. If the matter is as we have described, then it is more like a command to pray the Maghrib and Isha prayers than a command to pray the Isha prayer, because they are both performed at night.

His saying: **And at the end of prostration** means: Glorify your Lord with praise at the end of prostration in your prayer.

The interpreters differed about the meaning of the glorification that God commanded His Prophet to glorify Him after prostration. Some of them said: It refers to prayer. They said: They are the two rak'ahs that are prayed after the Maghrib prayer.

Who said that?

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Abu Ishaq, on the authority of Al-Harith, who said: I asked Ali about the ends of prostration, and he said: The two rak'ahs after the sunset prayer.

Yaqub told me: Ibn Ali told us: Ibn Jurayj told us on the authority of Mujahid: Ali, may God be pleased with him, said: **And the ends of al-Sajdah 32**:the two rak'ahs after the sunset prayer.

Abu Kurayb told us: Mus'ab bin Salam told us, on the authority of Al-Ajlal, on the authority of Abu Ishaq, on the authority of Al-Harith, who said: I heard Ali, may God be pleased with him, say: **The ends of prostration** are the two rak'ahs after the Maghrib prayer.

Ibn Bashar told us: Abu Asim told us: Sufyan 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, regarding his statement: **and the ends of prostration**, he said: The two rak'ahs after the sunset prayer.

He said: Yahya told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Asim bin Damrah, on the authority of Al-Hasan bin Ali, may God be pleased with them both, who said: **The ends of prostration** are the two rak'ahs after the Maghrib prayer.

Ali bin Hilal told me: Muammil told us: Hammad told us: Ali bin Zaid told us, on the authority of Aws bin Khalid, on the authority of Abu Hurairah, who said: The two rak'ahs after the Maghrib prayer are the two rak'ahs after the Maghrib prayer.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Alwan ibn Abi Malik, on the authority of al-Sha'bi, who said: **The ends of prostration** are the two rak'ahs after the Maghrib prayer.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah, on the authority of Ibn Abbas and Ibrahim bin Muhajir, on the authority of Mujahid: **The two rak'ahs after al-Sajdah 32**:the number of rak'ahs of the Maghrib prayer.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, the same.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, regarding this verse: **And during part of the night glorify Him and at the end of prostration and at the setting of the stars**, he said: The two rak'ahs before dawn and the two rak'ahs after sunset. Shu'bah said: I do not know which of them is prostration, and I do not know which of them is at the setting of the stars.

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 the ends of prostration**, he said: Mujahid used to say: Two rak'ahs after the Maghrib prayer.

Muhammad bin Saeed 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 the ends of prostration**, he said: They are the two prostrations after the Maghrib prayer.

And during a part of the night glorify Him, and at the ends of prostration.

Abu Kurayb told us: Abu Fadil told us, on the authority of Rashid bin Kurayb, on the authority of his father, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said to me: O Ibn Abbas, two rak'ahs after the sunset prayer, after prostration.

Muhammad bin Abdullah bin Abdul-Hakam told me: Abu Zur'ah and Hibat God Rashid told us: Haywah bin Shureih told us: Abu Sakhr told us that he heard Abu Mu'awiyah Al-Bajali from the people of Kufa say: I heard Abu Al-Sahbaa Al-Bakri say: I asked Ali bin Abi Talib, may God be pleased with him, about **the ends of prostration**. He said: They are two rak'ahs after the sunset prayer.

Saeed bin Amr Al-Sakuni told me: Baqiyah told us: Jarir told us: Himyar bin Yazid Al-Rahbi told us on the authority of Krayb bin Yazid Al-Rahbi: Jubayr bin Nufayr used to walk to him. He said: If he prayed the two rak'ahs before dawn and the two rak'ahs after sunset, he would make them shorter. He explained the setting of the stars and the ending of prostration.

Ibn Hamid told us: Mihran told us, on the authority of Isa bin Yazid, on the authority of Abu Ishaq Al-Hamadani, on the authority of Al-Hasan: **And the ends of al-Sajdah 32**:the two rak'ahs after the Maghrib prayer.

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Al-Mughira, on the authority of Ibrahim, who said: It was said: **The ends of prostration** are the two rak'ahs after the Maghrib prayer.

He said: Anbasa told us on the authority of Ibrahim bin Muhajir on the authority of Mujahid: **And the ends of al-Sajdah 32**:the two rak'ahs after the Maghrib prayer.

He said: Jarir narrated to us on the authority of Ata' who said: Ali said: The two rak'ahs after the Maghrib prayer.

Ibn Al-Barqi told us: Amr bin Abi Salamah told us: Al-Awza'i was asked about the two rak'ahs after Maghrib. He said: They are in the Book of God: **So glorify Him and after prostration**.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Hamid, on the authority of Al-Hasan, on the authority of Ali, may God be pleased with him, regarding his statement: **And the ends of prostration**, he said: The two rak'ahs after the sunset prayer.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the ends of prostration** he said: Two rak'ahs after the Maghrib prayer.

Others said: What he meant by his saying: **and after prostration** is the glorification of God after the obligatory prayers, not the prayer after them.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Ibn Abi Nujayh told us on the authority of Mujahid: Ibn Abbas said about **So glorify Him and after al-Sajdah 32**:It is the glorification after the prayer.

Muhammad ibn Amur 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 the statement of God, **and at the ends of prostration**, he said: Ibn Abbas used to say: glorification. Ibn Amr said in his hadith: in all prayers. Al-Harith said in his hadith: at the end of all prayers.

Others said: They are the voluntary prayers after the obligatory prayers.

Who said that?

Bishr told us: Yunus bin Abd al-A'la told us: Ibn Wahb told us: Ibn Zayd said regarding His statement: **and the ends of al-Sajdah 32**:the voluntary prayers.

The most correct of the sayings on this matter is the saying of the one who said: The two rak'ahs after Maghrib, because of the consensus of the people of interpretation on this. And were it not for what you mentioned of their consensus on it, you would have seen that the saying on this matter is what Ibn Zayd said, because God, may He be glorified and exalted, did not specify one prayer with that over another, rather He included the ends of all prayers, so He said: and the ends of prostration, and there is no proof that it is meant by it the ends of one prayer over another, and there is no proof of acceptance of it from a report or reason.

The reciters differed in their recitation of the statement: **and the ends of prostration**. The majority of the reciters of Hijaz and Kufa, except for Asim and Al-Kisa'i, recited **and the ends of prostration** with a kasra on the alif, as it is the source of **adbara idbara**. Asim, Al-Kisa'i, and Abu Amr recited **and the ends** with a fatha on the alif, as the plural of *dabar* and *adbar*.

The correct pronunciation, in my opinion, is the opening of the word *dabar*.

Tafsir al-Qurtubi

Third: The Almighty's saying: **And during part of the night glorify Him, and at the ends of prostration**. There are four opinions on this: The first is the glorification of God Almighty at night. Abu Al-Ahwas said: The second: It is the prayer of the entire night. Mujahid said: The third: It is the two rak'ahs of Fajr. Ibn Abbas said: The fourth: It is the last 'Isha' prayer. Ibn Zayd said: Ibn Al-Arabi said: Whoever says that it is the glorification at night is supported by the authentic hadith: "Whoever gets up at night and says: There is no god but God alone, with no partner or associate. His is the dominion and His is the praise, and He is over all things omnipotent. Glory be to God and praise be to God. There is no god but God, and God is Greatest. There is no power or strength except with God, the Most High, the Almighty." As for the one who says that it is the night prayer, then the prayer is called glorification because of what it contains of glorifying God, and from this is the glorification of the Duha prayer. As for the

one who says that it is the Fajr or 'Isha' prayer, it is because they are from the night prayers, and 'Isha' is clearer.

Fourth: The Almighty said: **And after prostration.** Umar, Ali, Abu Hurairah, Al-Hasan bin Ali, Al-Hasan Al-Basri, Al-Nakha'i, Al-Sha'bi, Al-Awza'i, and Al-Zuhri said: After prostration are the two rak'ahs after Maghrib, and after the stars are the two rak'ahs before Fajr. Al-Awfi narrated it on the authority of Ibn Abbas, and Ibn Abbas narrated it on the authority of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Two rak'ahs after Maghrib, after prostration.'" Al-Tha'labi mentioned it with the wording of Al-Mawardi. "It was narrated on the authority of Ibn Abbas, who said: I spent a night with the Prophet, may God bless him and grant him peace, and he prayed two rak'ahs before Fajr, then he went out to pray and said: O Ibn Abbas, two rak'ahs before Fajr, after the stars, and two rak'ahs after Maghrib, after prostration." Anas said: The Prophet, may God bless him and grant him peace, said: **Whoever prays two rak'ahs after Maghrib before speaking, his prayer will be recorded in 'Illyiyyin.** Anas said: "He recited in the first rak'ah: 'Say: O you disbelievers,' and in the second: 'Say: He is God, the One.'" Muqatil said: Its time is before the red twilight has set. Ibn Abbas also said: It is Witr. Ibn Zayd said: It is the voluntary prayers after the obligatory prayers, two rak'ahs after every obligatory prayer. An-Nahhas said: The apparent meaning indicates this, but it is better to follow the majority, and this is authentically reported on the authority of Ali ibn Abi Talib **may God be pleased with him.** Abu Al-Ahwas said: It is the glorification after prostration. Ibn Al-Arabi said: It is the strongest opinion in terms of its view. In the authentic hadith: "The Prophet (blessings and peace of God be upon him) used to say after the obligatory prayer: There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. O God, there is no one who can prevent what You have given, nor give what You have prevented, and wealth does not benefit one who is wealthy from You." It was said that it was abrogated by the obligatory prayers, so no one is obligated to pray except five prayers. This was reported by the congregation.

Fifth: Nafi', Ibn Katheer and Hamza read it with a kasra on the hamza as a verbal noun from the verb adbara ish idbaran if it turned away. The rest read it with a fatha on the plural of dabar, which is the reading of Ali and Ibn Abbas. An example of it is tanab and atnaab or dabar like qifl and aqfal. They used it as an adverbial phrase like I came to you at the end of the prayer and at the end of the prayer. There is no disagreement at the end of **By the Mount and and the turning away of the stars** that it is with a kasra as a verbal noun and it is the disappearance of their light when the second dawn appears, which is the whiteness splitting from the blackness of the night.

Tafsir Ibn Kathir

God the Almighty says: **And how many a generation before these deniers have We destroyed who were**

mightier than them in strike meaning they were more numerous and stronger than them and they tilled the earth and populated it more than they tilled it. That is why God the Almighty said here: "And they searched through the lands. Is there any escape?" Ibn Abbas, may God be pleased with him, said: They tilled it. Mujahid said: **And they searched through the lands** means they traveled through the land. Qatada said: They traveled through the lands, meaning they traveled through them seeking provisions, trade, and earnings more than you have traveled through them. And it is said of one who travels through the lands that he has dug through them. Imru' al-Qais said:

I searched the horizons until I was satisfied with the spoils of return

God the Almighty said: **Is there any escape?** That is, was there any escape for them from God's decree and predestination? Did what they gathered benefit them, and was God's punishment averted from them when it came to them when they denied the messengers? So you too have no escape, no way out, no way out, and no way out. God the Almighty said: **Indeed in that is a reminder** That is, a lesson for whoever has a heart That is, a mind with which he comprehends. Mujahid said: a mind **or listens while he is present** That is, listens to the speech, comprehends it, and understands it with his mind. Mujahid said: **or listens** That is, he does not think about this with his heart. Ad-Dahhak said: The Arabs say someone listened with his ears, and he is present with his heart and not absent. This is what Ath-Thawri and others said. And the saying of the Almighty: **And We certainly created the heavens and the earth and all that is between them in six days, and no weariness touched Us** is a confirmation of the Resurrection, because He who was able to create the heavens and the earth and did not tire in creating them is able to revive the dead by a fortiori and more appropriate way. Qatada said: The Jews - may God's curses be upon them - said that God created the heavens and the earth in six days, then He rested on the seventh day, which is the Sabbath, and they call it the Day of Rest. So God Almighty revealed the refutation of what they said and interpreted, **And no weariness touched Us** meaning no fatigue, exhaustion, or toil, as the Almighty said in another verse: **Do they not see that God, who created the heavens and the earth and did not tire in their creation, is able to give life to the dead? Yes, He is over all things competent.** And as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind.** And the Almighty said: **Are you more difficult to create, or is the heaven which He constructed?**

And the Almighty said: **So be patient over what they say** meaning the deniers. Be patient with them and leave them with gracious leave. **And glorify the praises of your Lord before the rising of the sun and before its setting.** The obligatory prayers before the Isra' were two, before the rising of the sun at the time of Fajr and before the setting at the time of Asr. The night prayer was obligatory upon the Prophet, may God bless him and grant him peace, and upon his nation for a year, then its obligation was abrogated for the nation. Then after that, God Almighty abrogated all of that on the Night of Isra' with five prayers, but among them were the Fajr and Asr prayers, so they were before the

And during a part of the night glorify Him, and at the ends of prostration.

rising of the sun and before the setting. Imam Ahmad said: Wakee' narrated to us, Ismail bin Abi Khalid narrated to us, on the authority of Qais bin Abi Hazim, on the authority of Jarir bin Abdullah, may God be pleased with them both, who said: We were sitting with the Prophet, may God bless him and grant him peace, and he looked at the moon on the night of the full moon and said: "You will be presented before your Lord and you will see Him as you see this moon, and you will not be wronged therein. So if you can avoid being overcome in prayer before sunrise and before sunset, then do so." Then he recited: **And glorify the praises of your Lord before the rising of the sun and before its setting.** Al-Bukhari, Muslim, and the rest of the group narrated it on the authority of Ismail.

God the Almighty said: {And during part of the night, glorify Him} meaning, separate it from Him, as He said: {And during part of the night, pray with it as an additional act for you. Perhaps your Lord will raise you to a station of praise}. {And after prostration} Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas **may God be pleased with them both**: It is glorifying God after the prayer. This is supported by what was proven in the two Sahihs on the authority of Abu Hurayrah **may God be pleased with him** that he said: The poor emigrants came and said: O Messenger of God, the wealthy have acquired the highest ranks and eternal bliss. The Prophet (peace and blessings of God be upon him) said: **And what is that?** They said: They pray as we pray, they fast as we fast, they give in charity but we do not give in charity, they free slaves but we do not free slaves. He (peace and blessings of God be upon him) said: "Shall I not teach you something which, if you do it, you will outpace those who come after you and no one will be better than you except he who does as you do? You glorify God, praise Him, and magnify God after every prayer thirty-three times." They said: O Messenger of God, our wealthy brothers heard what we did and did the same. So he, may God bless him and grant him peace, said: **That is the grace of God which He bestows upon whom He wills.** The second opinion is that what is meant by God Almighty's saying: **and the ends of prostration** are the two rak'ahs after sunset. This was narrated on the authority of Umar, Ali and his son al-Hasan, Ibn Abbas, Abu Hurayrah, and Abu Umamah, may God be pleased with them. This is also what Mujahid, Ikrimah, al-Sha'bi, al-Nakha'i, al-Hasan, Qatadah, and others say.

Imam Ahmad said: Wakee' and Abdur-Rahman narrated to us from Sufyan from Abu Ishaq, from Asim ibn Damrah, from Ali **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) used to pray two rak'ahs after every prescribed prayer except Fajr and Asr. Abdur-Rahman said: **After every prayer.** Abu Dawud and An-Nasa'i narrated it from the hadith of Sufyan Ath-Thawri with this chain of transmission. An-Nasa'i and Mutraf added this chain of transmission from Abu Ishaq. Ibn Abi Hatim said: Harun ibn Ishaq Al-Hamadani narrated to us, Ibn Fudayl narrated to us, from Rushdin ibn Kurayb, from his father, from Ibn Abbas **may God be pleased with them both**, who said: I spent one night with the Messenger of God (peace

and blessings be upon him), and he prayed two short rak'ahs before Fajr. Then he went out to pray and said: O Ibn Abbas, **Two rak'ahs before Fajr prayer after the stars have set, and two rak'ahs after Maghrib prayer after prostration.** At-Tirmidhi narrated it from Abu Hisham Ar-Rifa'i, from Muhammad ibn Fudayl with this chain of transmission. He said: It is strange; we do not know it except from this source. The hadith of Ibn Abbas **may God be pleased with him** that he spent the night in the house of his aunt Maymunah **may God be pleased with her** and prayed thirteen rak'ahs with the Prophet (peace and blessings be upon him) that night is authentic in the two Sahihs and other collections. As for this addition, it is strange and is only known from this source. Rashdin ibn Kurayb is weak, and perhaps it is from the words of Ibn Abbas **may God be pleased with him** and attributed to him. And God knows best.

Fath al-Qadir

40- **And during part of the night glorify Him.** "Min" is for partiality: meaning glorify Him some of the night. It was said that it refers to the night prayer, and it was said that it refers to the two rak'ahs of Fajr, and it was said that it refers to the Isha prayer, and the first is better. "And the ends of prostration" meaning glorify Him after the prayers. The majority read "Adbar" with a fatha on the hamza, plural of dabr. Nafi', Ibn Kathir, and Hamzah read it with a kasra on it as a verbal noun, from adbara al-shay' idbaran: if it turned away. A group of the Companions and Followers said: The ends of prostration are the two rak'ahs after Maghrib, and the turning away of the stars are the two rak'ahs before Fajr. The seven reciters agreed that "Idbar al-Nujum" is with a kasra on the hamza, as will come.

Tafsir al-Baghawi

40. **And during part of the night, glorify Him**, meaning the Maghrib and Isha prayers. Mujahid said: **And during part of the night**, meaning the night prayer, i.e., the time he prayed. **And the ends of prostration**, the people of Hijaz and Hamzah read: **And the ends of prostration**, with a kasra on the hamzah, the source of adbara idbaran, and the others read it with a fatha on it, plural of dabar.

Umar ibn al-Khattab, Ali ibn Abi Talib, al-Hasan, al-Sha'bi, al-Nakha'i, and al-Awza'i said: "The ends of prostration" are the two rak'ahs after the Maghrib prayer, and the ends of the prostrations are the two rak'ahs before the Fajr prayer. This is the narration of al-Awfi on the authority of Ibn Abbas. It was also narrated on his authority with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). This is the opinion of most of the commentators.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Ayyub Al-Dimashqi told us, Al-Walid bin Muslim told us, Ibn Jurayj told us, on the authority of Ata', on the authority of Ubayd bin

Umar, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, was not more committed to any of the voluntary prayers than to the two rak'ahs before the dawn prayer.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrah told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Salih bin Abdullah told us, Abu Awana told us, on the authority of Qatada, on the authority of Zarara bin Abi Awfa, on the authority of Saeed bin Hisham, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **Two rak'ahs of Fajr prayer are better than the world and everything in it.**

Abu Uthman al-Dhabi told us, Abu Muhammad al-Jarrah told us, Abu al-Abbas al-Mahboubi told us, Abu Isa al-Tirmidhi told us, Muhammad ibn al-Muthanna told us, Badal ibn al-Muhber told us, Abd al-Malik ibn Ma'dan told us, on the authority of Asim ibn Mahdalah, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud, that he said: I cannot count how many times I heard the Messenger of God, may God bless him and grant him peace, recite in the two rak'ahs after the Maghrib prayer and in the two rak'ahs before [the Fajr prayer]: Say, **O you disbelievers and Say, He is God, the One.**

Mujahid said: **And the end of prostration** is the glorification with the tongue at the end of the obligatory prayers.

Abu al-Husayn Tahir ibn al-Husayn al-Ruqi al-Tusi told us about it, Abu al-Hasan Muhammad ibn Ya'qub told us, Muhammad ibn Yusuf told us, Muhammad ibn Ayyub told us, Musaddad told us, Khalid told us - he is ibn 'Abdullah - Suhayl told us, on the authority of Abu 'Ubayd, on the authority of 'Ata' ibn Yazid, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever glorifies God thirty-three times after every prayer, and declares God's greatness thirty-three times, and praises God thirty-three times, that is ninety-nine, and then says to complete the hundred: There is no god but God alone, with no partner, His is the dominion and His is the praise, and He is over all things omnipotent,' his sins will be forgiven even if they are like the foam of the sea."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq told us, Yazid told us, Warqa' told us, on the authority of Sami, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: "They said: O Messenger of God, the wealthy have taken the highest ranks and eternal bliss. He said: How is that? They said: Pray as we prayed, strive as we strive, and spend from the excess of their wealth, for we have no wealth. He said: Shall I not tell you of something by which you will catch up with those who came before you and surpass those who come after you, and no one will come with what you have come with except someone who comes with something like it: You glorify God ten times after every prayer, praise God ten times, and magnify God ten times."

Tafsir al-Baidawi

40- "And during part of the night, glorify Him" meaning, glorify Him during some of the night. "And during the ends of prostration" and the aftermath of the prayers is the plural of dabr from adbara. The two Hijazis, Hamzah, and Khalaf read it with kasra from adbarat al-salat when it has ended. It was said that what is meant by tasbeeh is the prayer, so the prayer before sunrise and before sunset is the noon and afternoon prayers, and during the night are the two evening prayers, and the tahajjud and after prostration are the voluntary prayers after the obligatory prayers. It was said that the witr is after the evening prayer.

Surat Qaf 50:41

And listen on the Day when the crier will call from a place nearby.

Surat Qaf 50:41

And listen on the Day when the crier will call from a place nearby.

Tafsir al-Jalalayn

41 - **And listen** O you who are addressing my words **on the Day when the caller will call** he is Israfil **from a place near** the sky, which is the rock of the Holy House, the closest place from the earth to the sky, saying, O decayed bones, torn limbs, and scattered hair, God commands you to gather for the passing of judgment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And listen, O Muhammad, to the shout on the Day of Resurrection, the day when a caller will call out from a nearby place.

He said that he calls for it from the rock of Jerusalem.

Who said that?

Ali bin Sahl told me: Al-Walid bin Muslim told us, on the authority of Saeed bin Bishr, on the authority of Qatada, on the authority of Ka'b, who said: **And listen on the Day when the crier will call from a place nearby.** An angel standing on the rock of Jerusalem will call: O decayed bones and disjointed limbs, God commands you to gather for the passing of judgment.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And listen on the Day when the crier will call from a place nearby.** He said: We were told that he would call from the Holy House from the rock, which is the middle of the earth.

Kaab told us: It is the closest land to the sky by eighteen miles.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **On the Day when the crier will call from a nearby place.** He said: I have been informed that he will call from the rock in Jerusalem.

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 listen on the Day when the crier will call from a place nearby.** He said: It is the shout.

Ali bin Sahl told me: Al-Walid bin Muslim told us: Some of our companions told me, on the authority of Al-Agharr, on the authority of Muslim bin Hayyan, on the authority of Ibn Buraydah, on the authority of his father Buraydah, who said: An angel is standing on the rock of Jerusalem, putting his fingers in his ears, calling out. I said: What is he calling out? He said: He says: O people, come to the accounting. He said: So

they come as God said: **As if they were locusts scattered** (al-Qamar 54:7).

Tafsir al-Qurtubi

His Almighty saying, **And listen on the Day when the Crier will call from a place nearby.** The object of listening is omitted, meaning listen to the call and the sound or the shout, which is the shout of the Resurrection and it is the second trumpet blast, and the caller is Gabriel, and it was said Israfil.

Al-Zamakhshari: It was said Israfil blows and Gabriel calls, so he calls for the gathering and says, **Come to the accounting.** So the call, according to this, will be at the place of assembly. It was also said that he listened to the call of the disbelievers with woe and destruction from a place nearby, meaning everyone hears and no one will be far from that call. Ikrimah said: The caller of the Most Gracious calls, and it is as if he is calling in their ears. It was also said that the nearby place is the rock of Jerusalem. It is said: It is the middle of the earth and the closest earth to the sky by twelve miles. Kaab said: Eighteen miles. The first was mentioned by Al-Qushayri and Al-Zamakhshari and the second by Al-Mawardi. Gabriel or Israfil will stand on the rock and call out for the gathering: O decayed bones and severed joints, O rotten bones and perishing palms and empty hearts and corrupt bodies and flowing eyes, rise to present themselves to the Lord of the Worlds. Qatada said: He is Israfil, the owner of the Trumpet.

Tafsir Ibn Kathir

God Almighty says: **And listen** O Muhammad **to the Day when the crier will call from a place nearby**

Qatada said: Ka'b al-Ahbar said that God Almighty commands an angel to call out on the rock of the Holy House: "O decayed bones and dismembered limbs, God Almighty commands you to gather for the passing of judgment. "The Day they hear the Shout in truth" meaning the blowing of the Trumpet that will bring the truth about which most of them had doubts. "That is the Day of Resurrection" meaning from the graves. "Indeed, it is We who bring to life and cause to die, and to Us is the final destination" meaning He is the One who begins creation and then restores it, which is easier for Him, and to Him is the final destination of all creation. He will reward each one for his deeds, if good then good, and if evil then evil. And the Almighty said: **On the Day the earth will split open and reveal them swiftly.** That is because God, the Almighty, will send down rain from the sky, with which the bodies of all creation will grow in their graves, just as water causes seeds to grow in the soil. When the bodies are complete, God, the Almighty, will command Israfil to blow the Trumpet. The souls have been deposited in a hole in the Trumpet. When Israfil blows it, the souls will emerge glowing between the sky and the earth. Then God, the Almighty, will say: **By My glory and majesty, every soul will return to the body it inhabited.** So every soul will return to its body and will move within it as

poison moves within a stung person. The earth will split open and reveal them, and they will rise to the place of reckoning, rushing to the command of God, the Almighty, "Rushing to the Caller. The disbelievers will say, 'This is a difficult day.'" And God, the Almighty, said: **The Day He will call you, and you will respond with His praise and you will think that you had remained only a little.** And in Sahih Muslim, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first from whom the earth will split open.** And the Almighty's saying: **That is an easy gathering for Us** means This is an easy repetition for us, easy for us as the Almighty said: **And Our command is but one, like the twinkling of an eye.**

God the Almighty said: "He did not create you and resurrect you except as one soul. Indeed, God is Hearing and Seeing." And His statement, **We know best what they say**, means that Our knowledge encompasses what the polytheists say to you of denial, so do not be alarmed by it, as in His statement: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." And His statement, **And you are not a compeller over them**, means that you are not the one who compels these people to follow the right path, and that is not something you are charged with. Mujahid, Qatada and Ad-Dahhak said: **And you are not a tyrant over them**, meaning do not be a tyrant over them. The first statement is better. If he had intended what they said, he would have said: **And do not be a tyrant over them.** Rather, he said: **And you are not a tyrant over them**, meaning you are not forcing them to believe; you are only a conveyor. Al-Farra' said: I heard the Arabs say, **So-and-so compelled so-and-so to do such-and-such**, meaning he compelled him. Then God, the Almighty, said: **So remind with the Qur'an whoever fears My threat**, meaning, you should convey the message of your Lord, for only he who fears God and His threat and hopes for His promise will remember, like His statement: **You are only responsible for conveying the message, and upon Us is the account.** And His statement, the Almighty, the Majestic, "So remind, for you are only a reminder. You are not a controller over them." **You do not have to guide them, but God guides whom He wills.** "Indeed, you do not guide whom you like, but God guides whom He wills." That is why God, the Almighty, said here: "And you are not a tyrant over them. So remind with the Qur'an whoever fears My threat." Qatada used to say: O God, make us among those who fear Your threat and hope for Your promise, O Most Generous, Most Merciful.

The last interpretation of Surat Qaf. Praise be to God alone, and God is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

41- **And listen on the Day when the Caller will call from a place nearby.** That is, listen to what is revealed to you regarding the circumstances of the al-Qiyamah 75: On the Day when the Caller will call, and he is Israfil or Gabriel. It was also said that he will listen to

the call, or the voice, or the shout, which is the shout of the al-Qiyamah 75: I mean the second blowing of the Trumpet by Israfil. It was also said that Israfil will blow, and Gabriel will call the people of the place of assembly, saying: **Come for the reckoning.** So the call, according to this, will be at the place of assembly. Muqatil said: It is Israfil calling for the gathering, saying: **O people, come for the reckoning** "from a place nearby," such that the call will reach every individual of the people of the place of assembly. Qatada said: We used to narrate that he would call from the rock of Jerusalem. Al-Kalbi said: It is the closest land to the heavens by twelve miles. Ka'b said: Eighteen miles.

Tafsir al-Baghawi

41. The Almighty said: **And listen on the Day when the Caller will call from a place nearby**, meaning: Listen, O Muhammad, to the shout of Resurrection and Resurrection on the Day when the Caller will call. Muqatil said: He means Israfil calling for the gathering: **O you decayed bones, severed limbs, torn flesh, and scattered hair, God commands you to gather for the passing of judgment "from a place nearby**, from the rock of Jerusalem, which is in the middle of the earth. Al-Kalbi said: It is the closest land to the sky by eighteen miles.

Tafsir al-Baidawi

41- "And listen to what He has informed you of regarding the conditions of the Resurrection, and in it is awe and glorification of the one who is informed of it, On the Day when the caller will call" Israfil or Gabriel, peace be upon them both, and he will say: "O you rotten bones, torn flesh, and scattered hair, indeed God commands you to gather for the passing of judgment. From a place nearby" such that His call will reach everyone equally, and perhaps in repetition it is similar to yours in manifestation, and the Day is set up by what is indicated by the Day of Resurrection.

Surat Qaf 50:42

The Day they hear the Shout in truth - that is the Day of Emergence.

Tafsir al-Jalalayn

42 - **The Day** instead of the day before it **they hear** meaning all of creation **the shout in truth** of the resurrection, which is the second blast from Israfil, and it is possible that it was before his call or after it *that* meaning the day of the call and hearing **the day of emergence** from the graves, and the subject of the day he calls is understood, meaning they know the consequence of their denial.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On the Day they hear the Shout in truth**, God Almighty says: On the Day when creation hears the Shout of Resurrection from the graves in truth, meaning there is no command to respond to God until the place of reckoning.

And His saying, **That is the Day of Resurrection**, means that God Almighty says: The Day when the people of the graves will emerge from their graves.

Tafsir al-Qurtubi

The Day they hear the Shout in truth meaning the Shout of Resurrection. The meaning of **coming out** is the gathering for the reckoning. **That is the Day of Coming Out** meaning the Day of Coming Out from the graves.

Tafsir Ibn Kathir

God Almighty says: **And listen O Muhammad to the Day when the crier will call from a place nearby** Qatada said: Ka'b al-Ahbar said that God Almighty commands an angel to call out on the rock of the Holy House: "O decayed bones and dismembered limbs, God Almighty commands you to gather for the passing of judgment. "The Day they hear the Shout in truth" meaning the blowing of the Trumpet that will bring the truth about which most of them had doubts. "That is the Day of Resurrection" meaning from the graves. "Indeed, it is We who bring to life and cause to die, and to Us is the final destination" meaning He is the One who begins creation and then restores it, which is easier for Him, and to Him is the final destination of all creation. He will reward each one for his deeds, if good then good, and if evil then evil. And the Almighty said: **On the Day the earth will split open and reveal them swiftly**. That is because God, the Almighty, will send

down rain from the sky, with which the bodies of all creation will grow in their graves, just as water causes seeds to grow in the soil. When the bodies are complete, God, the Almighty, will command Israfil to blow the Trumpet. The souls have been deposited in a hole in the Trumpet. When Israfil blows it, the souls will emerge glowing between the sky and the earth. Then God, the Almighty, will say: **By My glory and majesty, every soul will return to the body it inhabited**. So every soul will return to its body and will move within it as poison moves within a stung person. The earth will split open and reveal them, and they will rise to the place of reckoning, rushing to the command of God, the Almighty, "Rushing to the Caller. The disbelievers will say, 'This is a difficult day.'" And God, the Almighty, said: **The Day He will call you, and you will respond with His praise and you will think that you had remained only a little**. And in Sahih Muslim, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first from whom the earth will split open**. And the Almighty's saying: **That is an easy gathering for Us** means This is an easy repetition for us, easy for us as the Almighty said: **And Our command is but one, like the twinkling of an eye**.

God the Almighty said: "He did not create you and resurrect you except as one soul. Indeed, God is Hearing and Seeing." And His statement, **We know best what they say**, means that Our knowledge encompasses what the polytheists say to you of denial, so do not be alarmed by it, as in His statement: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." And His statement, **And you are not a compeller over them**, means that you are not the one who compels these people to follow the right path, and that is not something you are charged with. Mujahid, Qatada and Ad-Dahhak said: **And you are not a tyrant over them**, meaning do not be a tyrant over them. The first statement is better. If he had intended what they said, he would have said: **And do not be a tyrant over them**. Rather, he said: **And you are not a tyrant over them**, meaning you are not forcing them to believe; you are only a conveyor. Al-Farra' said: I heard the Arabs say, **So-and-so compelled so-and-so to do such-and-such**, meaning he compelled him. Then God, the Almighty, said: **So remind with the Qur'an whoever fears My threat**, meaning, you should convey the message of your Lord, for only he who fears God and His threat and hopes for His promise will remember, like His statement: **You are only responsible for conveying the message, and upon Us is the account**. And His statement, the Almighty, the Majestic, "So remind, for you are only a reminder. You are not a controller over them." **You do not have to guide them, but God guides whom He wills**. "Indeed, you do not guide whom you like, but God guides whom He wills." That is why God, the Almighty, said here: "And you are not a tyrant over them. So remind with the Qur'an whoever fears My threat." Qatada used to say: O God, make us among those who fear Your threat and hope for Your promise, O Most Generous, Most Merciful.

The last interpretation of Surat Qaf. Praise be to God alone, and God is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

42- **The Day they hear the Shout in truth** is a substitute for **The Day He calls out** meaning the Shout of Resurrection, and **in truth** is related to the Shout. **That is the Day of Resurrection** meaning the Day of Resurrection from the graves. Al-Kalbi said: **In truth** means *Resurrection*. Muqatil said: It means that it will truly happen.

Tafsir al-Baghawi

42. **The Day they hear the Shout in truth**, which is the final Shout, **that is the Day of Resurrection**, from the graves.

Tafsir al-Baidawi

42- "The Day they hear the Shout **is a substitute for it, and the Shout**" is the second blast. "In truth **is related to the Shout**" and what is meant by it is resurrection for recompense. "That is the Day of Resurrection" from the graves, and it is one of the names of the Day of Resurrection, and it may be said of the servant.

Surat Qaf 50:43

Indeed, it is We who bring to life and cause to die, and to Us is the final destination.

Surat Qaf 50:43

Indeed, it is We who bring to life and cause to die, and to Us is the final destination.

Tafsir al-Jalalayn

43 - Indeed, it is We who bring to life and cause to die, and to Us is the final destination.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, it is We who bring the dead to life and cause the living to die, and to Us is the destination of all of them on the Day of Resurrection.

The Day the earth will split open and reveal them in haste. God Almighty says: And to Us is their destination on the Day the earth will split open. So today is related to destiny.

Tafsir al-Qurtubi

Indeed, it is We who bring to life and cause to die. We cause the living to die and bring the dead to life. Prove the truth here.

Tafsir Ibn Kathir

God Almighty says: **And listen O Muhammad to the Day when the crier will call from a place nearby** Qatada said: Ka'b al-Ahbar said that God Almighty commands an angel to call out on the rock of the Holy House: "O decayed bones and dismembered limbs, God Almighty commands you to gather for the passing of judgment. "The Day they hear the Shout in truth" meaning the blowing of the Trumpet that will bring the truth about which most of them had doubts. "That is the Day of Resurrection" meaning from the graves. "Indeed, it is We who bring to life and cause to die, and to Us is the final destination" meaning He is the One who begins creation and then restores it, which is easier for Him, and to Him is the final destination of all creation. He will reward each one for his deeds, if good then good, and if evil then evil. And the Almighty said: **On the Day the earth will split open and reveal them swiftly.** That is because God, the Almighty, will send down rain from the sky, with which the bodies of all creation will grow in their graves, just as water causes seeds to grow in the soil. When the bodies are complete, God, the Almighty, will command Israfil to blow the Trumpet. The souls have been deposited in a hole in the Trumpet. When Israfil blows it, the souls will emerge glowing between the sky and the earth. Then God, the Almighty, will say: **By My glory and majesty, every soul will return to the body it inhabited.** So every soul will return to its body and will move within it as

poison moves within a stung person. The earth will split open and reveal them, and they will rise to the place of reckoning, rushing to the command of God, the Almighty, "Rushing to the Caller. The disbelievers will say, 'This is a difficult day.'" And God, the Almighty, said: **The Day He will call you, and you will respond with His praise and you will think that you had remained only a little.** And in Sahih Muslim, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first from whom the earth will split open.** And the Almighty's saying: **That is an easy gathering for Us** means This is an easy repetition for us, easy for us as the Almighty said: **And Our command is but one, like the twinkling of an eye.**

God the Almighty said: "He did not create you and resurrect you except as one soul. Indeed, God is Hearing and Seeing." And His statement, **We know best what they say**, means that Our knowledge encompasses what the polytheists say to you of denial, so do not be alarmed by it, as in His statement: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." And His statement, **And you are not a compeller over them**, means that you are not the one who compels these people to follow the right path, and that is not something you are charged with. Mujahid, Qatada and Ad-Dahhak said: **And you are not a tyrant over them**, meaning do not be a tyrant over them. The first statement is better. If he had intended what they said, he would have said: **And do not be a tyrant over them.** Rather, he said: **And you are not a tyrant over them**, meaning you are not forcing them to believe; you are only a conveyor. Al-Farra' said: I heard the Arabs say, **So-and-so compelled so-and-so to do such-and-such**, meaning he compelled him. Then God, the Almighty, said: **So remind with the Qur'an whoever fears My threat**, meaning, you should convey the message of your Lord, for only he who fears God and His threat and hopes for His promise will remember, like His statement: **You are only responsible for conveying the message, and upon Us is the account.** And His statement, the Almighty, the Majestic, "So remind, for you are only a reminder. You are not a controller over them." **You do not have to guide them, but God guides whom He wills.** "Indeed, you do not guide whom you like, but God guides whom He wills." That is why God, the Almighty, said here: "And you are not a tyrant over them. So remind with the Qur'an whoever fears My threat." Qatada used to say: O God, make us among those who fear Your threat and hope for Your promise, O Most Generous, Most Merciful.

The last interpretation of Surat Qaf. Praise be to God alone, and God is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

43- **Indeed, it is We who bring to life and cause to die.** That is, We bring to life in the Hereafter and cause to die in this world. No one shares in that with Us. The

sentence is a resumption of the matter of resurrection.
And to Us is the final destination. So We reward every worker according to his work.

Tafsir al-Baghawi

43. "Indeed, it is We who bring to life and cause to die,
and to Us is the final destination."

Tafsir al-Baidawi

43- **Indeed, it is We who bring to life and cause to die**
in this world, **and to Us is the final destination** for
recompense in the Hereafter.

The Day the earth will split open from them in haste. That is an easy gathering for Us.

Surat Qaf 50:44

The Day the earth will split open from them in haste.
That is an easy gathering for Us.

Tafsir al-Jalalayn

44 - **a day** in place of the day before it and what is between them is an objection *cracked* with the shin softened and doubled by the assimilation of the second taa in the original into it **the earth will be torn from them quickly** plural of swift, a state of the understood meaning, so they will come out quickly **that is an easy gathering for Us** in it is a separation between the described and the description by its object for the sake of specificity, and it does not harm that, indicating the meaning of the gathering that is reported about it, which is the revival after annihilation, and the gathering is for the presentation and the reckoning

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **The earth will split open over them** means: The earth will split open over them. And his statement: *Quickly* and *Quickly* is in the accusative case as a state of the ha' and the mim in his statement about them. The meaning is: On the day the earth will split open over them and they will be destroyed from it quickly. So the indication of his statement: **On the day the earth will split open over them** was sufficient for mentioning that.

His saying: **That is an easy gathering for Us**, means: Their gathering is an easy gathering for Us at the time of reckoning.

Tafsir al-Qurtubi

The Day the earth will split open from them, scurrying to the crier who will call out the trumpet to Jerusalem **That will be an easy gathering for Us** meaning easy and simple. The Kufians read *tashaaqu* with a light shin, deleting the first ta', the rest by assimilating the ta' into the shin. Ibn Muhaisin, Ibn Kathir, and Yaqubiya confirmed the crier in both cases based on the original, and Nafi' and Abu Amr confirmed it in the connection only, and the rest deleted it in both cases.

I said: The Sunnah has made this verse more clear. Al-Tirmidhi narrated on the authority of Muawiyah bin Haidah on the authority of the Prophet, may God bless him and grant him peace, in a hadith he mentioned, and he pointed with his hand to Ash-Sham and said: From here to here you will be gathered, riding and walking, and you will be dragged on your faces on the Day of Resurrection, with your mouths covered with blood. You will be seventy nations, and you are the

best of them and the most honored by God. The first thing that will be revealed about one of you will be his thigh. And in another narration: His thigh and his hand. And Ali bin Ma'bad narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, in a hadith he mentioned: Then God Almighty will say to Israfil: Blow the blast of resurrection. So he will blow, and the spirits will come out like bees, filling the space between heaven and earth. Then God Almighty will say: By My glory and majesty, every soul will return to its body. So the spirits will enter the earth into the bodies, then they will enter the nostrils and will walk in the bodies as poison walks in the bodies of one who has been bitten. Then the earth will split open and reveal you, and I am the first from whom the earth will split open, and you will come out of it as young men, all of you thirty-three years old. And the language on that day will be Syriac. And he mentioned the hadith, and we have mentioned All of this and more is covered in the ticket, praise be to God.

Tafsir Ibn Kathir

God Almighty says: **And listen O Muhammad to the Day when the crier will call from a place nearby** Qatada said: Ka'b al-Ahbar said that God Almighty commands an angel to call out on the rock of the Holy House: "O decayed bones and dismembered limbs, God Almighty commands you to gather for the passing of judgment. "The Day they hear the Shout in truth" meaning the blowing of the Trumpet that will bring the truth about which most of them had doubts. "That is the Day of Resurrection" meaning from the graves. "Indeed, it is We who bring to life and cause to die, and to Us is the final destination" meaning He is the One who begins creation and then restores it, which is easier for Him, and to Him is the final destination of all creation. He will reward each one for his deeds, if good then good, and if evil then evil. And the Almighty said: **On the Day the earth will split open and reveal them swiftly.** That is because God, the Almighty, will send down rain from the sky, with which the bodies of all creation will grow in their graves, just as water causes seeds to grow in the soil. When the bodies are complete, God, the Almighty, will command Israfil to blow the Trumpet. The souls have been deposited in a hole in the Trumpet. When Israfil blows it, the souls will emerge glowing between the sky and the earth. Then God, the Almighty, will say: **By My glory and majesty, every soul will return to the body it inhabited.** So every soul will return to its body and will move within it as poison moves within a stung person. The earth will split open and reveal them, and they will rise to the place of reckoning, rushing to the command of God, the Almighty, "Rushing to the Caller. The disbelievers will say, 'This is a difficult day.'" And God, the Almighty, said: **The Day He will call you, and you will respond with His praise and you will think that you had remained only a little.** And in Sahih Muslim, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first from whom the**

earth will split open. And the Almighty's saying: **That is an easy gathering for Us** means This is an easy repetition for us, easy for us as the Almighty said: **And Our command is but one, like the twinkling of an eye.**

God the Almighty said: "He did not create you and resurrect you except as one soul. Indeed, God is Hearing and Seeing." And His statement, **We know best what they say**, means that Our knowledge encompasses what the polytheists say to you of denial, so do not be alarmed by it, as in His statement: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." And His statement, **And you are not a compeller over them**, means that you are not the one who compels these people to follow the right path, and that is not something you are charged with. Mujahid, Qatada and Ad-Dahhak said: **And you are not a tyrant over them**, meaning do not be a tyrant over them. The first statement is better. If he had intended what they said, he would have said: **And do not be a tyrant over them.** Rather, he said: **And you are not a tyrant over them**, meaning you are not forcing them to believe; you are only a conveyor. Al-Farra' said: I heard the Arabs say, **So-and-so compelled so-and-so to do such-and-such**, meaning he compelled him. Then God, the Almighty, said: **So remind with the Qur'an whoever fears My threat**, meaning, you should convey the message of your Lord, for only he who fears God and His threat and hopes for His promise will remember, like His statement: **You are only responsible for conveying the message, and upon Us is the account.** And His statement, the Almighty, the Majestic, "So remind, for you are only a reminder. You are not a controller over them." **You do not have to guide them, but God guides whom He wills.** "Indeed, you do not guide whom you like, but God guides whom He wills." That is why God, the Almighty, said here: "And you are not a tyrant over them. So remind with the Qur'an whoever fears My threat." Qatada used to say: O God, make us among those who fear Your threat and hope for Your promise, O Most Generous, Most Merciful.

The last interpretation of Surat Qaf. Praise be to God alone, and God is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

44- "The Day the earth will split open about them" The majority of reciters read it by assimilating the taa' into the sheen. The Kufians read it by softening the sheen, deleting one of the two taa's for ease. Zayd ibn Ali read: tatashaqqaf by affirming the two taa's as per the original, and it was recited in the passive form, and the accusative of "sira'an **as a state of the pronoun in** about them", and the agent in the state is tashaqqaf, and it was said that the agent in the state is the same as the agent in the day: meaning hurrying to the crier who called them "That is a gathering **meaning resurrection and the plural of** for us is easy" is hayn.

Tafsir al-Baghawi

44. **The Day the earth will split open and they will come out quickly**, plural of *quickly*, meaning: they will come out quickly. **That will be a gathering for Us**, plural of **for Us**, "easy."

Tafsir al-Baidawi

44- "The Day it will split **Split, and it was read as Split**". Asim, Hamza, Al-Kisa'i, Khalaf and Abu Amr read it with a light shin. "The earth will be removed from them quickly" Hurrying. "That is a gathering" Bahath and gathering. "For Us is easy" Easy. The adverbial phrase is brought forward for specificity, as that is not easy except for the All-Knowing, All-Powerful in and of Himself, and no matter distracts Him from another matter, as God the Most High said: "He did not create you and resurrect you except as a single soul."

Surat Qaf 50:45

We know best what they say, and you are not a tyrant over them. So remind, by the Qur'an, whoever fears My threat.

Surat Qaf 50:45

We know best what they say, and you are not a tyrant over them. So remind, by the Qur'an, whoever fears My threat.

Tafsir al-Jalalayn

45 - **We know best what they say** meaning the infidels of Quraysh **and you are not a compeller over them** forcing them to believe, and this was before

The command to wage jihad **So remind with the Qur'an whoever fears My threat** and they are the believers.

Tafsir al-Suyuti

And Ibn Jarir narrated on the authority of Amr bin Qais Al-Mala'i on the authority of Ibn Abbas, who said: They said: O Messenger of God, if you had frightened us, then it was revealed and he mentioned in the Qur'an whoever fears the threat. Then he narrated on the authority of Omar, without a chain of transmission, like it.

Tafsir al-Tabari

God Almighty says: We, O Muhammad, know best what these polytheists say about their slander against God, their denial of His signs, and their denial of God's ability to resurrect after death. **And you are not a tyrant over them.** He says: You are not a power over them.

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: **And you are not a tyrant over them.** He said: Do not be tyrannical toward them.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement: **And you are not a tyrant over them,** for God Almighty disliked determinism, forbade it, and presented it in it. Al-Farra' said: He placed the tyrant in the place of the ruler in determinism, and he said: Al-Mufaddal recited to me:

And on the day of sorrow, when Ma'ad was gathered, and the people were all in debt except us.

We disobeyed his mighty will until we became the hollow of a thousand teachers

It is narrated: Al-Jawf. He said: By Al-Jabbar he meant: Al-Mundhir of his authority.

He said: It was said that the meaning of his statement, **And you are not a compeller over them** is that you were not sent to force them to Islam, rather you were sent as a reminder, so he reminded. He said: The Arabs do not say fa'al from af'alta. They do not say: this is kharaj, meaning exit, nor do they say dakhil, meaning entrance. Rather they say fa'al, from fa'ala, and they say kharaj from kharaja, and dakhil from

dakhalat, and qital from qatal. He said: The Arabs say with one letter: daraka, from adarak, and it is anomalous.

He said: If you say that the tyrant has this meaning, then it is correct. He said: I heard some Arabs say: He forced him to do something, meaning: He compelled him. So the tyrant in this language is correct, meaning: He subdues them and compels them.

And His statement, **So remind with the Qur'an whoever fears My threat**, God Almighty says: So remind, O Muhammad, with this Qur'an that I revealed to him whoever fears the threat that I have threatened whoever disobeys Me and opposes My command.

Nasr bin Abdul Rahman Al-Awdi told me: Hakam Al-Razi told us, on the authority of Ayoub, on the authority of Amr Al-Mala'i, on the authority of Ibn Abbas, who said: They said, O Messenger of God, if you had frightened us! So the verse was revealed: **And remind by the Qur'an whoever fears My threat.**

Ibn Hamid told us: Hakam told us, on the authority of Ayoub bin Sayyar Abu Abd al-Rahman, on the authority of Amr bin Qais, who said: They said: O Messenger of God, if you would remind us! So he mentioned something similar.

Tafsir al-Qurtubi

The Almighty said, **We know best what they say** meaning your denial and insults. **And you are not a tyrant over them** meaning a person who can force them to Islam. Thus the verse was abrogated by the command to fight. The word *jabbār* comes from *jabriyah* and *taslāt* because *jabbār* does not mean *mugbār* just as *kharaj* does not mean *mukhār* as narrated by al-Qushayri al-Nahhas. It was also said that the meaning of *jabbār* is **you do not force them** but this is wrong because it does not come from *af'al* and al-Tha'labi narrated and Tha'lab said that the letters *fa'al* have come with the meaning of *mufā'il* and they are irregular. *jabbār* means *mugbār* and *drāk* means *mudrik* and *sara'* means *musar'* and *bika'* means *mubkā'*. *ādā* means *ma'd* and it was read **And I guide you only to the path of right guidance** with a shaddah on the *shin* meaning the guide, which is Moses. And it was said that it is God and likewise it was read **As for the ship, it belonged to poor people** meaning poor. And Abu Hamid Al-Kharzanji said: The Arabs say: A falling sword means a falling one. And it was said that it is a tyrant and a musaytir as in Al-Ghashiyah **You have no control over them.** And Al-Farra' said: I heard from the Arabs who say: He forced him to do something, meaning he subdued him. So the tyrant from this language means subduing, correct. And it was said that the tyrant is from their saying: I forced him to do something, meaning I compelled him, and it is a Kinanite language and they are two languages. Al-Jawhari: And I compelled him to do something, meaning I forced him to do it. And I compelled him also, referring it to compulsion, just as you say: I disbelieved

him if you refer it to disbelief. **So remind with the Qur'an whoever fears My threat.** Ibn Abbas said: They said: O Messenger of God, if you had frightened us, then the verse was revealed: **So remind with the Qur'an whoever fears My threat** meaning what I have prepared for whoever disobeys Me of punishment. So the threat is the punishment and the promise is the reward. The poet said:

Even if I threatened him or promised him, I will break my promise and fulfill my promise.

Qatada used to say: O God, make us among those who fear Your threat and hope for Your appointment. The yaa' was included in **My threat to Jacob** in both instances, and Warsh included it in the connection but not in the pause. The rest were omitted in both instances. And God knows best. Surah Qaf has been interpreted. Praise be to God.

Tafsir Ibn Kathir

God Almighty says: **And listen O Muhammad to the Day when the crier will call from a place nearby** Qatada said: Ka'b al-Ahbar said that God Almighty commands an angel to call out on the rock of the Holy House: "O decayed bones and dismembered limbs, God Almighty commands you to gather for the passing of judgment. "The Day they hear the Shout in truth" meaning the blowing of the Trumpet that will bring the truth about which most of them had doubts. "That is the Day of Resurrection" meaning from the graves. "Indeed, it is We who bring to life and cause to die, and to Us is the final destination" meaning He is the One who begins creation and then restores it, which is easier for Him, and to Him is the final destination of all creation. He will reward each one for his deeds, if good then good, and if evil then evil. And the Almighty said: **On the Day the earth will split open and reveal them swiftly.** That is because God, the Almighty, will send down rain from the sky, with which the bodies of all creation will grow in their graves, just as water causes seeds to grow in the soil. When the bodies are complete, God, the Almighty, will command Israfil to blow the Trumpet. The souls have been deposited in a hole in the Trumpet. When Israfil blows it, the souls will emerge glowing between the sky and the earth. Then God, the Almighty, will say: **By My glory and majesty, every soul will return to the body it inhabited.** So every soul will return to its body and will move within it as poison moves within a stung person. The earth will split open and reveal them, and they will rise to the place of reckoning, rushing to the command of God, the Almighty, "Rushing to the Caller. The disbelievers will say, 'This is a difficult day.'" And God, the Almighty, said: **The Day He will call you, and you will respond with His praise and you will think that you had remained only a little.** And in Sahih Muslim, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first from whom the earth will split open.** And the Almighty's saying: **That is an easy gathering for Us** means This is an easy repetition for us, easy for us as the Almighty said: **And Our command is but one, like the twinkling of an eye.**

God the Almighty said: "He did not create you and resurrect you except as one soul. Indeed, God is Hearing and Seeing." And His statement, **We know best what they say**, means that Our knowledge encompasses what the polytheists say to you of denial, so do not be alarmed by it, as in His statement: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." And His statement, **And you are not a compeller over them**, means that you are not the one who compels these people to follow the right path, and that is not something you are charged with. Mujahid, Qatada and Ad-Dahhak said: **And you are not a tyrant over them**, meaning do not be a tyrant over them. The first statement is better. If he had intended what they said, he would have said: **And do not be a tyrant over them.** Rather, he said: **And you are not a tyrant over them**, meaning you are not forcing them to believe; you are only a conveyor. Al-Farra' said: I heard the Arabs say, **So-and-so compelled so-and-so to do such-and-such**, meaning he compelled him. Then God, the Almighty, said: **So remind with the Qur'an whoever fears My threat**, meaning, you should convey the message of your Lord, for only he who fears God and His threat and hopes for His promise will remember, like His statement: **You are only responsible for conveying the message, and upon Us is the account.** And His statement, the Almighty, the Majestic, "So remind, for you are only a reminder. You are not a controller over them." **You do not have to guide them, but God guides whom He wills.** "Indeed, you do not guide whom you like, but God guides whom He wills." That is why God, the Almighty, said here: "And you are not a tyrant over them. So remind with the Qur'an whoever fears My threat." Qatada used to say: O God, make us among those who fear Your threat and hope for Your promise, O Most Generous, Most Merciful.

The last interpretation of Surat Qaf. Praise be to God alone, and God is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

Then God, the Exalted, consoled His Prophet, may God bless him and grant him peace, saying: 45- **We know best what they say**, meaning their denial of what you have come with and their denial of resurrection and monotheism. **And you are not a compeller over them**, meaning in your path of forcing and compelling them to believe. The verse was abrogated by the verse of the sword. **So remind with the Qur'an whoever fears My threat**, meaning whoever fears My threat of punishment to My disobedient ones. As for those other than them, do not concern yourself with them. Then God, the Exalted, commanded him after that to fight.

Ibn Jarir narrated on the authority of Ibn Abbas, **And no fatigue touched us**, he said: from fatigue. At-Tabarani narrated in Al-Awsat and Ibn Asakir on the authority of Jarir ibn Abdullah on the authority of the Prophet, peace and blessings be upon him, regarding his statement, **And glorify the praises of your Lord before the rising of the sun**, the dawn prayer, and **before its setting**, the afternoon prayer. At-Tirmidhi, Ibn

Surat Qaf 50:45

We know best what they say, and you are not a tyrant over them. So remind, by the Qur'an, whoever fears My threat.

Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "I spent the night with the Messenger of God, peace and blessings be upon him, and he prayed two short rak'ahs before the dawn prayer, then he went out to pray and said: O Ibn Abbas, two rak'ahs before the dawn prayer after the stars have set, and two rak'ahs after the sunset prayer after prostration." Musaddad narrated in his Musnad, Ibn Al-Mundhir and Ibn Mardawayh on the authority of Ali ibn Abi Talib, who said: "I asked the Messenger of God, peace and blessings be upon him, about the setting of the stars and the ending of prostration, and he said: The ending of prostration is two rak'ahs after the sunset prayer, and the setting of the stars is the two rak'ahs before the morning prayer." Muhammad bin Nasr narrated in *As-Salah* and Ibn Al-Mundhir narrated from Umar bin Al-Khattab: **The end of prostration is two rak'ahs after Maghrib, and the end of the stars is two rak'ahs before Fajr.** Saeed bin Mansour, Ibn Abi Shaybah, Ibn Nasr, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated in **Asma' wa'l-Sifat** from Ali bin Abi Talib, something similar. Al-Bukhari and others narrated from Mujahid, who said: Ibn Abbas said: He ordered him to glorify God at the end of all prayers. Ibn Jarir narrated from him: **And listen on the Day when the crier will call out**, he said: It is the shout. Al-Wasiti also narrated from him: **From a place nearby**, he said: From the rock of Jerusalem. Ibn Abi Hatim and Ibn Al-Mundhir also narrated from him: **That is the Day of Resurrection**, he said: The day when they will emerge from the graves for resurrection. Ibn Jarir also narrated from him: "They said: O Messenger of God, if you had frightened us," so this verse was revealed: **So remind by the Qur'an whoever fears My threat.**

and grant him peace: "Whoever recites Surat Qaf, God will make the times of death and its agonies easy for him." And God knows best.

Tafsir al-Baghawi

45. **We know best what they say**, meaning: the infidels of Mecca in their denial of you, **and you are not a compeller over them**, meaning someone who can force them to accept Islam. You were only sent as a reminder, **so remind with the Qur'an whoever fears My threat**, meaning: what I have threatened those who disobey Me with of punishment.

Ibn Abbas said: They said: O Messenger of God, if you had frightened us, then this verse was revealed: **And remind by the Qur'an whoever fears My threat.**

Tafsir al-Baidawi

45- "We know best what they say" as a consolation to the Messenger of God, may God bless him and grant him peace, and a threat to them. "And you are not a compeller over them" with authority to make them believe, or do with them what you want, you are only a caller. "So remind with the Qur'an whoever fears My threat" because no one will benefit from it except him. It was narrated from the Prophet, may God bless him

Surat al-Dhariyat 51:1

And the scatterers, scattering.

Tafsir al-Jalalayn

1 - **And the winds that scatter** The winds scatter dust and other things *scatter* is a verbal noun and it is said that it is scatter it, it blows in it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And the winds that scatter the dust.** He says, **And the winds that scatter the dust.** It is said, **The wind scatter the dust.**

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Hanad bin Al-Sarri told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, he said: A man stood up to Ali, may God be pleased with him, and said: What is Adh-Dhariyat? He said: It is the wind.

Ibn Al-Muthanna told us, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, on the authority of Samak, he said: I heard Khalid bin Ar'arah say: I heard Ali, may God be pleased with him, go out to the square wearing two cloaks, and they said: If a man asked and the people heard, he said: So Ibn Al-Kawwa stood up and said: What is Adh-Dhariyat? He said: It is the wind.

Muhammad ibn Abdullah ibn Ubayd al-Hilali and Muhammad ibn Bashar told me, they said: Muhammad ibn Khalid ibn Uthma told us, he said: Musa ibn Yaqub al-Zumai told us, he said: Abu al-Huwayrith told us, on the authority of Muhammad ibn Jubayr ibn Mut'im, he told him, he said: I heard Ali, may God be pleased with him, addressing the people, and Abdullah ibn al-Kawwa' stood up and said: O Commander of the Faithful, tell me about the statement of God, the Blessed and Exalted, **And the winds that scatter scatter.** They are the winds.

Ibn Bashar told us, he said: Yahya told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Tayyib, he said: Ali bin Abi Talib, may God be pleased with him, was asked about the winds that scatter. He said: The wind.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Tufayl, on the authority of Ali: **And the winds that scatter** he said: the wind.

Mahrar said: He told us on the authority of Samak, on the authority of Khalid bin Ar'ah, who said: I asked Ali, may God be pleased with him, about **the winds that scatter.** He said: It is the wind.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Qasim Ibn Abi Bazza, who said: I heard Abu Al-Tayyib say: I heard Ali, may God be pleased with him, say: Do not ask me about a speaking book or a past Sunnah except that I will tell you. So Ibn Al-Kawwa asked him about Al-Dhariyat, and he said: They are the winds.

Abu Kurayb told us: Talq told us, on the authority of Zaydah, on the authority of Asim, on the authority of Ali bin Rabi'ah, who said: Ibn al-Kawwa' asked Ali, may God be pleased with him, and he said: **And the winds that scatter.** He said: It is the wind.

Ibn Hamid told us, he said: Jarir told us, on the authority of Abdullah bin Rafi', on the authority of Abu al-Tayyib, he said: Ibn al-Kawwa' said to Ali, may God be pleased with him: What is the wind? He said: The wind.

Yunus told me, he said: Ibn Wahb told us, he said: Yahya bin Ayoub told us, on the authority of Abu Sakhra, on the authority of Abu Muawiyah al-Bajali, on the authority of Abu al-Sahbaa al-Bakri, on the authority of Ali bin Abi Talib, may God be pleased with him, he said, while he was on the pulpit, **No one asks me about a verse from the Book of God except that I inform him.** So Ibn al-Kawwa' stood up and wanted to ask him about what Subaygh had asked Umar bin al-Khattab, may God be pleased with him, so he said, **What are the winds that scatter?** Ali said, **The winds.**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada that a man asked Ali about the winds. He said: They are the winds.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Wahb ibn Abdullah, on the authority of Abu al-Tufayl, he said: Ibn al-Kawwa asked Ali, saying: What is the wind that scatters? He said: The winds.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd regarding His statement, **And the scatterers,** he said: Ibn Abbas used to say that they are the winds.

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 Nujayh, on the authority of Mujahid, regarding his statement, **And the scatterers,** he said: The winds.

Tafsir al-Qurtubi

The Almighty said: **And the scatterers scatter.** Abu Bakr Al-Anbari said: Abdullah bin Najiyah narrated to us, Yaqub bin Ibrahim narrated to us, Makki bin Ibrahim narrated to us, Al-Ja'id bin Abd Al-Rahman narrated to us, on the authority of Yazid bin Khusayfah, on the authority of Al-Sa'ib bin Yazid, that a man said to Umar, may God be pleased with him: I passed by a man asking about the interpretation of the difficult parts of the Qur'an, so Umar said: O God, give me power over him. So the man entered upon Umar one day while he was wearing clothes and a turban, and Umar was reciting the Qur'an. When he finished, the

man stood up and said: O Commander of the Faithful, what is **And the scatterers scatter**? So Umar stood up, rolled up his sleeves, and began to flog him, then said: Dress him in his clothes, carry him on a saddlebag, and carry him to his neighborhood. Then let him stand up and give a sermon and say: Subaygh sought knowledge but made a mistake, so he continued to be lowly among his people after having been a master among them. On the authority of Amir bin Wathilah that Ibn Al-Kawwa asked Ali **may God be pleased with him** and said: O Commander of the Faithful, what is **And the scatterers scatter**? He said: Woe to you! Ask to understand and do not ask to be stubborn. **And the scatterers scatter** are the winds. **And those carrying heavy loads** are the clouds. **And those running smoothly** are the ships. **And those who divide a matter** are the angels. Al-Harith narrated on the authority of Ali **may God be pleased with him**: **And the scatterers scatter** he said: The winds. **And those carrying heavy loads** he said: The clouds carry water as the four-legged beasts carry the burden. **And those running smoothly** he said: The ships are heavy. **And those who divide a matter** he said: The angels come with different commands, Gabriel with harshness, Michael with mercy, and the Angel of Death comes with death. Al-Farra' said: It was said that it comes with different commands of fertility, drought, rain, death, and accidents. It is said that the wind scatters the dust, it scatters it, and it scatters it. Then it was said: **By the scatterers** and what follows are oaths. And when the Lord swears by something, He confirms its honor. It was said that the meaning is **By the Lord of the scatterers**. The answer is **Indeed, what you are promised** meaning that which you are promised of good and evil, reward and punishment is **true** there is no lie in it. The meaning of *truthful* is *truthful*. The noun is in the position of a verbal noun. **And indeed, the judgment will come to pass** meaning the recompense will descend upon you. Then He began another oath and said: **By the heaven full of woven paths, you are indeed in a different statement**. It was said that the scatterers are the women who give birth because in their offspring are the seeds of creation because they sow children, so they became scatterers. And He swore by them because in their ribs are the best of His righteous servants. And He specified women with that without men, even though each one of them is a scatterer for two reasons: One of them is because they are vessels without men, so because the two seeds meet in them, they were specifically mentioned. Second: That the climax in them takes longer and they are closer to intercourse. **The pregnant ones are burdened** means clouds. It was said that pregnant women are if they are heavily pregnant. Waqr, with a kasra on the waw, is the weight of the load on the back or in the stomach. It is said: he came carrying his burden and he loaded his camel. Waqr is most often used to carry a mule or a donkey, and the wasq is used to load a camel. This woman is muwaqqar, with a fatha on the qaf, if she carries a heavy load. The palm tree is burdened, its load is heavy. It is said a palm tree is muwaqqar, muwaqqar, and muwaqqarra. It was said muwaqqar, which is not according to analogy because the verb is for the palm tree. It was said: muwaqqar, with a kasra on the qaf, according to the analogy of

saying a pregnant woman, because the load of the tree is similar to the load of women. As for muwaqqar, with a fatha, it is unusual. It was narrated in the saying of Labid describing a palm tree:

The nerve of the trotters in the Gulf of Mahlam carried from it a respected and gagged one

The plural is muwaqir. As for waqar with the fatha, it is the heaviness of the ear. His ear was heavier, waqar means silence. The source of the word is the movement, except that it came with the sukoon. The statement about it was presented in Al-An'am. **And the ships that sail with ease** means the ships sail with the winds with ease to wherever they are directed. It was said that it is the clouds. And regarding its sailing with ease according to this statement, there are two aspects: One of them is to wherever God Almighty directs it from the lands and regions. The second is the ease of its sailing, and that is well-known among the Arabs, as Al-A'sha said.

Her walk from her neighbor's house was like the walk of a cloud, neither slowing down nor hurrying up.

Tafsir Ibn Kathir

Interpretation of Surat Adh-Dhariyat

In the name of God, the Most Gracious, the Most Merciful

Shu'bah ibn al-Hajjaj narrated on the authority of Samak on the authority of Khalid ibn Ar'arah that he heard 'Ali **may God be pleased with him**, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard 'Ali **may God be pleased with him**, and it was also confirmed from other chains of transmission on the authority of the Commander of the Faithful, 'Ali ibn Abi Talib **may God be pleased with him**, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God, nor about a Sunnah of the Messenger of God (blessings and peace of God be upon him), except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God, the Most High: **And those who scatter [the winds] with scattering?** 'Ali **may God be pleased with him** said: The wind. He said: **And those who carry burdens?** 'Ali **may God be pleased with him** said: The clouds. He said: **And those who move easily?** 'Ali **may God be pleased with him** said: The ships. He said: **And those who divide [their] command?** 'Ali **may God be pleased with him** said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn

al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by *Al-Hamilat Waqra* is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said:

full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatadah said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatadah said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High,** The liars will be destroyed. **Mujahid said,** The liars. **He said,** It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected,** and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed,** meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High,

Surat al-Dharyat 51:1

And the scatterers, scattering.

Those who are in heedless confusion, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial**. Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for**. That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

It has sixty verses, and it is Meccan. Al-Qurtubi said in the opinion of everyone

Ibn Al-Dharis, Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas that he said: Surat Adh-Dharyat was revealed in Mecca. Ibn Mardawayh narrated a similar statement on the authority of Ibn Al-Zubayr.

His saying: 1- **And the scatterers scatter** It is said that the wind scatter the dust, scattering it, and that it scatters it, scattering it, the Almighty swears by the winds that scatter the dust. The victory of dharwān is on the source, and the agent in it is the active participle and the passive participle is omitted. Abu Amr and Hamzah read it by assimilating the ta' of dharwān into the dhal of dharwān. The rest read it without assimilation. It was said that the one sworn by is understood and He is the Lord of dharwān and what comes after it, but the first is more appropriate.

Tafsir al-Baghawi

1. Meccan, **And the winds that scatter the dust**, meaning: the winds that scatter the dust, it is said: the wind scatter the dust and scattered it.

Tafsir al-Baidawi

1- "And the scatterers scatter" meaning the winds that scatter dust and other things, or the fertile women who scatter children, or the causes that scatter creation from angels and others. Abu Amr and Hamza read it by assimilating the taa' into the dal.

Surat al-Dhariyat 51:2

And those who are laden with burdens

Tafsir al-Jalalayn

2 - **The carriers** The clouds carry water *and* heavy. The effect of the carriers

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And those that carry loads**, means: The clouds that carry their load of water.

Tafsir al-Qurtubi

God Almighty's saying: **The pregnant women are a coffin**

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the

Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak,

Surat al-Dhariyat 51:2

And those who are laden with burdens

Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

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disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

2- "The ones that carry water" are the clouds that carry water, just as quadrupeds carry heavy loads. The accusative case of "waqran **is that it is the direct object, just as one says,** So-and-so carried a heavy load. **The majority of scholars read** waqran" with a kasra on the waw, as the name of what is carried, and it was read with a fatha on it as a verbal noun, and the factor in it is the active participle, or as the noun being named as a verbal noun out of emphasis.

Tafsir al-Baghawi

2. **And those who carry burdens,** meaning: the camels carry a heavy load of water.

Tafsir al-Baidawi

2- "Those who carry a burden" means the clouds carrying rain, or the winds carrying the clouds, or pregnant women, or the reasons for that. It was read "burden" based on the naming of the carrier by the source.

Surat al-Dhariyat 51:3

And the swift-moving winds

Tafsir al-Jalalayn

3 - **The ships that sail** sail on the surface of the water *easily* is a source in the place of the state, meaning facilitated

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And the ships that sail smoothly** means: The ships that sail smoothly in the seas

Tafsir al-Qurtubi

The Almighty said: **And the flowing ones with ease.**

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

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Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

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Surat al-Dhariyat 51:3

And the swift-moving winds

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say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

3- "The ships that sail easily" are the ships that sail the sea with the wind easily. The word "yasra" is in the accusative case as a source, or as an attribute of a deleted source, or as a state: meaning, running easily. It was said that it refers to the winds. It was also said that it refers to the clouds, but the first is more appropriate. Ease: easy in everything.

Tafsir al-Baghawi

3. **And those that sail easily** are the ships that sail easily in the water.

Tafsir al-Baidawi

3- "And those that run smoothly" means ships that run smoothly in the sea, or the winds that run in their directions, or the planets that run in their mansions. "Smoothly" is an adjective of a deleted noun, meaning running smoothly.

Surat al-Dhariyat 51:4

So the dividers are a matter

Tafsir al-Jalalayn

4 - (And the angels divide the provisions, rain, and other things between the countries and the people.

Tafsir al-Suyuti

Tafsir al-Tabari

And the angels who divide the matter He says: The angels who divide the matter of God among His creation

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Hannad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, who said: A man stood up to Ali, may God be pleased with him, and said: What are the ones that sail smoothly? He said: They are the ships. He said: What are the ones that carry a load? He said: They are the clouds. He said: What are the ones that divide a matter? He said: They are the angels.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Samak, who said: I heard Khalid bin Ar'arah say: I heard Ali, may God be pleased with him, say: What are the carriers of burdens? He said: They are the clouds. He said: What are the ones that run smoothly? He said: They are the ships. He said: What are the ones who divide a matter? He said: They are the angels.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Samak, on the authority of Khalid bin Arara, on the authority of Ali, in a similar manner.

Muhammad ibn Abdullah ibn Ubayd al-Hilali and Muhammad ibn Bashir told me: Muhammad ibn Khalid ibn Uthma told us: Musa al-Zumai told us: Abu al-Huwayrith told me on the authority of Muhammad ibn Jubayr ibn Mut'im who told him: I heard Ali addressing the people, and Ibn al-Kawwa' stood up and said: O Commander of the Faithful, tell me about the statement of God, the Blessed and Exalted: **And those carrying loads** He said: They are the clouds. **And those running with ease** He said: They are the ships. **And those distributing a matter** He said: The angels.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us on the authority of Al-Qasim Ibn Abi Bazza: I heard Abu Al-Tayyib say: I heard Ali, may God be pleased with him, and he mentioned something similar.

Ibn Hamid told us: Jarir told us, on the authority of Abdul Aziz bin Rafi', on the authority of Abu al-Tayyib, who said: Ibn al-Kawwa' said to Ali, and he mentioned

something similar to it:

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Wahb ibn Abdullah, on the authority of Abu al-Tufayl, who said: I witnessed Ali, may God be pleased with him, and Ibn al-Kawwa' stood up to him and mentioned something similar.

Abu Kurayb told us: Talq bin Ghannam told us, on the authority of Zaidah, on the authority of Asim, on the authority of Ali bin Rabi'ah, who said: I asked Ibn al-Kawwa' about Ali, and he mentioned something similar.

Yunus told me: Ibn Wahb told us: Yahya bin Ayoub told me, on the authority of Abu Sakhr, on the authority of Abu Muawiyah al-Bajali, on the authority of Abu al-Sahbaa al-Bakri, on the authority of Ali bin Abi Talib, may God be pleased with him, something similar.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada that a man asked Ali and he mentioned something similar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Tayyib, on the authority of Ali, similarly.

Ibn Bashir told us: Yahya told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Tayyib, who said: He was asked and he mentioned something similar.

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 those carrying burdens**, he said: The clouds. His statement, **And those who divide a matter**, he said: The angels.

Muhammad ibn 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: **And those carrying loads** He said: The clouds carrying rain. **And those running smoothly** He said: The ships. **And those distributing a command** He said: The angels, He sends them down by His command to whomever He wills.

Tafsir al-Qurtubi

The Almaghty said: **And the divisions are a matter.**

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me

Surat al-Dhariyat 51:4
So the dividers are a matter

about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him**: **Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as

mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be

turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High, The liars will be destroyed.** **Mujahid said, The liars. He said, It is like the statement in 'Abasa, The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said, They will be tested and tormented.**" Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

4- "Those who divide a matter" are the angels who divide matters. Al-Farra' said: They come with different commands: Gabriel with harshness, Michael with mercy, and the Angel of Death comes with death. It was also said that they come with different commands of drought, fertility, rain, death, and accidents. It was also said that they are the clouds by which God divides the affairs of His servants. It was also said that what is meant by the scatterers, carriers, movers, and dividers are the winds, for they are described with all of these because they scatter the dust, carry the clouds, run in the air, and divide the rain. This is very weak. The accusative of "amrana" is the direct object, and it was also said that it is in the state of command, meaning commanded, but the first is more appropriate.

Tafsir al-Baghawi

4. **And those who divide matters**, are the angels who divide matters among creation according to what they

were commanded to do. He swore by these things because they indicate His creation and power.

Tafsir al-Baidawi

4- **And those who divide a matter** are the angels who divide matters such as rain, provisions, and other things, or what is common to them and others from the reasons for division, or the wind divides the rain by distributing the clouds. If it is carried on different entities with the letter *fa* to arrange the divisions with it in consideration of what is between them of the difference in indicating the perfection of power, otherwise the letter *fa* is for arranging the actions since the winds, for example, scatter vapors into the atmosphere until they form clouds, then they carry it and run with it, spreading it to where they are commanded to do so, then they divide the rain with.

Surat al-Dhariyat 51:5

What you are promised is true.

Surat al-Dhariyat 51:5

What you are promised is true.

Tafsir al-Jalalayn

5 - **You are promised** what is a source, meaning their promise of resurrection and other things **is only true** a true promise

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **Indeed, what you are promised is true.** God Almighty says, **Indeed, what you are promised, O people, of the establishment of the Hour and the resurrection of the dead from their graves is true.** He says, **It is a true and certain thing that will happen.**

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Muhammad bin Amr told me: 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, regarding his statement, **You are only promised to one who is truthful.** The meaning is: to be truthful, so the noun was placed in place of the source.

Tafsir al-Qurtubi

God Almighty says: **You are only promised something true.**

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The

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orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

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turned away from this Qur'an. **And the statement of God, the Most High,** The liars will be destroyed. **Mujahid said,** The liars. **He said,** It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected,** and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed,** meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion,** Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

5- "You are promised something true." This is the answer to the oath: that is, you are promised reward and punishment for something that will inevitably happen. It is permissible for the word to be a relative pronoun with the pronoun omitted, or for it to be a verbal noun. The reason for singling out these matters for swearing by them is that they are novelties that go against the dictates of custom, so whoever is able to do them is also able to bring about the promised resurrection.

Tafsir al-Baghawi

5. Then he mentioned the object of the oath, saying: **You are only promised,** of reward and punishment, **that which is true.**

Tafsir al-Baidawi

5- "You are only promised something true."

Surat al-Dhariyat 51:6

And indeed, the Recompense is bound to come to pass.

Surat al-Dhariyat 51:6

And indeed, the Recompense is bound to come to pass.

Tafsir al-Jalalayn

6 - **And indeed, the judgment** the recompense after the reckoning **will inevitably happen**

Tafsir al-Suyuti

Tafsir al-Tabari

And the religion is certain He says: And the clouds, reward, and punishment are certain, and God will reward His servants according to their deeds.

And in a similar manner to what we said about that, the people of interpretation said:

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, **And indeed, the judgment will come to pass**, he said: The reckoning.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his saying: "What you are promised is true. And indeed, the judgment will come to pass." That is on the Day of Resurrection, the day on which people will be judged by their deeds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And indeed, the judgment will come to pass**. He said: On the day when God will judge the servants according to their deeds.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And indeed, the religion will surely come to pass**, he said, **It will come to pass**.

Tafsir al-Qurtubi

God Almighty says: **And indeed, the judgment will come to pass**.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn

Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him**. He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people**. Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars**. I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did

not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatadah said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatadah said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be

turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High, The liars will be destroyed.** Mujahid said, The liars. **He said,** It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

6- "And the religion is certain."

Tafsir al-Baghawi

6. **And indeed, the religion** [the reckoning and recompense] **will certainly happen**, will occur. Then he began another section and said:

Tafsir al-Baidawi

6- "And the religion is certain" is the answer to the oath, as if he used his ability to do these amazing things that contradict the requirements of nature as evidence of his ability to resurrect for the promised reward. "Ma is a relative pronoun or a verbal noun, and the religion" is the reward and the actual occurrence.

Surat al-Dhariyat 51:7

And the sky with its interwoven paths

Surat al-Dhariyat 51:7

And the sky with its interwoven paths

Tafsir al-Jalalayn

7 - **And the sky with its interwoven paths** The plural of *habika* is *tariqa* like *tariq* and *tariq* meaning the one with paths in creation like a path in the sand.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the sky of beautiful creation. And by His saying **of interweaving** He meant of the paths and the breaking of everything is *habaka* and it is the plural of *habaka* and *habika*. It is said of the breaking of curly hair *habaka* and of the sand when the still wind passes over it and the standing water and the iron armor has *habaka* and from this the rajaz poet says.

As if the weaver had covered her with a rug, and woven it with silk

I went to the heartbeat and the mind

And in a similar manner to what we said about that, the people of interpretation said, although the words of those who said it differed.

Who said that?

Abu Hasin Abdullah bin Ahmad bin Yunus told me: Abthar told us: Hasin told us on the authority of Ikrimah on the authority of Ibn Abbas, regarding his statement, **And the sky with its woven paths**, he said: with its beautiful creation.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And the sky with its constellations**. He said: Its beauty and its evenness.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **And the sky with its intertwined spaces**. He said: Its intertwining spaces are its beauty and its evenness.

He said: Hakam told us: Amr told us, on the authority of Omar bin Saeed bin Masrouq, the brother of Sufyan, on the authority of Khasif, on the authority of Saeed bin Jubair: **And the sky with its ornaments**, he said: with its adornments.

Muhammad bin Abdullah bin Buzaie told us: Bishr bin Al-Mufaddal told us, on the authority of Aouf, on the authority of Al-Hasan, regarding his statement, **And the sky with its intricate patterns**, he said, **It was intricately woven with beautiful patterns, it was intricately woven with stars**.

Ibn Bashar told me: Hudha told us: Aouf told us on the authority of Al-Hasan regarding his statement, **And the sky of interwoven spaces**, he said: It was interwoven with beautiful creation, it was interwoven with stars.

Ibn Bashar told us, he said: Uthman bin Al-Haitham told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And the sky with its interwoven spaces**, he said: It has beautiful creations interwoven with stars.

Yaqub told me: Ibn Ulayyah told us: Imran bin Hudayr told us: Ikrimah was asked about His statement, **And the heaven of interwoven fabrics**. He said: Of beautiful creation. Have you not seen a weaver when he weaves a garment and says: How beautifully he interwoven it.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Ayoub told us, on the authority of Abu Qurbah, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: **Behind you is the liar and the misleader, and behind his head is a braid, a braid**, meaning the curly braid.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And the sky with its constellations**. He said: Its smoothness is its beauty.

He said: Mahran told us on the authority of Ali bin Jaafar on the authority of Al-Rabi' bin Anas, **And the sky with its woven patterns**, meaning the one with the good character.

He said: Thabit Mahran, on the authority of Saeed, on the authority of Qatada, who said: Its stars intertwine with it. Ibn Abbas used to say: *Intertwined* means the one with beautiful features.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying, **And the sky with its stars**, meaning with its beautiful creation. Al-Hasan used to say, **Its stars are its stars**.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The one with the beautiful character** means the one with the beautiful character.

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 the sky of interconnected spaces**, he said: The well-constructed.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And the sky full of ornaments**, meaning full of adornments. It is also said that its ornaments are like the ornamentation of sand, like the ornamentation of armor, and like the ornamentation of water when you strike it and weave it into paths.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **of the interlocking**, he said:

The intensity is interlocking, it tightens. And he recited the statement of God, the Blessed and Exalted, **And We built above you seven strong ones An-Naba' 12.**

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the sky full of woven fabrics**, he said: full of beautiful creation, and it is said: full of adornment.

It was said: He meant the seventh heaven.

Who said that?

Ibn Bashir told us: Abd al-Rahman ibn Mahdi and Abu Dawud told us: Imran al-Qattan told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talha, on the authority of Amr al-Bakali, on the authority of Abdullah ibn Amr: **And the heaven of intertwined spaces**. He said: The seventh heaven.

Al-Qasim bin Bashir bin Maruf told me: Abu Dawud told us: Imran al-Qattan told us, on the authority of Qatada, on the authority of Salim bin Abi Al-Jaad, on the authority of Ma'dan, on the authority of Amr al-Bakali. This is what Al-Qasim said, on the authority of Abdullah bin Amr, something similar.

Tafsir al-Qurtubi

The Almighty says: **And the heaven of interwoven fabrics**. It was said that what is meant by the heaven here are the clouds that shade the earth, and it was also said that it is the raised heaven. Ibn Umar said: It is the seventh heaven. This was mentioned by Al-Mahdawi, Al-Tha'labi, Al-Mawardi, and others. There are seven opinions about interwoven fabrics: The first said by Ibn Abbas, Qatadah, Mujahid, and Al-Rabi': It is of good and even character. And Ikrimah said: Have you not seen the weaver when he weaves a garment and does it well? It is said from this that he interwoven the garment, he interwoven it with the broken word *habkan*, meaning he wove it well. Ibn Al-A'rabi said: Everything that you perfect and do well, you have interwoven it. The second: Of adornment, this was said by Al-Hasan and Saeed bin Jubayr. And from Al-Hasan also: Of stars, which is the third. The fourth said the opinion of Al-Farra': Interwoven fabric breaks everything, like sand when a still wind passes over it, and standing water when a wind passes over it. An iron shield has interwoven fabrics, and curly hair is broken by interwoven fabrics. In the hadith of the Antichrist, his hair is interwoven. Zuhair said:

Crowned with the roots of the star, woven by the wind of Kharij, the one who sacrifices his water for you

But it is far from the servants so they do not see it. The fifth: The one with intensity. Ibn Zayd said it and he read: **And We built above you seven strong ones**. The strong-built one is the one with intense creation from the Persians and others. Imru' al-Qais said:

He may carry me in his nose, following the two views, woven into a corridor

Another said:

Marj al-Din, so I prepared for him the supervisor of the Harak, the knitted Al-Katd

In the Hadith: That Aisha, may God be pleased with her, used to tuck herself in under her garment during prayer, meaning she would tighten and secure her garment. Sixth: The one with the impudence, said Khasif, and from it is an impudence garment and an impudence face between the impudence. Seventh: What is meant by the paths is the stream that is in the sky, and it was named thus because it is like the traces of a stream. And the tuck is the plural of tuck. The rajaz poet said:

As if the weaver had covered her with a rug, and woven it with silk

Al-Habbak and Al-Habikah are the methods of dealing with sand and the like. The plural of Al-Habbak is Habak and the plural of Al-Habikah is Habayik and Al-Habikah is like Al-Abka, which is a grain of gruel, according to Al-Jawhari. It was narrated from Al-Hasan regarding his saying **the one who loves**: Al-Habbak, Al-Habbak, Al-Habbak, Al-Habbak, and Al-Habbak. Al-Habbak was also read like the group. It was narrated from Ikrimah and Abu Majlaz Al-Habbak and Al-Habbak, its singular is Habiqa, and Al-Habbak is a shortened form of it. Al-Habbak, its singular is Habka. Whoever reads Al-Habbak, the singular is Habka like Barqah and Barq or Habka like Dhulmah and Dhulmah. Whoever reads Al-Habbak, it is like Ibil and Ital, and Al-Habbak is a shortened form of it. Whoever reads Al-Habbak, it is anomalous, as there is no verb in the speech of the Arabs, and it is based on the intermingling of languages, as if he broke the Ha' to break the Ba', then he imagined Al-Habbak and made the Ba' a Damma. Al-Mahdawi said all of them.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

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As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the

Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

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All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High**, The liars will be destroyed. **Mujahid said**, The liars. **He said**, It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will**

not be resurrected, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion**. And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial**. Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for**. That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

7- "And the sky of intertwined things. **The majority read** intertwined things" with a damma on the ha' and the ba'. It was also read with a damma on the ha' and a sukoon on the ba', with a kasra on the ha' and a fatha on the ba', and with a kasra on the ha' and a damma on the ba'. Ibn Atiyyah said: These are languages, and what is meant by the sky here is the well-known one, and it was said that what is meant by it are the clouds, but the first is more appropriate.

The commentators differed in the interpretation of Al-Habbak. Mujahid, Qatadah, Al-Rabi' and others said: It means the one with a good, even character. Ibn Al-A'rabi said: Everything that you perfect and make well, you have woven and intertwined. Al-Hasan and Sa'id bin Jubayr said: The one with adornment. It was also narrated from Al-Hasan that he said: The one with the stars. Al-Dahhak said: The one with the paths. Al-Farra' said the same. What you see of water and sand when the wind hits it is called *Habbak*. Al-Farra' said: Al-Habbak **with a kasra** is everything like sand when a still wind passes over it, and water when the wind passes over it. An iron shield is called *Habbak*, and from this is the saying of the poet:

As if the weaver had covered her with a rug, and woven it with silk

Any way, and it was said that the word *habak* means intensity, and the meaning is: the sky is intense, and the *mahbuk* is the one with strong creation, whether a horse or other, and from it the poet said:

He may carry me in his nose, following the path of the two woven paths

The other said:

Marj al-Din, so I prepared for him the supervisor of the Harak, the knitted Al-Katd

Al-Wahidi said after narrating the first opinion: This is

the opinion of the majority.

Tafsir al-Baghawi

7. **And the sky of interwoven fabrics**, Ibn Abbas, Qatadah, and Ikrimah said: of fine, even creation. It is said to a weaver when he weaves a garment and does it well: How beautifully he interwoven it! Saeed ibn Jubayr said: of adornment. Al-Hasan said: interwoven with stars. Mujahid said: it is the well-built. Muqatil, Al-Kalbi, and Al-Dahhak said: of paths like the interweaving of water when the wind strikes it, and the interweaving of sand and curly hair, but it is not seen because of its distance from people. It is the plural of *habbak* and *habika*. The answer to the oath is His statement:

Tafsir al-Baidawi

7- "And the heaven of interwoven paths" of paths, and what is meant is either the tangible paths which are the path of the planets or the rational paths which the observers follow and by which they reach knowledge, or the stars which have paths or they are like what the embroiderer adorns the paths of embroidery. Plural of *Ḥabīkah* like *Ṭarīq* and *Ṭarūq* or *Ḥabbak* like *mithl* and *mithl*. And al-Ḥabk is read with a sukūn and al-Ḥabk like al-ibil and al-Ḥabk like a thread and al-Ḥabk like a mountain and al-Ḥabk like a blessing and al-Ḥabk like lightning.

Surat al-Dhariyat 51:8

Indeed, you are in a different statement.

Surat al-Dhariyat 51:8

Indeed, you are in a different statement.

Tafsir al-Jalalayn

8 - *You* O people of Mecca, regarding the Prophet, may God bless him and grant him peace, and the Qur'an, **are in a different opinion**. It has been said that he is a poet, a magician, a soothsayer, poetry, magic, soothsaying.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, you are in a different statement**, means: You, O people, are in a different statement regarding this Qur'an. Some believe in it and some deny it.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **You are in a different statement**. He said: Some believe in this Qur'an and some deny it.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Indeed, you are in a different statement**, he said: They are guessing, saying, **This is magic**, and they are saying, **This is myths**, so which of their statements should be taken? The guessers killed this man. He must have one of these in him. So why do you not take one of these, when you have accused him of various statements? So which of these statements should you take? It is a different statement. He said: Then he mentioned that it was their guessing, and they had no knowledge of that. They said: So what prevented this Qur'an from being revealed in the language in which the books before you were revealed? So God said, **A foreigner and an Arab**. If We had made this Qur'an a foreigner, you would have said, **We are Arabs**, and this Qur'an is a foreigner. So how can they come together?

Tafsir al-Qurtubi

The Almighty's saying, **Indeed, you are in a different statement**. This is the answer to the oath that is, **and the heaven**, meaning that you, O people of Mecca, **are in a different statement** regarding Muhammad and the Qur'an. Some believe and some deny. It was said that it was revealed regarding those who divided. It was said that their disagreement was their saying, **He is a magician**, rather, **He is a poet**, rather, **He invented it**, rather, **He is insane**, rather, **He is a soothsayer**, rather, **He is a legend of the ancients**. It was said that their disagreement was that some of them denied the resurrection and some of them doubted it. It was said that what is meant are the worshippers of idols and statues who acknowledge that God is their Creator

and worship other than Him.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazzar on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him**. He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people**. Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and**

Sa'id ibn Salam is not one of the hadith scholars. I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known for the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatadah said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatadah said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High, The liars will be destroyed.** Mujahid said, The liars. **He said,** It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted." They ask, "When is the Day of Judgment?" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

8- "Indeed, you are of a different opinion." This is the answer to the oath by the heaven with its interwoven fabric. That is, you, O people of Mecca, are of a different and contradictory opinion about Muhammad, may God bless him and grant him peace. Some of you say he is a poet; some of you say he is a magician; and some of you say he is insane. The reason for specifying the oath by the heaven with that description is that their different opinions are likened to the different paths of the heaven. The use of interwoven

Surat al-Dhariyat 51:8

Indeed, you are in a different statement.

fabric in paths is what the linguists agree with, even though most of the commentators disagree. However, it is possible that these statements in the interpretation of the interwoven fabric can be traced back to this, by saying: The paths in the heaven could be a reason for its increased beauty, the evenness of its creation, the presence of adornment in it, and its increased strength. It has been said that what is meant by their having a different opinion is that some of them deny the resurrection and some of them doubt it. It has also been said that they acknowledge that God is their Creator and worship idols.

Tafsir al-Baghawi

8. *You*, meaning, O people of Mecca, **are in a different statement**, regarding the Qur'an and Muhammad, may God bless him and grant him peace. You say regarding the Qur'an: magic, divination, and the legends of the ancients, and regarding Muhammad, may God bless him and grant him peace: a magician, a poet, and a madman. It was also said: **in a different statement**, meaning, some believe and some deny.

Tafsir al-Baidawi

8- **You are in a different opinion** about the Messenger, may God bless him and grant him peace. They say sometimes that he is a *poet*, sometimes that he is a *magician*, and sometimes that he is *mad*, or about the Qur'an, the Day of Resurrection, or matters of religion. Perhaps the point in this section is to liken their opinions in their differences and contradiction of their purposes to the ways of the heavens in their distance and the difference in their goals.

Surat al-Dhariyat 51:9

He who is deluded will be turned away from it.

Tafsir al-Jalalayn

9 - **He is turned away** He is diverted **from him** from the Prophet, may God bless him and grant him peace, and the Qur'an, that is, from believing in it **whoever is turned away** He is diverted from guidance in the knowledge of God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Whoever turns away from it will be turned away from it**, means: Whoever turns away from it will be turned away from believing in this Qur'an, and whoever turns away from it will be pushed away and deprived of it.

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

Who said that?

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, **Whoever is slandered will be punished**. He said: Ibn Amr said in his hadith, **He will be paid back** or **He will be punished** or a word similar to it. Al-Harith said, **He will be punished** without a doubt.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, on the authority of al-Hasan: **He who turns away from him will be turned away**. He said: He who turns away will be turned away from him.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **He who is lied to will be lied to**. So what is lied to today means the Book of God.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **He who is turned away from it is turned away**,: The polytheists are turned away from it.

Tafsir al-Qurtubi

The Almighty says, **He who turns away from it will be turned away from it** meaning he who turns away from believing in Muhammad and the Quran will be turned away from Al-Hasan and others. It was said that the meaning is **from belief** from what they meant by their saying is magic, divination, and legends of the ancients. It was said that the meaning is that he will be turned away from that difference from **God has protected him** afkahu ya'fuquhu afkan, meaning he turned him away and turned him away from something. From this is the saying of the Almighty, **Have you**

come to us to turn us away? Mujahid said that the meaning of **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian** is yu'fanunu from afan, and afan is the corruption of the mind. Al-Zamakhshari said: It was read yu'fanunu from afan, meaning he forbids him from haraam from afan al-dar' if he exhausts him from milking the udder. Qutrab said: yukhadu'unu from khada'. Al-Yazidi said: he repels from him from dafa' and the meaning is the same and all of them go back to the meaning of diversion

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

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He who is deluded will be turned away from it.

that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by *Al-Hamilat Waqra* is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

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As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report and **the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with

stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High, The liars will be destroyed. Mujahid said, The liars. He said, It is like the statement in 'Abasa, The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said, They will be tested and tormented.**" Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

9- "He who afka is turned away from it" means he is turned away from believing in the Messenger of God, may God bless him and grant him peace, and what he brought, or from the truth, which is resurrection and monotheism, from the verb "sarfa". It was also said that he is turned away from that difference from the one who God turned him away from it with protection and success. It is said that he afkahu ya'fuquhu ifkân: meaning he accepted him from the thing and turned him away from it. From this is the saying of God the Almighty: "They said, 'Have you come to us to turn us away?'" Mujahid said: He is turned away from it from afan, and afan is the corruption of the mind. It was also said that he is deprived from it from haraam. Qatrib said: He is cut off from it from jada'. Al-Yazidi said: He is repelled from it from repelled.

Tafsir al-Baghawi

9. "Whoever turns away from him will be turned away from believing in him until he denies him, meaning: whoever God has forbidden from believing in Muhammad, peace and blessings be upon him, and in the Qur'an. It was said that *from* means: for the sake of, meaning whoever turns away from believing because of this different statement or because of it will be turned away from believing. This is because they would meet a man if he wanted to believe and say: He is a magician, a soothsayer, or a madman, so they would turn him away from believing, and this is the meaning of what Mujahid said.

Tafsir al-Baidawi

9- **Whoever turns away from him turns away from him** turns away from him and the pronoun refers to the Messenger or the Qur'an or faith, from turning away since there is no turning away more severe than it, so it is as if there is no turning away in relation to it, or turning away from turning away in the knowledge and judgment of God and it is possible that the pronoun refers to *speech* in the sense that *Afka* comes from *Afka* about the different speech and because of it like his saying:

They forbid eating and drinking

That is, their prohibition stems from them and their cause. *Afka* is read with a fat-ha, meaning from the most afka people, who are the Quraysh, who used to prevent people from believing.

Surat al-Dhariyat 51:10

The liars were killed.

Surat al-Dhariyat 51:10

The liars were killed.

Tafsir al-Jalalayn

10 - **Killing the liars** Cursed are the liars who have different opinions.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He cursed the fortune-tellers who conjecture lies and falsehood and assume them to be true.

The commentators differed about who was meant by his statement, **killing the liars**. Some of them said that it meant the doubters.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **The liars were killed**, meaning: The doubters were cursed.

Others said the same thing we said.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told us, he said: My father told us, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **The charlatans were killed**, he said: The soothsayers.

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: **The liars were killed**. He said: Those who fabricate lies, as He said in Abasa 80: **The man was killed. Abasa 17** And each of them told me with the chain of transmission that I mentioned from him on the authority of Mujahid: **The liars were killed**. He said: Those who say: We will not be resurrected, and they do not have certainty.

Bishr told us: Yazid told us, Saeed told us, on the authority of Qatada: **The liars killed** means the people of suspicion.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **The liars were killed**, that they are the people who fabricate lies about the Messenger of God, may God bless him and grant him peace. A group said, **He is only a magician and the one who brought it is magic**. A group said, **He is only a poet and the one who brought it is poetry**. A group said, **He is only a soothsayer and the one who brought it is soothsaying**. A group said, **Legends of the ancients which he has written down, and they are dictated to him morning and evening. Al-Furqan 25:5** They fabricate lies about

the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said, **The liars are killed** in the interpretation: Cursed are the liars. Ibn Abbas said: meaning, the doubters are killed. He means the priests. Al-Hasan said, they are those who say, **We will not be resurrected**. The meaning of *killed* is that these are those who should be called to death by the believers. Al-Farra' said, **The meaning of killed is cursed. He said**, The liars are the liars who fabricate things they do not know, saying, 'Muhammad is a madman, a liar, a magician, and a poet.' This is a curse upon them, because whoever is cursed by God is like someone who has been killed and destroyed. Ibn Al-Anbari said, **We were taught to supplicate against them, meaning, say, 'The liars are killed.'** It is the plural of *kharis*. Kharas means lying, and Kharas means lying. Kharas is also used, meaning, a lie. It is said, *Kharas, ikhtras, khalaq, ikhtilaq, bishk, ibtishk, sarj, istarj, and man*, meaning a lie. An-Nahhas related this. Kharas is also an estimate of the amount of fresh dates on the palm tree. The palm trees have been harvested. The noun is kharas **with a kasra**. It is said, **How many palm trees have you harvested?** and kharas is the one who harvests them. It is common. The origin of kharas is cutting off, as explained previously in Al-An'am. From this comes kharis for the gulf because the water is cut off to it. kharas is the bead of the carrot if it is isolated, because it is cut off from its sisters. And kharas is the wood because it is cut off from its counterparts due to its pleasant scent. And kharas is the one who has hunger and cold because it is cut off from it. It is said: the man is kharas **with a kasra**, so he is kharas, meaning hungry and chilled. Hunger without cold is not said kharas. Cold without hunger is said kharas. And kharas **with a damma and a kasra** is a ring of gold or silver, and the plural is kharasan. Included in kharas are the sayings of astrologers and everyone who claims to be conjectural and estimating. Ibn Abbas said: They are the dividers who divided the lands of Mecca and divided the saying about the Prophet of God, may God bless him and grant him peace, to turn people away from believing in him.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it.

Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by *Al-Hamilat Waqra* is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatadah said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatadah said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be

Surat al-Dharyat 51:10

The liars were killed.

turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High**, The liars will be destroyed. **Mujahid said**, The liars. **He said**, It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is**. The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion**. And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial**. Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for**. That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

10- **The liars were killed**. This is a supplication against them. Al-Wahidi narrated from all the commentators that the meaning is: Cursed are the liars. Ibn Al-Anbari said: If killing is reported on behalf of God, it means cursing, because whoever is cursed by God is in the same position as someone who has been killed and destroyed. Al-Farra' said: The meaning of killing is cursing. The liars are the liars who guess what they do not know, saying: Muhammad is a madman, a liar, a poet, and a magician. Al-Zajaj said: The liars are the liars. Al-Khars is the storage of fresh dates on palm trees, and Al-Kharras is the one who estimates them, but he is not the intended meaning here.

Tafsir al-Baghawi

10. "The liars were killed," meaning the liars were cursed. It is said: "He lied about someone falsely." They are the dividers who divided up the punishment in Mecca and divided up the sayings about the Prophet, may God bless him and grant him peace, in order to turn people away from the religion of Islam. Mujahid said: They are the soothsayers.

Tafsir al-Baidawi

10- "The liars were killed" are the ones who have different opinions. Its origin is a prayer for killing that was treated as a curse.

Surat al-Dharyat 51:11

Those who are in a state of heedlessness.

Tafsir al-Jalalayn

11 - **Those who are in a state** of ignorance that overwhelms them *heedless* neglectful of the matter of the Hereafter

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Those who are in a state of heedlessness**, God Almighty says: Those who are in the midst of misguidance and are overcome by it, persisting and neglecting the truth with which God sent Muhammad, may God bless him and grant him peace.

And in a similar manner to what we said about that, the people of interpretation said, although their wording differed in explaining it.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Those who are in a state of heedlessness**, meaning: they persist in their misguidance.

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, **Those who are in a state of heedlessness**, he said: In heedlessness and inattentive.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Those who are in a state of heedlessness** means: in a state of heedlessness and doubt.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **Ghamrat Sahun** meaning: in a state of negligence.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **In a state of heedlessness**, he said: Heedless of what came to them, what was sent down to them, and what God Almighty commanded them. And he recited the statement of God, the Most High, **Rather, their hearts are in a state of heedlessness about this**, the verse, and he said: Do you not see that when you take something and then immerse it in water?

Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In the midst of a heedless person** means his heart is in a quiver.

Tafsir al-Qurtubi

The Almighty says, **Those who are in a state of heedlessness**. Ghumrah is what covers and conceals something. From this comes the word *Ghamra* a river that covers meaning it immerses whoever enters it. Among the depths of death. Sahun *heedless* means distracted and oblivious to the matter of the Hereafter.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

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himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by *Al-Hamilat Waqra* is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the

authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High**, The liars will be destroyed. **Mujahid said**, The liars. **He said**, It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

Then he said: 11- **Those who are in a state of heedlessness** meaning in a state of heedlessness, blindness, and ignorance of the affairs of the Hereafter. The meaning of *heedless* is **careless and negligent**. Forgetfulness is heedlessness of something and its disappearance from the heart. The root of *ghamrah* is what conceals and covers something, and from it are the **ghamarat al-mawt**.

Tafsir al-Baghawi

11. **Those who are in a state of heedlessness**, heedlessness, blindness, and ignorance, *negligent*, heedless and neglectful of the matter of the Hereafter. Negligence is heedlessness of something, which is the heart's departure from it.

Tafsir al-Baidawi

11- **Those who are in the midst of ignorance** in the midst of ignorance. *Heedless* oblivious to what they have been commanded to do.

Surat al-Dhariyat 51:12

They ask, "When is the Day of Judgment?"

Surat al-Dhariyat 51:12

They ask, **When is the Day of Judgment?**

Tafsir al-Jalalayn

12 - **They ask** the Prophet, a question of mockery **when is the Day of Judgment** meaning when will it come and their answer will come

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They ask, 'When is the Day of Judgment?'** God Almighty says, these liars, whose characteristics He described, ask when is the Day of Recompense and Reckoning and the Day when God will judge the servants according to their deeds.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **When is the Day of Judgment?** He said, **Those who deny that they will be judged or resurrected.**

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, **They ask, 'When is the Day of Judgment?'** He said: They say, **When is the Day of Judgment? or Will there be a Day of Judgment?**

Tafsir al-Qurtubi

God Almighty says, **They ask, 'When is the Day of Judgment?'** That is, when is the Day of Reckoning? They say that in mockery and doubt about the Resurrection.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running**

smoothly He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him.** He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people.** Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars.** I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by *Al-Hamilat Waqra* is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of

them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture**, texture meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement**. That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it**. "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it.

Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High**, The liars will be destroyed. **Mujahid said**, The liars. **He said**, It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is**. The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion**. And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial**. Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for**. That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

12- **They ask, 'When is the Day of Judgment?'** That is, they say, **When is the Day of Judgment?** as a denial and mockery.

Tafsir al-Baghawi

12. "They ask, 'When is the Day of Judgment?' They say, 'O Muhammad, when is the Day of Judgment?' meaning, the Day of Resurrection, as a denial and mockery.

Tafsir al-Baidawi

12- "They ask, 'When is the Day of Judgment?' **That is, they say**, When is the Day of Judgment? **That is, when will it occur?** When" is read with a kasra.

Surat al-Dhariyat 51:13

The Day they will be tested over the Fire.

Surat al-Dhariyat 51:13

The Day they will be tested over the Fire.

Tafsir al-Jalalayn

13 - **On the Day when they will be tested over the Fire** meaning they will be tortured in it and it will be said to them at the time of the torture:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day when they will be tested in the Fire**, God Almighty says, **On the Day when they will be tested in the Fire of Hell**.

The commentators differed on the meaning of his statement, **they will be tested** in this context. Some of them said that it means that they will be tortured by being burned in fire.

Mention who said that.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **On the Day they will be tested over the Fire**, he said, **they will be tormented**.

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, **They ask, 'When is the Day of Judgment?' The Day they will be tested over the Fire**. He said: Their trial is that they asked about the Day of Judgment while they were standing over the Fire. "Taste your trial. This is what you used to hasten." So they said when they were stood up, **Woe to us! This is the Day of Judgment. As-Saffat 37:20**. And God, glory be to Him, said, **This is the Day of Separation which you used to deny. As-Saffat 37:21**.

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, **They are tested**, he said: Just as gold is tested in the fire.

Yaqoub told me: Hisham told me: Hisin told us on the authority of Ikrimah regarding his statement, **On the Day when they will be tested over the Fire**, he said: They will be tormented in the Fire and burned in it. Have you not seen that when gold is thrown into the Fire, it is said to be tested?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Hisayn, on the authority of Ikrimah: **On the Day when they will be tested over the Fire**, he said: They will be tormented.

Yahya bin Talha Al-Yarboui told us: Fadil bin Ayyad told us, on the authority of Mansour, on the authority of

Mujahid: **On the Day they will be tested by the Fire**, meaning they will be cooked by the Fire.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hussain, on the authority of Ikrimah: **On the Day when they will be tested by the Fire**, he said: **They will be burned**.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **On the Day when they will be tested by the Fire**, meaning they will be burned.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say about **The Day they will be tested by the Fire**, that he said: They will be cooked as gold is tested by fire.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **On the Day when they will be tested over the Fire**, he said: They will be burned by the Fire.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Mujahid: **On the Day they will be tested over the Fire**. He said: They will be burned.

Others said that he meant that they were lying.

Mention who said that.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **On the Day when they will be tested over the Fire**, he said: **They will be cooked**. It is also said: **They will be tested** means they will lie. All of this is said.

The Arab scholars differed about the reason for the accusative of the word *day* in the phrase **the day they are tempted by the Fire**. Some of the grammarians of Basra said that it is accusative of time and the meaning in **when is the Day of Judgment** is when is the Day of Judgment. So it was said to them: in **the day they are tempted by the Fire**, because that day is a long day in which there is the reckoning and in which they are tempted by the Fire.

Some of the grammarians of Kufa said that you put the word **the day of them** in the accusative case because you added it to two things. If the day and the night are added to a noun that has a verb and they are raised, the day is in the accusative case even if it is in the genitive or nominative case if it is added to a verb or does something, or if it is like that and raising it in the nominative case and lowering it in the genitive case is permissible. So if it was said **the day of them upon the fire, they are tempted**, raising the day would be appropriate, but none of the reciters recited it that way.

Another of them said: It is an accusative of **On the Day when they are over the Fire being tested**, the statement of the one who said: They are tormented by burning, because the origin of the word *test* is choice. Rather, it is said: He tested the gold with fire if you cooked it with it to know its quality. So too is his statement: **On the Day when they are over the Fire being tested**, they are burned with it as gold is burned. As for the accusative of **on the Day**, it is because it is

an addition that is not pure, according to what we described from the statement of the one who said that.

Tafsir al-Qurtubi

On the Day when they are tested by the Fire means they are burned. This is from their saying **You have tested the gold** meaning you burned it to test it. The root of *test* is *testing*. It was said that it is built on the basis of its addition to something that is not established, and its position is accusative based on the previous estimation, or nominative based on **the Day of Judgment**. Al-Zajjaj said: He says, **I like the day when you are standing and the day when you rise**. If you wish, you can open it. It is in the nominative position, so this is in the accusative case, and in the meaning it is nominative. Ibn Abbas said: **They are tested** means they are tormented. And from this is the saying of the poet:

Every man of God's servants is oppressed in the valley of Mecca, subdued and tempted.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: **And the scatterers with scatter** Ali, may God be pleased with him, said: The wind. He said: **And those carrying burdens** He, may God be pleased with him, said: The clouds. He said: **And those running smoothly** He, may God be pleased with him, said: The ships. He said: **And those who divide a matter** He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the

angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him: Prevent people from sitting with him**. He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: **I think he has told the truth, so leave him alone and let him not sit with people**. Abu Bakr al-Bazzar said: **Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars**. I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said:

Surat al-Dhariyat 51:13

The Day they will be tested over the Fire.

Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his head is texture, texture** meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: **Indeed, you are in a different statement.** That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: **Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it.** "He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High,** The liars will be destroyed. **Mujahid said,** The liars. **He said,** It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is.** The liars are those who say, **We will not be resurrected,** and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed,** meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion.** And the statement of God, the Most High, **Those who are in heedless confusion,** Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will

be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said,** They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial.** Mujahid said: Your burning. Another said: Your punishment. **This is what you were hastening for.** That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

Then the Almighty informed us about that Day, saying: 13- "The Day they will be tested by the Fire" meaning they will be burned and tormented. It is said that you have tested gold, meaning you burned it to test it. The root of "test" is to test. Ikrimah said: Haven't you seen that when gold is put into the Fire, it is said that it is tested? The accusative of "Day" is implied: meaning the recompense: the Day they will be tested by the Fire. It is permissible for it to be a substitute for the Day of Judgment, and the fat-ha is for construction because it is added to the sentence. It was said that it is accusative by estimating "I mean". Ibn Abi Ubla read it by raising "Day" as a substitute for the Day of Judgment.

Tafsir al-Baghawi

13. God the Almighty said: **On the Day they will be tested,** meaning this will be the punishment on the Day they will be tested, **on the Fire,** meaning they will be tortured and burned in it as gold is tested by fire. It was said that *on* means *with*, meaning by fire. The keepers of the Fire will say to them:

Tafsir al-Baidawi

13- "The Day they are on the Fire and are tested." They are burned. This is an answer to the question, meaning it occurs "The Day they are on the Fire and are tested, **or it is** The Day they are on the Fire and are tested. **The opening of the Day**" is because it is added to something that is not established, and this is indicated by the fact that it was read in the nominative case.

Surat al-Dhariyat 51:14

Taste your trial, this is what you were hastening.

Tafsir al-Jalalayn

14 - **Taste your trial** your torment *this* torment **which you used to hasten** in this world in mockery

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **Taste your trial**, that they are told, **Taste your trial**, and He left out saying, **Taste your trial**, because the words indicate it. And by His saying, **Your trial**, He means your torment and your burning.

The interpreters differed on this, and some of them said what we said about it.

Mention who said that.

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, **your trial**, he said, **your burning**.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Taste your trial**. Taste your punishment. **This is what you were hastening**.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Taste your trial**, meaning: On the day they are punished, He says, **Taste your punishment**.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Taste your trial**, meaning your burning.

Yunus told us, Ibn Wahb told us, Ibn Zayd said regarding His statement, **Taste your trial**, he said: Taste your punishment.

Others said about me: Taste your torture or your lies.

Mention who said that.

Muhammad bin Saad told me, he said: My father told me, 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, **Taste your trial**, meaning your denial.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement: **Taste your trial**, meaning: your burning, and it is said: **your lie**.

And His statement, **This is what you were hastening for**, God Almighty says, **It will be said to them**, **'This punishment that you are being inflicted with today is**

the punishment that you were hastening for in this world.'

Tafsir al-Qurtubi

The Almighty said, **Taste your trial**, meaning it will be said to them, **Taste your punishment**. Ibn Zayd Mujahid said, **Your burning**. Ibn Abbas said, **Your denial**, meaning your recompense. Al-Farra' said, **Your punishment**, "which you were hastening," in this world. He said this and did not say this because trial here means punishment.

Tafsir Ibn Kathir

Shu'bah ibn al-Hajjaj said on the authority of Samak on the authority of Khalid ibn Arara that he heard Ali, may God be pleased with him, and Shu'bah also on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl that he heard Ali, may God be pleased with him, and it was also proven from other sources on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he ascended the pulpit of Kufa and said: Do not ask me about a verse in the Book of God Almighty, nor about a Sunnah of the Messenger of God, may God bless him and grant him peace, except that I will inform you of it. Ibn al-Kawwa' stood up and said: O Commander of the Faithful, what is the meaning of the words of God Almighty: "And the scatterers with scatter" Ali, may God be pleased with him, said: The wind. He said: "And those carrying burdens" He, may God be pleased with him, said: The clouds. He said: "And those running smoothly" He, may God be pleased with him, said: The ships. He said: "And those who divide a matter" He, may God be pleased with him, said: The angels.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of the Prophet (peace and blessings of God be upon him), so al-Hafiz Abu Bakr al-Bazzar said: Ibrahim ibn Hani' narrated to us, Saeed ibn Salam al-Attar narrated to us, Abu Bakr ibn Abi Sabrah narrated to us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Subaygh al-Tamimi came to 'Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, tell me about the scatterers. He (peace and blessings of God be upon him) said: They are the winds, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the dividers. He (peace and blessings of God be upon him) said: They are the angels, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. He said: Then tell me about the sailors who run smoothly. He (peace and blessings of God be upon him) said: They are the ships, and had I not heard the Messenger of God (peace and blessings of God be upon him) say it, I would not have said it. Then he ordered that he be flogged, so he was flogged a hundred times and put in a house. When he

Taste your trial, this is what you were hastening.

recovered, he called for him and flogged him a hundred times, put him on a saddlebag, and wrote to Abu Musa al-Ash'ari **may God be pleased with him**: "Prevent people from sitting with him." He continued like that until he went to Abu Musa **may God be pleased with him** and swore solemn oaths that he did not find in himself what he had previously found in him. He wrote about that to 'Umar **may God be pleased with him**, and 'Umar wrote back: "I think he has told the truth, so leave him alone and let him not sit with people." Abu Bakr al-Bazzar said: "Abu Bakr ibn Abi Sabrah is weak, and Sa'id ibn Salam is not one of the hadith scholars." I said: "This hadith is weak and its chain of transmission is most likely to be attributed to 'Umar **may God be pleased with him**, because the story of Subaygh ibn 'Asal is well-known with 'Umar **may God be pleased with him**, and he only flogged him because he appeared to him to be stubborn and obstinate in what he asked about, and God knows best." Al-Hafiz Ibn Asakir mentioned this story in a lengthy biography of Subaygh, and this is how it was interpreted by Ibn Abbas and Ibn Umar, may God be pleased with them, and Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, Al-Suddi and others. Ibn Jarir and Ibn Abi Hatim did not narrate anything other than that. It has been said that what is meant by *Al-Sharaiyat* is the wind, as mentioned above, and by **Al-Hamilat Waqra** is the clouds, as mentioned above, because they carry water, as Zaid bin Amr bin Nufayl said:

I surrendered myself to the One to whom the rain clouds surrendered, carrying pure sweetness.

As for the ones that run smoothly, what is well-known from the majority, as mentioned above, is that they are the ships, running smoothly in the water. Some of them said: They are the stars running smoothly in their orbits, so that this is a progression from the lowest to the highest to what is higher than it. So the winds are above them the clouds, and the stars are above them likewise, and the angels who divide a matter are above that, descending with the legal and cosmic commands of God. This is an oath from God Almighty on the occurrence of the Resurrection, and for this reason the Most High said: **You are only promised a truth** meaning a true report **and the judgment** which is the reckoning **will surely come to pass** meaning it will inevitably happen.

Then God the Almighty said: {And the heaven full of textures} Ibn Abbas **may God be pleased with him** said: full of beauty, splendor, goodness and smoothness. This is what Mujahid, Ikrimah, Saeed bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyyah Al-Awfi, Ar-Rabi bin Anas and others said. Ad-Dahhak, Al-Minhal bin Amr and others said: It is like the curly hair of water, sand and crops when the wind strikes them, so some of them weave themselves into others in many paths. That is the texture. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Indeed, behind you is the liar, the misleader, and behind his**

head is texture, texture meaning curly hair. Abu Salih said: **With texture** is intensity. Khasif said: **With texture** is the one with impudence. Al-Hasan bin Abi Al-Hasan Al-Basri said: **The heaven of the stars** is woven with stars. Qatada said on the authority of Salim bin Abi Al-Ja'd on the authority of Ma'dan bin Abi Talha on the authority of Amr Al-Bakali on the authority of Abdullah bin Omar, may God be pleased with them both: **And the heaven of the stars** means the seventh heaven. And it seems that he meant by that the heaven in which are the fixed stars, and according to many astronomers it is in the eighth heaven, which is above the seventh, and God knows best.

All these sayings go back to one thing, which is beauty and splendor, as Ibn Abbas **may God be pleased with him** said. Because of its beauty, it is high, transparent, thick, strongly built, spacious, elegant in splendor, crowned with fixed and moving stars, decorated with the sun, the moon, and the planets. The Almighty said: "Indeed, you are in a different statement." That is, you, O polytheists who denied the messengers, are in a different, disturbed statement that does not agree or come together. Qatada said: "Indeed, you are in a different statement, between those who believe in the Qur'an and those who deny it. He who is a liar will be turned away from it." That is, it is only promoted by those who are astray in themselves, because it is a false statement that only those who are led astray will be led astray because of it. He who is a liar, misguided, and ignorant of it will be turned away from it, as the Almighty said: "Indeed, you and what you worship * You will not be a deceiver for it * Except he who is destined for Hellfire." Ibn Abbas **may God be pleased with him** and As-Suddi said: "He who is a liar will be turned away from it." He who goes astray will be led astray from it. Mujahid said, "He who lies will be turned away from it" means he who is turned away from it. Al-Hasan Al-Basri said, "He who denies it will be turned away from this Qur'an. **And the statement of God, the Most High**, The liars will be destroyed. **Mujahid said**, The liars. **He said**, It is like the statement in 'Abasa, **The man has been destroyed, how ungrateful he is**. The liars are those who say, **We will not be resurrected**, and they do not have certainty. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, **The liars will be destroyed**, meaning the doubters will be cursed. This is what Muadh, may God be pleased with him, used to say in his sermon. The doubters are doomed. Qatadah said, **The liars are the people of delusion and suspicion**. And the statement of God, the Most High, **Those who are in heedless confusion**, Ibn Abbas, may God be pleased with them both, and others said, "In disbelief and doubt, they are heedless and distracted. "They ask, 'When is the Day of Judgment?'" They only say this out of denial, stubbornness, doubt, and rejection. God, the Most High, said, "The Day they will be tested over the Fire, **Ibn Abbas, Mujahid, Al-Hasan, and others said**, They will be tested and tormented." Mujahid said: Just as gold is tested by fire. Another group, such as Mujahid, Ikrimah, Ibrahim al-Nakha'i, Zayd ibn Aslam, and Sufyan al-Thawri, said: They are tested and burn. **Taste your trial**. Mujahid said: Your burning. Another said: Your punishment. **This is what**

you were hastening for. That is, this is said to them as a rebuke, a rebuke, a humiliation, and a disparagement. And God knows best.

Fath al-Qadir

And the sentence 14- "Taste your trial" is by the power of the saying: that is, it will be said to them: Taste your punishment, as Ibn Zayd said. Mujahid said: Your burning, and Al-Farra' preferred the first. And the sentence "This is what you were hastening" is from what is narrated by the saying: that is, this is what you were asking to hasten in mockery of you, and it was said that it is a substitute for your trial.

Tafsir al-Baghawi

14. **Taste your trial**, your punishment, **this is what you were hastening for**, in this world, denying it.

Tafsir al-Baidawi

14- "Taste your trial" meaning this statement will be said to them. "This is what you were hastening for **This is the punishment that you were hastening for, and it is possible that this is a substitute for your trial and which**" is its description.

Surat al-Dhariyat 51:15

Indeed, the righteous will be among gardens and springs.

Surat al-Dhariyat 51:15

Indeed, the righteous will be among gardens and springs.

Tafsir al-Jalalayn

15 - **Indeed, the righteous will be in gardens** orchards **and springs** in which water flows.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, the righteous will be among gardens and springs**. God Almighty says, **Indeed, those who feared God by obeying Him and avoiding His disobedience in this world will be among gardens and springs of water in the Hereafter**.

Tafsir al-Qurtubi

God Almighty says, **Indeed, the righteous will be among gardens and springs**. When He mentioned the destination of the unbelievers, He mentioned the destination of the believers, meaning that they will be in gardens with flowing springs that are perfect for recreation.

Tafsir Ibn Kathir

God the Almighty says, informing us about those who fear God the Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. God the Almighty says: **Taking what their Lord has given them**. Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good**. That is, before the obligatory duties were imposed on them, they were also doers of good in their deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God the Almighty's statement: **Taking what their Lord has given them**, he said: of the obligatory duties. **Indeed, they were before that doers of good**. He said: before the obligatory duties were imposed on them, they did good. This chain of narration is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may

God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by**. Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night**. The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say: A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle. Mujahid said: Say: They do not sleep at night until morning without praying at night. Qatada said the same. Anas ibn Malik **may God be pleased with him** and Abu Al-Aliyah said: They used to pray between Maghrib and Isha. Abu Ja'far Al-Baqir said: They used to not sleep until they prayed the Isha prayer. **The second statement** is that *ma* is a source meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night**, meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night**, meaning they would only sleep a little, then he would say, **You are not of the people of this verse**. Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father **may God be pleased with him** said to him: Blessed is he who sleeps when he feels drowsy and fears God when he wakes up. Abdullah bin Salam **may God be pleased with him** said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face (peace and blessings of God be upon him), I knew that his face was not the face of a liar. The first thing I heard him (peace and blessings of God be upon him) say was: "O people,

feed the poor, uphold the ties of kinship, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari **may God be pleased with him** said: For whom are they, O Messenger of God? He (peace and blessings of God be upon him) said: **For those who speak gently, feed the poor, and stand in prayer for God while people are asleep.** Muammar said regarding the verse: {They used to sleep but little of the night} Az-Zuhri and Al-Hasan used to say: They used to pray most of the night. Ibn Abbas **may God be pleased with them both** and Ibrahim An-Nakha'i said: {They used to sleep but little of the night} they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were few." Then he began by saying: {They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.} This statement is far-fetched and arbitrary.

And the saying of God the Almighty: {And in the hours before dawn they seek forgiveness} Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours before dawn, as God the Almighty said: {And those who seek forgiveness in the hours before dawn}. If seeking forgiveness is during prayer, then it is better. It has been proven in the Sahih and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted? Until dawn breaks." Many commentators said regarding the words of God the Almighty, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived.** After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right.** That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he**

comes on a horse. Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the Mahram, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who can hardly earn his living. Ad-Dahhak said: He is the one who has no wealth except that it is lost, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's wealth, so a man from among the Companions **may God be pleased with them** said: This is the Mahram. Ibn Abbas **may God be pleased with them both** also said, as did Sa'id ibn Al-Musayyab, Ibrahim An-Nakha'i, Nafi' the freed slave of Ibn 'Umar **may God be pleased with them both**, and 'Ata' ibn Abi Rabah: The Mahram is the one who has lost his share. Qatadah and Az-Zuhri said: The Mahram is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahih from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this was revealed in Medina, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, in what He has created in it of various types of plants, animals, pastures, mountains, deserts, rivers and seas, and the difference in people's languages and colors and what they were created with of wills and powers, and what they have between them of disparity in minds, understandings, movements,

Surat al-Dhariyat 51:15

Indeed, the righteous will be among gardens and springs.

happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

15- **Indeed, the righteous will be among gardens and springs.** When God Almighty mentioned the state of the people of Hell, He mentioned the state of the people of Paradise: that is, they will be in gardens with flowing springs that no describer can describe.

Tafsir al-Baghawi

15. **Indeed, the righteous will be among gardens and springs.**

Tafsir al-Baidawi

15- **Indeed, the righteous will be among gardens and springs.**

Surat al-Dharyat 51:16

Taking what their Lord has given them. Indeed, they were before that doers of good.

Tafsir al-Jalalayn

16 - *taking* a state of the pronoun in the predicate of *inna* **what their Lord has given them** has given them of reward **they were, before that** that is, their entry into Paradise **doers of good** in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Taking what their Lord has given them**, God Almighty says, **Doing what their Lord has commanded them to do, fulfilling His obligations.**

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

Mention who said that.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Omar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, regarding his statement, **taking what their Lord has given them**, he said: The obligatory duties.

His saying, **They were, before that, doers of good**, means that they were, before the obligations were imposed upon them, doers of good. He says, **They were, before that, obedient.**

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Omar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas: **Indeed, they were before that doers of good.** He said: Before the obligatory duties, they were doers of good deeds.

Tafsir al-Qurtubi

The Almighty's saying, *taking* is in the accusative case as a state. **What their Lord has given them** means what He has given them of reward and various types of honor. This was stated by Ad-Dahhak. Ibn Abbas and Sa'id ibn Jubayr said, **taking what their Lord has given them** means performing the obligatory duties. **Indeed, they were before that** meaning before they entered Paradise in this world. **doers of good** with regard to the obligatory duties. Ibn Abbas said, **The meaning is that before the obligatory duties were imposed upon them, they were doing good in their deeds.**

Tafsir Ibn Kathir

God the Almighty says, informing us about those who fear God the Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. God the Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on them, they were also doers of good in their deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God the Almighty's statement: **Taking what their Lord has given them**, he said: of the obligatory duties. **Indeed, they were before that doers of good.** He said: before the obligatory duties were imposed on them, they did good. This chain of narration is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say: A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle. Mujahid said: Say: They do not sleep at night until morning without praying at night. Qatada said the same. Anas ibn Malik **may God be pleased with him** and Abu Al-Aliyah said: They used to pray between Maghrib and Isha. Abu Ja'far Al-Baqir said: They used to not sleep until they prayed the Isha prayer. **The second statement** is that *ma* is a source meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night**, meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night**, meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri

Taking what their Lord has given them. Indeed, they were before that doers of good.

said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father **may God be pleased with him** said to him: Blessed is he who sleeps when he feels drowsy and fears God when he wakes up. Abdullah bin Salam **may God be pleased with him** said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face (peace and blessings of God be upon him), I knew that his face was not the face of a liar. The first thing I heard him (peace and blessings of God be upon him) say was: "O people, feed the poor, uphold the ties of kinship, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside**. Abu Musa al-Ash'ari **may God be pleased with him** said: For whom are they, O Messenger of God? He (peace and blessings of God be upon him) said: **For those who speak gently, feed the poor, and stand in prayer for God while people are asleep**. Muammar said regarding the verse: {They used to sleep but little of the night} Az-Zuhri and Al-Hasan used to say: They used to pray most of the night. Ibn Abbas **may God be pleased with them both** and Ibrahim An-Nakha'i said: {They used to sleep but little of the night} they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were few." Then he began by saying: {They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.} This statement is far-fetched and arbitrary.

And the saying of God the Almighty: {And in the hours before dawn they seek forgiveness} Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours before dawn, as God the Almighty said: {And those who seek forgiveness in the hours before dawn}. If seeking forgiveness is during prayer, then it is better. It has been proven in the Sahihs and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be

upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted? Until dawn breaks." Many commentators said regarding the words of God the Almighty, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived**. After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right**. That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse**. Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the Mahram, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who can hardly earn his living. Ad-Dahhak said: He is the one who has no wealth except that it is lost, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's wealth, so a man from among the Companions **may God be pleased with them** said: This is the Mahram. Ibn Abbas **may God be pleased with them both** also said, as did Sa'id ibn Al-Musayyab, Ibrahim An-Nakha'i, Nafi' the freed slave of Ibn 'Umar **may God be pleased with them both**, and 'Ata' ibn Abi Rabah: The Mahram is the one who has lost his share. Qatadah and Az-Zuhri said: The Mahram is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahihs from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of

our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this was revealed in Medina, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, in what He has created in it of various types of plants, animals, pastures, mountains, deserts, rivers and seas, and the difference in people's languages and colors and what they were created with of wills and powers, and what they have between them of disparity in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of

Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

16- **taking what their Lord has given them** meaning accepting what their Lord has given them of goodness and honor. The phrase **they were before that doers of good** is an explanation of what preceded it: meaning because they were doers of good deeds in this world, doing what they were commanded to do and leaving what they were forbidden to do.

Tafsir al-Baghawi

16. **Taking what their Lord has given them**, that is, given them, **of goodness and honor**, "for they were before that," before entering Paradise, **doers of good**, in this world.

Tafsir al-Baidawi

16- **taking what their Lord has given them** accepting what He has given them and being satisfied with it, meaning that everything He has given them is good, pleasing, and accepted. **Indeed, they were before that doers of good** they did good deeds, and this is an explanation of why they deserved that.

Surat al-Dhariyat 51:17

They used to sleep but little of the night.

Surat al-Dhariyat 51:17

They used to sleep but little of the night.

Tafsir al-Jalalayn

17 - **They used to sleep but little of the night** They used to sleep and *ma* is redundant and they used to sleep is the predicate of *kan* and little is a circumstance meaning they used to sleep for a short time of the night and pray most of it

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of his statement, **They slept but little of the night**. Some of them said that it means they did not sleep but little of the night. They said that *what* means denial.

Mention who said that.

Ibn Bashar and Ibn Al-Muthanna told us: Yahya bin Saeed and Ibn Abi Uday told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas bin Malik: **They used to sleep little at night**. He said: They would stay awake and pray between these two prayers, between sunset and evening prayers.

Zurayq bin Al-Shahab told me: Abdul-Wahhab bin Ata' told us: Saeed told us, on the authority of Qatada, on the authority of Anas, something similar.

Ibn Bashar and Ibn Al-Muthanna told us: Abu Dawud told us, Bakir bin Abi Al-Samat told us, on the authority of Qatada, on the authority of Muhammad bin Ali, regarding his statement, **They used to sleep but little of the night**, he said: They would not sleep until they had prayed the Isha prayer.

They said: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Qatada, on the authority of Mutraf, regarding His statement, **They slept but little of the night**, he said: Not a single night passed them by without them praying.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada who said: Mutraf bin Abdullah said regarding His statement, **They used to sleep but little of the night**, "Say, a night will come upon them in which they do not pray to God, either from the beginning of it or from the middle of it."

Abu Kurayb told us: Ibn Yaman told us: Ibn Abi Layla told us, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **They used to sleep but little of the night**. He said: Not a night would pass without them taking at least a little of it.

He said: Ibn Yaman told us on the authority of Abu

Jaafar Al-Razi on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aliyah who said: They used to make mistakes in it.

Ali bin Saeed Al-Kindi told me: Hafs bin Asim told us on the authority of Abu Al-Aaliyah, regarding his statement, **They used to sleep but little of the night**, he said: They did not sleep between sunset and evening prayers.

Ibn Hamid told us: Hakam and Mihran told us on the authority of Abu Ja'far on the authority of al-Rabi': **They used to sleep little at night**. He said: They used to make mistakes at night.

Yaqub told me: Ibn Ulayyah told us on the authority of Saeed bin Abi Aruba on the authority of Mutraf regarding his statement, **They used to sleep but little of the night**, he said: Say, **A night came upon them and they slept all of it**.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They used to sleep but little of the night**. He said: They used to sleep but little of the night, and they used to pray it.

Yaqub told me: Ibn Ulayyah told us: I heard Ibn Abi Nujayh say about His statement, **They slept but little of the night**, that they slept little at night until morning.

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, **They slept but little of the night**, he said: They slept little at night until morning, without praying at night.

Others said: Rather, the meaning of this is that they slept a little at night, and they explained the *ma* in his statement **they slept** to be a connection.

Mention who said that.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us on the authority of Qatada regarding his statement, **They used to sleep but little of the night**. He said: Al-Hasan said, **They struggled to perform the night prayers**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: Al-Hasan used to say: They do not sleep except a little of it.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us on the authority of some of our companions on the authority of Al-Hasan regarding his statement, **They used to sleep but little of the night**, he said: They did not sleep at night except for a little of it.

Ibn Bashar told us: Abd al-Wahhab told us: Aouf told us on the authority of Sa'id ibn Abi al-Hasan, regarding his statement, **They slept but little of the night**. He said: Say, **A night came upon them in which they slept**.

Ibn Bashar told us: Abu Asim told us: Saeed told us on the authority of Qatada: Al-Ahnaf bin Qais said regarding His statement, **They slept but little of the night**, he said: They did not sleep except a little.

Ibn Bashar told us: Abu Dawud told us: Al-Hakam bin Atiyah told us on the authority of Qatada: Al-Ahnaf bin Qais said, and he recited this verse: **They used to sleep but little of the night.** He said: I am not one of the people of this verse.

Ibn Bashar told us: Ibn Adi told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, regarding his statement, **They used to sleep but little of the night,** he said, **standing in prayer at night.**

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Yunus, on the authority of Al-Hasan, who said: They became energetic and continued until dawn.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, who said: They prolonged the prayer and were energetic until the time for seeking forgiveness was at dawn.

He said: Mihran told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Al-Hasan, who said: They did not sleep at night except a little.

Ibn Abd al-A'la told us: Ibn Thaur told us on the authority of Muammar regarding his statement, **They slept but little of the night,** he said: Al-Hasan and Al-Zuhri used to say: They did not pray much of the night. It is possible for *ma* to be in the nominative case according to this interpretation, and the interpretation of the statement would be: They slept but little of the night. As for the one who made *ma* a relative clause, then it has no position, and the interpretation of the statement according to his school of thought would be: They slept but little of the night. If *ma* is a relative clause, then *little* is in the accusative case because they slept.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Ibrahim: **They used to sleep but little of the night.** He said: They did not sleep.

Others said: Rather, the meaning of this is: They used to pray the Isha prayer. According to this interpretation, *what* means denial.

Mention who said that.

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us on the authority of Qatada regarding his statement, **They used to sleep but little of the night.** He said: A man from the people of Mecca, whose name was Qatada, said: The Isha prayer.

Others said: Rather, the meaning of this is: These good people were few among the people before the obligations were imposed upon them. They said that the statement after His statement, **They slept but little of the night,** "They slept but little" is resumed with His statement, **They slept but little of the night.** So it is necessary that *what* in this interpretation means denial.

Mention who said that.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told

us on the authority of Ad-Dahhak regarding his statement, **They used to sleep but little of the night,** meaning that the righteous were few. Then it began and was said, **They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness,** just as he said, **And those who believed in God and His messengers - those are the truthful.** Al-Hadid 19 Then he said, **And the martyrs are with their Lord; they will have their reward and their light.** Al-Hadid 19

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Zubayr, on the authority of al-Dahhak ibn Muzahim: **They slept little at night.** He said: They were few in number among the people.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Zubayr ibn Adi, on the authority of Al-Dahhak ibn Muzahim, regarding his statement, **They used to sleep but little of the night,** he said: There were few people who did that.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Zubayr Ibn Adi, on the authority of Al-Dahhak Ibn Muzahim: **They slept little at night.** He said: They were few among the people at that time.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd informed us, who said: I heard Ad-Dahhak say regarding His statement, **They used to sleep but little of the night,** God said, **Indeed, the righteous will be among gardens and springs, to doers of good.** They used to be few. He said: The doers of good were few. This is separated, then He resumed and said, **They used to sleep but little of the night.**

As for his saying **they sleep,** he means: they sleep, and sleep is sleep.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ali on the authority of Ibn Abbas, **They used to sleep but little of the night.** He said: They would sleep.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansour, on the authority of Ibrahim: **They used to sleep but little of the night.** He said: They slept.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Ibrahim, the same.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Al-Dahhak say regarding His statement, **of the night they do not sleep,** sleep means sleep.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **They used to sleep but little of the night,** he said: They used to sleep but little of the night. He said: That is slumber. He said: The Arabs say, when you travel, **Sleep with us for a little.** He said: A man from Banu Tamim said to my father: O Abu Usama, I

Surat al-Dhariyat 51:17

They used to sleep but little of the night.

do not find a description of us. God Almighty mentioned a people and said, **They used to sleep but little of the night**, and we, by God, do not get up but little of the night. He said: My father said: Blessed is he who sleeps when he dozes and meets God when he wakes up.

The most correct of the sayings in interpreting His statement, **They slept but little of the night** is the saying of those who said: They slept but little of the night, because God, the Blessed and Exalted, described them with that in praise of them and commended them with it, so describing them with much work, staying up at night, and struggling through it in a way that brings them closer to Him and pleases Him is more appropriate and similar than describing them with little work and much sleep, even though what we have chosen in that is the most common meaning according to the apparent meaning of the revelation.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's saying: **They used to sleep but little of the night**. The meaning of **they used to sleep** is that they sleep. Sleeping at night is sleeping, and *naja'a* is a light sleep. Abu Qais bin Al-Aslat said:

The egg has been laid on my head, so I do not eat sleep except for sleeplessness

Amr bin Ma'dikarib said that he was longing for his sister, and that her captivity was Al-Samma Abu Duraid bin Al-Samma.

The security of Rayhana, the All-Hearing Caller, keeps me and my companions awake

It is said that someone slept, slept, and that someone slept, with the voiced ghayn. This was said by al-Jawhari. There is a difference of opinion as to what was said: an extra conjunction. This was said by Ibrahim al-Nakha'i. The meaning is that they slept a little at night and prayed most of it. Ata' said: This was when they were commanded to stand in prayer at night. Abu Dharr used to hold back and take a stick to lean on until the permission was revealed: **Stand in prayer at night except for a little**. So *ma* is for negation, which is the complete negation of sleep from them. Al-Hasan said: They did not sleep except for a short time at night, and sometimes they became active and worked hard until dawn. It was narrated on the authority of Ya'qub Al-Hadrami that he said: They differed in the interpretation of this verse. Some of them said: **They were few** means their number was small. Then he began by saying: **At some point they slept** meaning **at some point they slept at night**. Ibn Al-Anbari said: This is invalid because the verse only indicates their little sleep, not their small number. And if we began with **at some point they slept** meaning **at some point they slept at night**, there would not be any praise for them in this because all people slept at night, unless it was something that was denied.

I said: According to what some people have

interpreted - which is the statement of Ad-Dahhak, that their number was few - the speech is connected to what came before it, from his statement, **Indeed, they were before that doers of good**, meaning that the doers of good were few. Then he resumed and said, **of the night they slept**. According to the first and second interpretations, **they were but a little of the night** would be a renewed address after the completion of what came before it, and the pause would be at **they slept**. Likewise, if you make *little* the predicate of *was* and raise *what* with *little* as if he said, **they slept a little of the night**, then *what* may be a negative, or it may be with the verb as a verbal noun, or it may be a nominative in place of the name of *was*, meaning their slept was a little of the night. And the accusative of *little* if you estimate *what* as an additional confirmation with **they slept** on the assumption that they were a little time or a little slept, they slept. If you do not estimate *what* as an additional word, then his statement *little* is the predicate of *was*, and it is not permissible to make it accusative with **they slept** because if you estimate its accusative with **they slept** with the assumption of *what* as a verbal noun, the relative clause is placed before the relative pronoun. Anas and Qatada said in interpreting the verse: **It means they used to pray between the two evening prayers, Maghrib and Isha**. Abu Al-Aaliyah said: **They did not sleep between the two evening prayers**. Ibn Wahb said the same. Mujahid said: "It was revealed about the Ansar. They used to pray the two evening prayers in the Prophet's mosque, peace and blessings be upon him, then they would go to Quba." Muhammad ibn Ali ibn Al-Hussein said: **They did not sleep until they prayed the Isha prayer**. Al-Hasan said: **It is as if he considered their sleep to be a little compared to their waking up for prayer**. Ibn Abbas and Mutraf said: "Say: 'Not a night will come upon them except that they pray to God in it, either from the beginning or from the middle.'"

Second: It was narrated on the authority of one of the worshippers that someone came to him in his sleep and recited to him:

How can you sleep at night with a peaceful eye, while you do not know which gathering to attend?

It was narrated on the authority of a man from Azd that he said: I used to not sleep at night, so I slept towards the end of the night and behold, I saw two young men who were the most handsome I had ever seen, and they were wearing cloaks. They stopped at each worshipper and gave him a cloak, then they went to the sleeping people and did not give them any cloaks, so I said to them: Give me some of your cloaks, but they said to me: It is not a cloak for clothing, rather it is the pleasure of God that descends upon every worshipper. It was narrated on the authority of Abu Khallad that he said: A friend of mine told me: While I was sleeping one night, the Day of Resurrection was presented to me and I looked at some of my brothers whose faces were radiant and their colors were shining, and they were wearing cloaks unlike other people. I said: Why are these covered while others are naked and their faces are bright while others are covered in dust? Someone said to me: Those whom you saw covered are the ones who pray between the

call to prayer and the iqamah, and those whose faces were bright are the ones who stay up late and pray at night. He said: I saw people on camels and I said: Why are these riding while others are walking barefoot? He said to me: These are the ones who stood up to draw closer to God Almighty, and God gave them the best reward for that. He said: I woke up in my dream, **Alas for the worshippers, how noble is their standing.** Then I woke up from my dream, afraid.

Tafsir Ibn Kathir

God the Almighty says, informing us about those who fear God the Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. God the Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on them, they were also doers of good in their deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God the Almighty's statement: **Taking what their Lord has given them,** he said: of the obligatory duties. **Indeed, they were before that doers of good.** He said: before the obligatory duties were imposed on them, they did good. This chain of narration is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs.** So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mufraf Ibn Abdullah: Say: A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle. Mujahid said: Say: They do not sleep at night until morning without praying at night. Qatada said the same. Anas ibn Malik **may God be pleased with him** and Abu Al-Aliyah said: They used to pray between Maghrib and Isha. Abu

Ja'far Al-Baqir said: They used to not sleep until they prayed the Isha prayer. **The second statement** is that *ma* is a source meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night,** meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night,** meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night,** but by God, we do not get up but little of the night. My father **may God be pleased with him** said to him: Blessed is he who sleeps when he feels drowsy and fears God when he wakes up. Abdullah bin Salam **may God be pleased with him** said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face (peace and blessings of God be upon him), I knew that his face was not the face of a liar. The first thing I heard him (peace and blessings of God be upon him) say was: "O people, feed the poor, uphold the ties of kinship, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari **may God be pleased with him** said: For whom are they, O Messenger of God? He (peace and blessings of God be upon him) said: **For those who speak gently, feed the poor, and stand in prayer for God while people are asleep.** Muammar said regarding the verse: {They used to sleep but little of the night} Az-Zuhri and Al-Hasan used to say: They used to pray most of the night. Ibn Abbas **may God be pleased with them both** and Ibrahim An-Nakha'i said: {They used to sleep but little of the night} they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were few." Then he began by saying: {They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.} This statement is far-fetched and arbitrary.

They used to sleep but little of the night.

And the saying of God the Almighty: {And in the hours before dawn they seek forgiveness} Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours before dawn, as God the Almighty said: {And those who seek forgiveness in the hours before dawn}. If seeking forgiveness is during prayer, then it is better. It has been proven in the Sahihs and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted? Until dawn breaks." Many commentators said regarding the words of God the Almighty, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived**. After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right**. That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse**. Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the Mahram, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who can hardly earn his living. Ad-Dahhak said: He is the one who has no wealth except that it is lost, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's wealth, so a man from among the Companions **may God be pleased with them** said: This is the Mahram. Ibn Abbas **may God be pleased with them both** also said, as did Sa'id ibn Al-Musayyab, Ibrahim An-Nakha'i, Nafi' the freed slave of Ibn 'Umar **may God be pleased with them both**, and 'Ata' ibn Abi Rabah: The Mahram is the one who has lost his share. Qatadah and Az-Zuhri said: The Mahram is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahihs from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived**. This necessitates that this was revealed in Medina, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, in what He has created in it of various types of plants, animals, pastures, mountains, deserts, rivers and seas, and the difference in people's languages and colors and what they were created with of wills and powers, and what they have between them of disparity in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak**. God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising,

and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

Then he explained their goodness with which he described them, saying: 17- **They slept but little of the night.** Sleeping: sleeping at night rather than during the day, and the meaning is: they slept little of the night, and *ma* is redundant, and it is possible for it to be a source or a relative pronoun: meaning they slept little of the night or what they slept in, and from that is the saying of Abu Qais bin Al-Aslat:

The egg has been laid on my head, so I do not eat sleep except for sleeplessness

Sleep deprivation: a little sleep, including the saying of Amr ibn Ma'di Karib:

Amen, Rayhana, the All-Hearing, the Supplicant arouses me while my companions are asleep

It was said that *ma* is a negative particle, meaning they did not sleep a little at night, so how about a lot of it? This is very weak. This is the opinion of those who said that the meaning was that their number was small. Then he began by saying: **they did not sleep**, and Ibn al-Anbari said the same, but it is weaker than what came before it. Qatadah said in his interpretation of this verse: they used to pray between the two evening prayers, and Abu al-Aaliyah and Ibn Wahb said the same.

Tafsir al-Baghawi

17. **They used to sleep but little of the night**, and sleeping is sleeping at night rather than during the day, **(and what)** is a connection, and the meaning is: they used to sleep but little of the night, meaning they used to pray most of the night.

It was said: Its meaning is that the night in which they slept was all short, and this is the meaning of the statement of Saeed bin Jubair on the authority of Ibn Abbas, meaning: Hardly a night would pass by them without them praying something, either at the beginning or in the middle. Anas bin Malik said: They would pray between sunset and night prayer. Muhammad bin Ali said: They would not sleep until they prayed the night prayer. Mufraf bin Abdullah bin Ash-Shakheer said: Hardly a night would pass by them in which they slept all of it. Mujahid said: They would not sleep the entire night.

Some of them stopped at his saying: **(a few)** meaning: they were few of the people, then he began: **(of the night they do not sleep)**, and he made it a denial meaning: they do not sleep at night at all, rather they get up for prayer and worship, and this is the saying of Al-Dahhak and Muqatil.

Tafsir al-Baidawi

17- **They slept but little of the night** is an explanation of their good deeds, and *ma* is an additional word meaning they slept in a part of the night, or **they slept** a little sleep, or it is a verbal noun or a relative pronoun, meaning in a little of the night they slept, or in which they slept, and it is not permissible for it to be negative because *ma* after it does not act on what preceded it. And in it are exaggerations to diminish their sleep and rest, the mention of *little* and **the night** which is the time of hibernation, and slumber which is escaping from sleep and the addition of *ma*.

Surat al-Dhariyat 51:17

And in the hours of dawn they would ask forgiveness.

Surat al-Dhariyat 51:17

And in the hours of dawn they would ask forgiveness.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

18 - **And in the hours of dawn they seek forgiveness** saying, **O God, forgive us.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And in the hours of the pre-dawn hours they seek forgiveness**, the people of interpretation differed in its interpretation. Some of them said: Its meaning is, and in the hours of the pre-dawn hours they pray. God

Mention who said that.

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, **And in the hours of early morning they seek forgiveness**, meaning they stand and pray. He said: They used to stand and sleep, as God said to Muhammad, may God bless him and grant him peace, **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it**, so this is sleep and this is standing, **and a group of those with you Al-Muzzammil 20**. Likewise, they stand for a third and a half and two-thirds: He said, they sleep and stand.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jablah ibn Suhaim, on the authority of Ibn Umar, regarding his statement, **And in the hours of dawn they seek forgiveness**, he said: They pray.

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: **And in the hours of dawn they seek forgiveness**. He said: They pray.

Others said: Rather, what he meant by that was that they delayed seeking forgiveness for their sins until dawn.

Mention who said that.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, who said: They prolonged the prayer and were energetic until the time for seeking

forgiveness was at dawn.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **And in the hours of dawn they seek forgiveness**, he said: They are the believers. He said: It has reached us that when the Prophet of God, may God bless him and grant him peace, Jacob, asked him to seek forgiveness for them, **They said, 'O our father, ask forgiveness for us for our sins.'** Yusuf 97 **He said, 'I will ask forgiveness for you from my Lord.'** Yusuf 98 He said: Some of the people of knowledge said: He delayed seeking forgiveness until the early hours of the morning. He said: Some of the people of knowledge mentioned that the hour in which the gates of Paradise are opened is the early hours of the morning.

Yunus told me: Ibn Wahb told us: I heard Ibn Zayd say: The last sixth of the night is the pre-dawn hours.

Tafsir al-Qurtubi

Third: The Almighty's statement, **And in the hours before dawn they would seek forgiveness**. This is a second form of praise, meaning they would seek forgiveness for their sins. This was stated by Al-Hasan. The hours before dawn are a time when it is hoped that supplications are answered. This has already been discussed in Al-Imran. Ibn Umar and Mujahid said, **They would pray at the hours of dawn, so they called the prayer seeking forgiveness**. Al-Hasan said, regarding the Almighty's statement, **They used to sleep but little of the night**, they extended the prayer from the beginning of the night until the hours of dawn, then they sought forgiveness at the hours of dawn. Ibn Wahb said, "It was about the Ansar, meaning that they would go out from Quba and pray in the mosque of the Prophet (peace and blessings of God be upon him). Ibn Wahb narrated from Ibn Lahi'ah from Yazid ibn Abi Habib, who said, "They used to sprinkle water on the fruits for some of the Ansar, then they would sleep for a little, then they would pray at the end of the night." Ad-Dahhak: Fajr Prayer Al-Ahnaf bin Qais said: I showed my deeds to the deeds of the people of Paradise, and there were people who had separated from us by a distance whose deeds we could not reach. **They slept but little of the night**. And I showed my deeds to the deeds of the people of Hell, and there were people in whom there was no good, who denied the Book of God, His Messenger, and the resurrection after death. So we found that the best of us were the people who mixed good deeds with bad ones.

Tafsir Ibn Kathir

God Almighty says, informing us about those who fear God Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. And God Almighty says: **Taking what their Lord has given them**. Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good**. That is, before the obligatory duties were imposed on them, they were also doers of good deeds. Then it was

narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God Almighty's statement: **Taking what their Lord has given them.** He said: of the obligatory duties. **Indeed, they were before that doers of good.** Before the obligatory duties were imposed on them, they were doing good. This chain of transmission is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs.** So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mufarrah bin Abdullah: Say, **A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle.** Mujahid said: Say, **They do not sleep at night until morning without praying at night.** Qatada said the same. Anas bin Malik, may God be pleased with him, and Abu Al-Aliyah said: **They used to pray between Maghrib and Isha.** Abu Ja'far Al-Baqir said: **They used to not sleep until they prayed the Isha prayer. The second statement** is that *ma* is a source, meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night,** meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night,** meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to

my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night,** but by God, we do not get up but little of the night. My father, may God be pleased with him, said to him: Blessed is he who sleeps when he feels sleepy and fears God when he wakes up. Abdullah bin Salam, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face, may God bless him and grant him peace, I knew that his face was not the face of a liar. The first thing I heard him, may God bless him and grant him peace, say was: "O people, feed the poor, maintain family ties, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari, may God be pleased with him, said: **For whom are they, O Messenger of God?** He, may God bless him and grant him peace, said: **For those who speak gently, feed the poor, and spend the night standing for God while people are asleep.** Muammar said regarding God's statement: **They used to sleep but little of the night,** al-Zuhri and al-Hasan used to say: **They used to pray much of the night.** Ibn Abbas, may God be pleased with them both, and Ibrahim al-Nakha'i said: **They used to sleep but little of the night** meaning they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were little." Then he began by saying: "They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness." This statement is far-fetched and arbitrary.

And the Almighty said: **And in the hours of dawn they seek forgiveness.** Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours of dawn, as the Almighty said: **And those who seek forgiveness in the hours of dawn.** If seeking forgiveness is during prayer, then that is better. It has been proven in the Sahih and other books on the authority of a group of the Companions **may God be pleased with them,** on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: 'Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted?' Until dawn breaks." Many commentators said regarding the Almighty's statement, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord,** they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived.** After describing them

And in the hours of dawn they would ask forgiveness.

with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right.** That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse.** Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the one who is deprived, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who is deprived who can hardly find a way to earn. Ad-Dahhak said: He is the one who has no money except that it is gone, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's money, so a man from the Companions **may God be pleased with them** said: This is the one who is deprived. Ibn Abbas **may God be pleased with them both** also said, as did Saeed ibn Al-Musayyab, Ibrahim Al-Nakha'i, Nafi' the freed slave of Ibn Umar **may God be pleased with them both**, and Ata' ibn Abi Rabah: The deprived is the one who is deprived. Qatadah and Az-Zuhri said: The deprived is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahih's from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin

Muhammad, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this is a Medinan verse, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, including what He has created in it of various types of plants, animals, cradles, mountains, deserts, rivers, and seas, and the differences in people's languages and colors and what they are created with of wills and powers, and what they have of disparity between them in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

18- **And in the hours of the pre-dawn hours they would seek forgiveness** meaning they would ask God, the Almighty, to forgive their sins during the hours of the pre-dawn hours. Al-Hasan said: They extended the prayer until the hours of the pre-dawn hours, then they

began seeking forgiveness during the hours of the pre-dawn hours. Al-Kalbi, Muqatil, and Mujahid said: They sought forgiveness during the hours of the pre-dawn hours. Al-Kalbi, Muqatil, and Mujahid said: They prayed during the hours of the pre-dawn hours, because their prayer was a request for forgiveness. Ad-Dahhak said: It is the dawn prayer. God

Tafsir al-Baghawi

18. And in the hours of the pre-dawn hours they seek forgiveness. Al-Hasan said: They only sleep a little of the night, and sometimes they become active and stay up until the early hours of the morning, then they seek forgiveness in the early hours of the morning. Al-Kalbi, Mujahid, and Muqatil said: They pray in the hours of the pre-dawn hours, and that is because their prayer in the hours of the pre-dawn hours is to seek forgiveness. God

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Muhammad Al-Hasan bin Ahmad bin Muhammad Al-Mukhalladi told us, Abu Al-Abbas Muhammad bin Ishaq Al-Sarraj told us, Qutaybah told us, Yaqub bin Abd Al-Rahman told us, on the authority of Sahl bin Abi Saleh, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "God descends to the lowest heaven every night when a third of the night remains and says: I am the King, I am the King. Who calls upon Me that I may answer him? Who asks Me that I may give him? Who seeks My forgiveness that I may forgive him?"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Sufyan told us, Sulayman bin Abi Muslim told us, on the authority of Tawus, he heard Ibn Abbas say: When the Prophet, may God bless him and grant him peace, would rise at night to pray, he would say: "O God, to You is all praise. You are the Sustainer of the heavens and the earth and whoever is in them. To You is all praise. You are the Light of the heavens and the earth and whoever is in them. To You is all praise. You are the Truth, Your promise is the Truth, and meeting You is the Truth, and Your word is the Truth. Paradise is the Truth, and Hellfire is the Truth. The Prophets are the Truth, and Muhammad, may God bless him and grant him peace, is the Truth, and the Hour is the Truth. O God, to You I have submitted, in You I have believed, in You I have relied, to You I have turned, with You I have disputed, and to You I have turned for judgment. So forgive me for what I have done in the past and what I will do in the future, what I have kept secret and what I have declared. You are the First and the Last. There is no god but You, and there is no god but You." Sufyan said: Abdul Karim Abu Umayya added: **And there is no power or strength except with God.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sadaqah told us, Al-Walid told us on the authority of Al-Awza'i, Umair bin Hani' told me, Junada bin Abi Umayya told me, Ubadah told me on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever wakes up at night and says: 'There is no god but God alone, with no partner for Him. His is the

kingdom and His is the praise, and He has power over all things. Glory be to God, and praise be to God, and there is no god but God, and God is greatest. There is no power or strength except with God, the Most High, the Almighty.' Then he says: 'O God, forgive me,' or makes supplication, his prayer will be answered. If he performs ablution and prays, his prayer will be accepted."

Tafsir al-Baidawi

18- And in the hours of the pre-dawn hours they seek forgiveness. That is, despite their little sleep and much prayer, when they wake up in the early hours of the morning they begin to seek forgiveness as if they had committed crimes in the night. The construction of the verb with the pronoun indicates that they are more deserving of that due to their abundant knowledge of God and their fear of Him. God

Surat al-Dhariyat 51:19

And in their wealth is a right for the beggar and the deprived.

Surat al-Dhariyat 51:19

And in their wealth is a right for the beggar and the deprived.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

19 - **And in their wealth is a right for the beggar and the deprived** who does not ask because of his chastity

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan bin Muhammad bin Al-Hanafiyyah that the Messenger of God, may God bless him and grant him peace, sent out a raiding party and they captured and took booty. Then some people came after they had finished, so the verse was revealed: **And in their wealth there is a right for the needy and the deprived.**

Tafsir al-Tabari

And His statement, **And in their wealth there is a right for the needy and the deprived**, God Almighty says: And in the wealth of these good people whose characteristics He described there is a right for the needy who asks from them and the deprived.

And in a similar manner to what we said about the meaning of the questioner, the people of interpretation said, and they differed about the meaning of the deprived. Some said: He is the one who has no share in Islam.

Mention who said that.

Ibn Hamid told us, on the authority of Mihran, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas. I asked him about the beggar and the deprived. He said: The beggar is the one who asks people, and the deprived is the one who has no share in Islam and is a heretic.

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 in their wealth is a right for the needy and the deprived**. He said: The deprived are the ones who are deprived.

Sahl bin Musa Al-Razi told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, who said: The beggar is the beggar, and the deprived is the one who has no share in Islam.

Sahl bin Musa told us: Waki' told us, on the authority of

Sufyan, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, who said: The deprived one is the one who has no share in Islam.

Hamid bin Mas'adah told us: Yazid bin Zari' told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, regarding this verse: **For the beggar and the deprived**. The beggar said: The one who asks, and the deprived is the one who is deprived.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us: I heard Abu Ishaq narrating on the authority of Qais Ibn Karkam on the authority of Ibn Abbas something similar.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **The deprived**, he said: The deprived.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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 the deprived**, that he is the deprived man who has no money except that it is gone, and God has decreed that for him.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Qais ibn Karkam, who said: I asked Ibn Abbas about his statement, **For the beggar and the deprived**. He said: The beggar is the one who asks, and the deprived is the one who has been deviated from the path and has no share in Islam.

Muhammad bin Amr Al-Muqaddami told me: Quraysh bin Anas told us, on the authority of Sulayman, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab: The deprived one is the one who is corrupted.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, who said about the deprived: He is the one who is deprived and has no one to take care of him or give him anything.

Ibn Al-Muthanna told me: Wahb bin Jarir told me: Shu'bah told us, on the authority of Asim, on the authority of Abu Qilabah, who said: A flood came to Al-Yamamah and took away the wealth of a man from the companions of the Prophet, may God bless him and grant him peace: This is the deprived one.

Yaqub told me: Ibn Ulayyah told us: Ayoub told us on the authority of Nafi' who said: The deprived one is the one who is corrupted.

Yunus told me: Ibn Wahb told us: Muslim bin Khalid told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The deprived one is the one who is corrupted.

Yaqub bin Ibrahim told me: Hisham told us: Hajjaj told us on the authority of Al-Walid bin Al-Aizar on the authority of Saeed bin Jubair on the authority of Ibn Abbas that he said: The deprived one is the one who is corrupted.

Yaqub bin Ibrahim told me: Hisham told us on the authority of Abu Bishr who said: I asked Saeed bin Jubair about the deprived, but he did not say anything about it. So Ata' said: He is the one who is restricted and deviated from the path.

And someone said: He is the chaste one who does not ask people for anything.

Mention of those who said that:

Yunus, Qafal, told us: Ibn Wahb told us: Nafi' ibn Yazid told me, on the authority of Amr ibn al-Harith, on the authority of Bakir ibn al-Ashja', on the authority of Sa'id ibn al-Musayyab, because he was asked about the deprived, so he said: The one who is corrupted.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his saying, **And in their wealth is a right for the beggar and the deprived**. These two are the poor people of Islam, a beggar who asks in his hand and a poor person who is self-sufficient. And both of them have a right over you, O son of Adam.

Ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, **For the beggar and the deprived**. He said: The beggar is the one who asks, and the deprived is the one who is too modest to ask.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, he said: Muammar said, and al-Zuhri told me that the Prophet, may God bless him and grant him peace, said: **The poor person is not the one who is satisfied with one or two dates, or one or two meals**. They said: **Then who is the poor person, O Messenger of God?** He said: "The one who does not find wealth and is not aware of his need so that he can be given charity. That is the deprived person."

Ibn Bashar told us: Ibn Abd al-A'la told us: Saeed told us on the authority of Qatada regarding his statement, **For the beggar and the deprived**, he said: The beggar is the one who asks with his hand and the deprived is the one who is self-sufficient, and both of them have a right over you, O son of Adam.

And he said: He is the one who has no share in the spoils.

Mention who said that.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Qais ibn Muslim, on the authority of al-Hasan ibn Muhammad, that the Messenger of God, may God bless him and grant him peace, sent out a military expedition and they captured spoils. Some people came to witness the spoils, and this verse was revealed: **And in their wealth is a right for the needy and the deprived**.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Sufyan, on the authority of Qays ibn Muslim al-Jadali, on the authority of al-Hasan ibn Muhammad, who said: A raiding party was sent out

and they captured spoils, then a group of people came after them. He said: Then the verse **for the beggar and the deprived** was revealed.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Ibrahim, that some people came to Ali, may God be pleased with him, in Kufa after the Battle of the Camel, and he said: Divide it for them. He said: This is the deprived one.

Abu Kurayb told us: Abu Naim told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Al-Hasan bin Muhammad, that some people in the time of the Prophet, may God bless him and grant him peace, acquired spoils of war, and then some people came after that, and the verse was revealed: **And in their wealth is a right for the needy and the deprived**.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Mansour, on the authority of Ibrahim, who said: The one to whom no part of the spoils of war is due, and he is a free man among the people.

And he said: He is the one whose money does not grow.

Who said that?

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Hishin, he said: I asked Ikrimah about the beggar and the deprived. He said: The beggar is the one who asks you, and the deprived is the one who does not have money to grow.

And he said: It is the one whose fruit and crops have been lost.

Mention who said that.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And in their wealth is a right for the needy and the deprived**, he said: The deprived is the one whose fruit and crops are afflicted. And he recited, **Have you seen what you till? Is it you who sow it? Al-Waqi'ah 62-63** until he reached, **Rather, we are deprived. Al-Waqi'ah 67** and the companions of the garden said, "Indeed, we are astray. Rather, we are deprived." **Al-Qalam 26-27**.

Yunus told us: Ibn Wahb told us: Abdullah bin Ayyash told me: Zaid bin Aslam said about the statement of God, **And in their wealth is a right for the needy and the deprived**, that this is not zakat, but rather what they spend from their wealth after paying zakat. The deprived is the one whose crops, fruits, or offspring of his livestock are affected, so he has a right over whoever among the Muslims is not affected by that, as He said to the companions of the garden when He destroyed their garden: **They said, 'Rather, we are deprived.'** **Al-Qalam 27**. He also said, "If We had willed, We could have made it debris, and you would have continued to be amused. Indeed, we are deprived." **Al-Waqi'ah 65-67**.

Al-Shaabi used to say about this:

Yaqub told me: Ibn Ulayyah told us on the authority of Ibn Awn who said: Al-Sha'bi said: I am unable to know what is deprived.

And in their wealth is a right for the beggar and the deprived.

The correct statement in my opinion is that he is the one who has been deprived of sustenance and is in need. This may be due to the loss of his wealth and fruits, so he has become one of those whom God has deprived of that. It may also be due to his chastity and his failure to ask, or it may be due to him not having a share in the spoils of war because he was absent from the battle. So there is no statement in this that is more correct than to be general, as God Almighty said, **And in their wealth is a right for the beggar and the deprived.**

Tafsir al-Qurtubi

Fourth: The Almighty's saying, **And in their wealth is a right for the beggar and the deprived.** A third form of praise. Muhammad ibn Sirin and Qatadah said that the right here is the obligatory zakat. It was also said that it is a right other than zakat, by which one can maintain family ties, provide for a guest, carry a load, or enrich the deprived. Ibn Abbas said the same because the surah was revealed in Mecca and zakat was made obligatory in Medina. Ibn al-Arabi: The strongest opinion regarding this verse is that it is zakat, because the Almighty said in Surah **A beggar asked**, "And those in whose wealth is a recognized right * for the beggar and the deprived." The recognized right is the zakat whose amount, type, and time have been specified by the Lawgiver. As for other than that, for those who believe in it, it is not known because it is not measured, typed, or timed.

Fifth: The Almighty says: **For the beggar and the deprived.** The beggar is the one who asks people because of his poverty. This was stated by Ibn Abbas, Saeed bin Al-Musayyab and others. **And the deprived** is the one who is deprived of money. There is disagreement about its definition. Ibn Abbas, Saeed bin Al-Musayyab and others said: The deprived is the one who has no share in Islam. Aisha **may God be pleased with her** said: The deprived is the one who is not able to earn his living. It is said: A man who is deprived, with the letter *ra* pronounced as fat-ha, meaning he is limited and deprived. This is contrary to the saying: blessed. The earnings of someone are distorted if his livelihood is made difficult for him, as if his provision has been diverted from him. Qatada and Al-Zuhri said: The deprived is the one who is self-sufficient and does not ask people for anything and is not aware of his need. Al-Hasan and Muhammad bin Al-Hanafiyyah said: The deprived is the one who comes after the spoils and has no share in them. It was narrated that the Prophet (peace and blessings of God be upon him) sent out an expedition and they captured spoils, then some people came after they had finished, so this verse was revealed: **and in their wealth.** Ikrimah said: The deprived is the one who has no money left. Zayd ibn Aslam said: It is the one whose fruit, crops, or offspring are destroyed. Al-Qurazi said: The deprived one is the one who is afflicted by a plague. Then he recited: "Indeed, we are losers. Rather, we are deprived." Similar to it is in the story of the companions of the garden where they said: **Rather, we are deprived.** Abu Qilabah said: There was a man from the people of Yamamah who had wealth,

then a flood came and took his wealth. One of his companions said: This is the deprived one, so they divided it in his favor. It was also said: It is the one who seeks the worldly life and then turns away from it. This is also narrated from Ibn Abbas. Abdurrahman ibn Humayd said: The deprived one is the slave. It was also said: It is the dog. It was narrated that Umar ibn Abd al-Aziz was on the road to Makkah when a dog came, so Umar **may God have mercy on him** snatched a sheep's shoulder and threw it to him, saying: They say he is the deprived one. It was also said: It is the one whose maintenance is obligatory due to poverty among the lineage, because he has been deprived of his own earnings until his maintenance is obligatory from the wealth of others. Ibn Wahb narrated from Malik: It is the one who is deprived of provision. This is a good statement because it includes all statements. Al-Sha'bi said to me: Today, seventy years have passed since I had a wet dream. I ask about the deprived. I am no more knowledgeable about it today than I was that day. It was narrated by Shu'bah on the authority of Asim al-Ahwal on the authority of al-Sha'bi. Its root in the language is *al-mumnu*, from *al-haram*, which means prevention. Alqamah said:

The sheep are fed on the day of the sheep, wherever you go, and the deprived are deprived

Anas reported that the Prophet, may God bless him and grant him peace, said: Woe to the rich on the Day of Resurrection from the poor. They will say, **Our Lord, they have wronged us in our rights which You have imposed upon us.** God Almighty will say, **By My glory and majesty, I will bring you near and keep you far away.** Then the Messenger of God, may God bless him and grant him peace, recited, **And in their wealth is a right for the needy and the deprived.** Al-Tha'labi mentioned this.

Tafsir Ibn Kathir

God Almighty says, informing us about those who fear God Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. And God Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on them, they were also doers of good deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God Almighty's statement: **Taking what their Lord has given them.** He said: of the obligatory duties. **Indeed, they were before that doers of good.** Before the obligatory duties were imposed on them, they were doing good. This chain of transmission is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on

the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by**. Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night**. The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say, **A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle**. Mujahid said: Say, **They do not sleep at night until morning without praying at night**. Qatada said the same. Anas bin Malik, may God be pleased with him, and Abu Al-Aliyah said: **They used to pray between Maghrib and Isha**. Abu Ja'far Al-Baqir said: **They used to not sleep until they prayed the Isha prayer**. The second statement is that *ma* is a source, meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night**, meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night**, meaning they would only sleep a little, then he would say, **You are not of the people of this verse**. Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father, may God be pleased with him, said to him: Blessed is he who sleeps when he feels sleepy and fears God when he wakes up. Abdullah bin Salam, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face, may God bless him and grant him peace, I knew that his face was not the face of a liar. The first thing I heard him, may God bless him and grant him peace, say was: "O people, feed the

poor, maintain family ties, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside**. Abu Musa al-Ash'ari, may God be pleased with him, said: **For whom are they, O Messenger of God?** He, may God bless him and grant him peace, said: **For those who speak gently, feed the poor, and spend the night standing for God while people are asleep**. Muammar said regarding God's statement: **They used to sleep but little of the night**, al-Zuhri and al-Hasan used to say: **They used to pray much of the night**. Ibn Abbas, may God be pleased with them both, and Ibrahim al-Nakha'i said: **They used to sleep but little of the night** meaning they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were little." Then he began by saying: "They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness." This statement is far-fetched and arbitrary.

And the Almighty said: **And in the hours of dawn they seek forgiveness**. Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours of dawn, as the Almighty said: **And those who seek forgiveness in the hours of dawn**. If seeking forgiveness is during prayer, then that is better. It has been proven in the Sahihs and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: 'Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted?' Until dawn breaks." Many commentators said regarding the Almighty's statement, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived**. After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right**. That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wake' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he**

And in their wealth is a right for the beggar and the deprived.

comes on a horse. Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the one who is deprived, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who is deprived who can hardly find a way to earn. Ad-Dahhak said: He is the one who has no money except that it is gone, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's money, so a man from the Companions **may God be pleased with them** said: This is the one who is deprived. Ibn Abbas **may God be pleased with them both** also said, as did Saeed ibn Al-Musayyab, Ibrahim Al-Nakha'i, Nafi' the freed slave of Ibn Umar **may God be pleased with them both**, and Ata' ibn Abi Rabah: The deprived is the one who is deprived. Qatadah and Az-Zuhri said: The deprived is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahihis from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this is a Medinan verse, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, including what He has created in it of various types of plants, animals, cradles, mountains, deserts, rivers, and seas, and the differences in

people's languages and colors and what they are created with of wills and powers, and what they have of disparity between them in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

Then God, the Almighty, mentioned their charity, saying: 19- **And in their wealth is a right for the beggar and the deprived.** That is, they make a right in their wealth for the beggar and the deprived as a way of drawing closer to God, the Almighty. Muhammad ibn Sirin and Qatadah said: The right here is the obligatory zakat, but the first is more appropriate, so it is interpreted as voluntary charity, maintaining kinship ties, and hosting guests, because the Surah was revealed in Mecca, and zakat was only made obligatory in Medina. And we will see in Surah A beggar asked, **In their wealth is a known right * For the beggar and the deprived.** With the addition of known, and the beggar is the one who asks people because of his need.

There is disagreement over the interpretation of *mahrum deprived*. Some say it refers to someone who refrains from asking, so people think he is rich and do

not give him charity. This is what Qatada and Az-Zuhri said. Al-Hasan and Muhammad ibn Al-Hanafiyyah said: He is the one who has no share in the spoils of war and no share of the spoils of war is given to him. Zayd ibn Aslam said: He is the one whose fruit, crops, or livestock have been destroyed. Al-Qurtubi said: He is the one who has been struck by a catastrophe. It is also said that he is the one who does not earn a living. It is also said that he is the one who does not find wealth that will make him self-sufficient. It is also said that he is the one who seeks this world and it turns away from it. It is also said that he is a slave. It is also said that he is a dog, and other sayings have been made. Al-Sha'bi said: It has been seventy years since I had a wet dream and I have been asking about *mahrum deprived*. I am no more knowledgeable about it today than I was then. What should be relied upon is what the linguistic meaning indicates. *Mahrum deprived* in the language means *forbidden*, from *deprivation*, which means prevention. This includes those who have been deprived of sustenance from the ground up, those whose wealth has been stricken by a catastrophe that has taken it away, those who have been deprived of gifts, and those who have been deprived of charity because of their self-respect.

Tafsir al-Baghawi

19. The Almighty said: **And in their wealth is a right for the beggar and the deprived.** The beggar is the one who asks people, and the deprived is the one who does not have a share in the spoils, and nothing from the spoils is given to him. This is the saying of Ibn Abbas and Saeed bin Al-Musayyab, who said: [The deprived is the one] who does not have a share in Islam, and its meaning in the language is: the one who was prevented from goodness and giving. God

Qatada and Al-Zuhri said: **The deprived one** is the one who is too chaste to ask.

Zayd ibn Aslam said: It is the one whose fruit, crops, or livestock are affected. This is the opinion of Muhammad ibn Ka'b al-Qurazi, who said: The deprived one is the one who is noisy due to the plague. Then he recited: "Indeed, we are losers. Rather, we are deprived." (Al-Waqi'ah: 66-67)

Tafsir al-Baidawi

19- **And in their wealth is a right** a share that they deserve for themselves as a way of drawing closer to God and out of compassion for people. **For the beggar and the deprived** for the one who begs and the one who is too chaste to accept charity, who thinks he is rich. God

Surat al-Dhariyat 51:20

And on the earth are signs for the certain.

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Tafsir al-Jalalayn

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20 - **And on the earth** of the mountains, the land, the seas, the trees, the plants, and other things **are signs** indicating the power of God Almighty and His Oneness **for those who are certain**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And on the earth are lessons and admonitions for those who are certain of the truth of what they have witnessed and seen when they wander about in it.**

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

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 on the earth are signs for those of certainty**, he said: He says: A lesson for those who take lesson.

Bishr told us, he said: Yazid told us, Saeed told us on the authority of Qatada, regarding his statement, **And on the earth are signs for those of certainty**, if he travels on the earth of God, he will see great lessons and signs.

Tafsir al-Qurtubi

The Almighty says, **And on the earth are signs for those of certain faith.** When He mentioned the matter of the two groups, He explained that there are signs on the earth that indicate His ability to resurrect and bring about revival. Among these signs is the resurgence of plants after they had become dry, and among them is that He has determined sustenance for the animals in it, and among them is their travels in the lands where they witness the effects of the destruction that befell the nations that denied. Those of certain faith are those who know and confirm the Oneness of their Lord and the truth of the prophethood of their Prophet. He singled them out for mention because they are the ones who benefit from those signs and contemplating them. God

Tafsir Ibn Kathir

God Almighty says, informing us about those who fear God Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. And God Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on them, they were also doers of good deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God Almighty's statement: **Taking what their Lord has given them.** He said: of the obligatory duties. **Indeed, they were before that doers of good.** Before the obligatory duties were imposed on them, they were doing good. This chain of transmission is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mufraf Ibn Abdullah: Say, **A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle.** Mujahid said: Say, **They do not sleep at night until morning without praying at night.** Qatada said the same. Anas bin Malik, may God be pleased with him, and Abu Al-Aliyah said: **They used to pray between Maghrib and Isha.** Abu Ja'far Al-Baqir said: **They used to not sleep until they prayed the Isha prayer. The second statement** is that *ma* is a source, meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

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they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father, may God be pleased with him, said to him: Blessed is he who sleeps when he feels sleepy and fears God when he wakes up. Abdullah bin Salam, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face, may God bless him and grant him peace, I knew that his face was not the face of a liar. The first thing I heard him, may God bless him and grant him peace, say was: "O people, feed the poor, maintain family ties, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari, may God be pleased with him, said: **For whom are they, O Messenger of God?** He, may God bless him and grant him peace, said: **For those who speak gently, feed the poor, and spend the night standing for God while people are asleep.** Muammar said regarding God's statement: **They used to sleep but little of the night**, al-Zuhri and al-Hasan used to say: **They used to pray much of the night.** Ibn Abbas, may God be pleased with them both, and Ibrahim al-Nakha'i said: **They used to sleep but little of the night** meaning they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were little." Then he began by saying: "They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness." This statement is far-fetched and arbitrary.

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peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: 'Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted?' Until dawn breaks." Many commentators said regarding the Almighty's statement, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

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Fath al-Qadir

Then the Almighty mentioned the evidence He established to indicate His Oneness and the truth of His promise and threat, saying: 20- **And on the earth are signs for those of certain faith.** That is, clear evidence and visible signs from the mountains, the land, the sea, the trees, the rivers, and the fruits, and in them are signs of destruction for the disbelieving nations who denied what the Messengers of God brought and called them to. He singled out those of certain faith in God because they are the ones who acknowledge that and reflect on it, thus benefiting from it.

Tafsir al-Baghawi

20. **And on the earth are signs, he said, for those of certainty,** if they traveled in it, of mountains, seas, trees, fruits, and various types of plants. God

Tafsir al-Baidawi

20- **And on the earth are signs for those of certain faith** meaning that there are signs in it of the types of minerals and animals, or aspects of signs of rolling and stillness and the elevation of some of them above the water and the difference in their parts in qualities, properties and benefits, which indicate the existence of the Creator and His knowledge, power, will, unity and the abundance of His mercy. God

Surat al-Dhariyat 51:21

And in yourselves. Then will you not see?

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

21 - **And in yourselves** are also signs from the beginning of your creation to its end and the wonders in the composition of your creation **Do you not see** that and use it as evidence of its Creator and His power?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And in yourselves, so will you not see?** The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: And in the path of defecation and urination in yourselves is a lesson for you and a proof for you about your Lord. So will you not see that from you? God

Who said that?

Ahmad bin Abdul Samad Al-Ansari told us: Abu Usamah told us, on the authority of Ibn Jurayj, on the authority of Ibn Al-Murtafi', who said: I heard Ibn Al-Zubayr say: **And in yourselves, so will you not see?** He said: The path of defecation and urination.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Muhammad ibn al-Murtafi', on the authority of Abdullah ibn al-Zubayr: "And in yourselves. Will you not see?" He said: The path of defecation and urination.

Others said: Rather, the meaning of this is: In God Almighty's arrangement of the joints of your bodies and limbs, there is evidence for you that you were created to worship Him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And in yourselves, then will you not see?** And he recited the statement of God, the Blessed and Exalted, **And among His signs is that He created you from dust; then, suddenly, you are human beings dispersing.** Ar-Rum 20 He said: And among us are many signs: this hearing, this sight, this tongue, and this heart. No one knows what is black or red, and this speech that he stutters with, and this heart, what it is, is only a morsel in his stomach in which God places the mind. Does anyone know what that mind is, what its description is, and what it is like?

The correct thing to say about this is to say: The meaning of this is: And in yourselves also, O people, are signs and lessons that guide you to the oneness of your Creator and that you have no god other than Him, since nothing is able to create like His creation of you. **Do you not see?** He says: Do you not look at this and reflect on it and learn the truth of the oneness of your Creator?

Tafsir al-Qurtubi

God Almighty says, **And in yourselves - will you not see?** It was said that the meaning is, **And on the earth and in yourselves are signs for those of certain faith.** Qatadah said, **The meaning is, whoever travels on the earth will see signs and lessons, and whoever reflects within himself will know that he was created to worship God.** Ibn al-Zubayr and Mujahid said, **It means the path of defecation and urination.** As-Sa'ib ibn Sharik said, "He eats and drinks from one place and excretes from two places. If he drank pure milk, water and feces would come out of it, so that is the sign within the soul." Ibn Zayd said, "The meaning is that He created you from dust and gave you hearing, sight and hearts. Then, suddenly, you are human beings dispersing." As-Suddi said, **And within yourselves** means, in your life and death and in what enters and exits of your food. Al-Hasan said, **And in old age after youth, and weakness after strength, and gray hair after blackness.** It was said, **The meaning is, in the creation of yourselves from a sperm-drop, a clot, a lump of flesh, flesh and bone until the soul is breathed in, and in the differences in languages, colors and forms.** And other verses, both internal and external. It is enough for you with the hearts and what is established in them of minds and what they are distinguished with of types of meanings and arts and with the tongues and speech and the articulations of letters and sight and limbs and all the limbs and what they come to for what they were created and what is made up in the limbs of the joints for bending and flexing and that if something of them touches, the impotence comes and if it relaxes, humiliation comes down **So blessed be God, the best of creators** "Do you not see?" meaning the sight of the heart so that they may know the perfection of His power. And it was said that He makes the impotent successful and the decisive one deprived.

I said that everything mentioned is intended to be considered. We have already mentioned in the verse of monotheism in Surat Al-Baqarah that there is nothing in the human body, which is the small world, that does not have a counterpart in the large world. We mentioned there the consideration that is sufficient and enriching for whoever ponders.

Tafsir Ibn Kathir

God Almighty says, informing us about those who fear God Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. And God Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on

them, they were also doers of good deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God Almighty's statement: **Taking what their Lord has given them.** He said: of the obligatory duties. **Indeed, they were before that doers of good.** Before the obligatory duties were imposed on them, they were doing good. This chain of transmission is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say, **A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle.** Mujahid said: Say, **They do not sleep at night until morning without praying at night.** Qatada said the same. Anas bin Malik, may God be pleased with him, and Abu Al-Aliyah said: **They used to pray between Maghrib and Isha.** Abu Ja'far Al-Baqir said: **They used to not sleep until they prayed the Isha prayer. The second statement** is that *ma* is a source, meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night**, meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night**, meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after

death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father, may God be pleased with him, said to him: Blessed is he who sleeps when he feels sleepy and fears God when he wakes up. Abdullah bin Salam, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face, may God bless him and grant him peace, I knew that his face was not the face of a liar. The first thing I heard him, may God bless him and grant him peace, say was: "O people, feed the poor, maintain family ties, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari, may God be pleased with him, said: **For whom are they, O Messenger of God?** He, may God bless him and grant him peace, said: **For those who speak gently, feed the poor, and spend the night standing for God while people are asleep.** Muammar said regarding God's statement: **They used to sleep but little of the night**, al-Zuhri and al-Hasan used to say: **They used to pray much of the night.** Ibn Abbas, may God be pleased with them both, and Ibrahim al-Nakha'i said: **They used to sleep but little of the night** meaning they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were little." Then he began by saying: "They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness." This statement is far-fetched and arbitrary.

And the Almighty said: **And in the hours of dawn they seek forgiveness.** Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours of dawn, as the Almighty said: **And those who seek forgiveness in the hours of dawn.** If seeking forgiveness is during prayer, then that is better. It has been proven in the Sahih and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: 'Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted?' Until dawn breaks." Many commentators said regarding the Almighty's statement, informing about Jacob that he said to his

sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived**. After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right**. That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse**. Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the one who is deprived, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who is deprived who can hardly find a way to earn. Ad-Dahhak said: He is the one who has no money except that it is gone, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's money, so a man from the Companions **may God be pleased with them** said: This is the one who is deprived. Ibn Abbas **may God be pleased with them both** also said, as did Saeed ibn Al-Musayyab, Ibrahim Al-Nakha'i, Nafi' the freed slave of Ibn Umar **may God be pleased with them both**, and Ata' ibn Abi Rabah: The deprived is the one who is deprived. Qatadah and Az-Zuhri said: The deprived is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahih from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a

calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived**. This necessitates that this is a Medinan verse, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, including what He has created in it of various types of plants, animals, cradles, mountains, deserts, rivers, and seas, and the differences in people's languages and colors and what they are created with of wills and powers, and what they have of disparity between them in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision meaning rain and that which you are promised meaning Paradise**. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak**. God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here**. Musaddad said, on the authority of Ibn Abi Udayy, on the authority of A'waf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe**. Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of A'waf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

21- **And in yourselves, will you not see?** That is, in yourselves are signs that indicate the Oneness of God and the truth of what the Messengers brought. He created them as a sperm-drop, then a clot, then a lump of flesh, then a bone until He breathed the soul into

Surat al-Dharyat 51:21

And in yourselves. Then will you not see?

them. Then after that, their forms, colors, natures, and tongues changed. Then He created them in this wondrous state of flesh, blood, bones, limbs, senses, ducts, and organs. The meaning of **will you not see** is: will you not look with the eye of insight, and thereby deduce the Creator, the Provider, who is unique in divinity, and that He has no partner, opposite, or equal, and that His promise is true, and His word is true, and that what His Messengers brought to you is the truth about which there is no doubt or suspicion. It was said that what is meant by souls are spirits: that is, in your souls, by which you live, are signs.

Tafsir al-Baghawi

21. **And in yourselves**, verses, when it was a drop of semen, then a clot, then a lump of flesh, then a bone, until the soul was breathed into it. God

Ata' said on the authority of Ibn Abbas: He means the difference in languages, images, colors, and natures.

Ibn Al-Zubayr said: He means the path of defecation and urine. He eats and drinks from one entrance and exits from two paths.

Do you not see? [Muqatil said]: Do you not see how He created you and know His power to resurrect?

Tafsir al-Baidawi

21- **And in yourselves** meaning, and in yourselves are signs, since there is nothing in the world except that in man there is a counterpart that indicates its significance, along with what he has uniquely possessed of beneficial forms, beautiful sights, and wondrous compositions, the ability to perform strange actions, deduce various crafts, and gather diverse perfections. **Do you not see?** Do you not look with the gaze of one who considers. God

Surat al-Dhariyat 51:22

And in the heaven is your provision and that which you are promised.

Tafsir al-Jalalayn

22 - **And in the sky is your provision** the rain that causes the plants, which is provision **and what you are promised** of the final destination, reward, and punishment, meaning that is written in the sky.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And in the sky is your provision**, God Almighty says: And in the sky is the rain and snow through which the earth produces your provision and sustenance of food, fruits, and other things.

Some of the interpreters said something similar to what we said about this.

Mention who said that.

Muhammad bin Abdullah bin Buzaie told me: Al-Nadr told us: Juwaybir told us on the authority of Ad-Dahhak regarding his statement, **And in the sky is your provision**, he said: Rain.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'at, on the authority of Ja'far, on the authority of Sa'id, regarding His statement, **And in the sky is your provision and that which you are promised**, he said: Snow and every melting spring of snow that does not decrease.

Yunus bin Ubay Al-A'la told us: Sufyan told us, on the authority of Abdul Karim, on the authority of Al-Hasan, who said: In the clouds is your provision, by God, but you deprive yourself of it because of your sins and deeds.

He said: Sufyan told us on the authority of Ismail bin Umayya, who said: I think it was him or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man saying: **And it rained on us because of some of the lion's cubs**. He said: **You have lied, rather it is God's provision**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid: **And in the sky is your provision and that which you are promised**. He said: Your provision is rain.

He said: Mahran told us on the authority of Sufyan, **And in the sky is your provision**. He said: Your provision is rain.

Others said: Rather, the meaning of this is that your provision is from God who is in the heavens. And who interpreted it as such? The origin of Al-Ahdab.

Ibn Hamid told us: Harun bin Al-Mughira, one of the people of opinion, told us on the authority of Sufyan Al-Thawri, who said: Wasil Al-Ahadab recited this

verse: **And in the heaven is your provision and that which you are promised**, and he said: **Behold, my provision is in the heaven and I seek it on the earth**. So he entered a ruin and remained there for three days without obtaining anything. Then, on the third day, he saw a date palm grove. He had a brother who was better-intentioned than him, so he entered with him and they became two palm groves. This remained their habit until death separated them.

The commentators differed in their interpretation of His statement, **And what you are promised**. Some of them said: The meaning of this is: And what you are promised of good or evil.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid: **And what you are promised**. He said: And what you are promised of good or evil.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And in the heaven is your provision and that which you are promised**. He says: Paradise is in the heaven and that which you are promised of good or evil.

Others said: Rather, the meaning of this is: And what you are promised of Paradise and Hell.

Mention who said that.

Muhammad bin Abdullah bin Buzaie told me: Al-Nadr told us: Juwaybir told us on the authority of Ad-Dahhak regarding his statement, **And what you are promised**, he said: Paradise and Hell.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And what you are promised** of Paradise.

The more correct of the two opinions in this regard, in my opinion, is the opinion said by Mujahid, because God made the report general with His saying, **and what you are promised**, regarding everything that He promised us of good or evil, and He did not specify some over others, so it is general, just as God, may His praise be glorified, made it general.

Tafsir al-Qurtubi

The Almighty said, **And in the sky is your provision and that which you are promised**. Saeed bin Jubair and Ad-Dahhak said, provision here is what comes down from the sky of rain and snow, by which crops grow and creation lives. Saeed bin Jubair said, **Every spring that stands is made of snow**. It was narrated on the authority of Al-Hasan that whenever he saw a cloud, he would say to his companions, **By God, it is your provision, but you are depriving it because of your sins**. The scholars of semantics said, **And in the sky is your provision** means, **And in the rain is your provision**. Rain is called sky because it descends from the sky. The poet said:

If the sky falls on the land of a people, we will take care of it, even if they are angry.

And in the heaven is your provision and that which you are promised.

Ibn Kaysan said: It means upon the Lord of the heaven is your provision. Similar to it is: **And there is no creature on earth but that upon God is its provision.** Sufyan al-Thawri said: **And in the heaven is your provision.** That is, with God in the heaven is your provision. It was said that the meaning is: **And in the heaven is the decree of your provision,** and what is in it for you is written in the Mother of the Book. Sufyan said: Wasil al-Ahadab read: **And in the heaven is your provision,** and he said: "Do I not see my provision for the third time in a date palm? He had a brother who had better intentions than him, so he entered with him, and they became two dates. This remained their habit until God separated them by death." Ibn Muhaisin and Mujahid read: **And in the heaven is your provider** with an alif, and likewise at the end of it: **Indeed, it is God who is the Provider.** "And what you are promised." Mujahid said: It means of good and evil. Someone else said: Of good in particular, and it was said evil in particular, and it was said Paradise. Sufyan ibn Uyaynah al-Dahhak said: **And what you are promised** of Paradise and Hell. Ibn Sirin said: **And what you are promised** of the Hour. Al-Rabi' said the same.

Tafsir Ibn Kathir

God the Almighty says, informing us about those who fear God the Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. God the Almighty says: **Taking what their Lord has given them.** Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. **Indeed, they were before that doers of good.** That is, before the obligatory duties were imposed on them, they were also doers of good in their deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God the Almighty's statement: **Taking what their Lord has given them,** he said: of the obligatory duties. **Indeed, they were before that doers of good.** He said: before the obligatory duties were imposed on them, they did good. This chain of narration is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs.** So the righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in**

pleasure for what you put forth in the days gone by. Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say: A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle. Mujahid said: Say: They do not sleep at night until morning without praying at night. Qatada said the same. Anas ibn Malik **may God be pleased with him** and Abu Al-Aliyah said: They used to pray between Maghrib and Isha. Abu Ja'far Al-Baqir said: They used to not sleep until they prayed the Isha prayer. **The second statement** is that *ma* is a source meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night,** meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night,** meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night,** but by God, we do not get up but little of the night. My father **may God be pleased with him** said to him: Blessed is he who sleeps when he feels drowsy and fears God when he wakes up. Abdullah bin Salam **may God be pleased with him** said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face (peace and blessings of God be upon him), I knew that his face was not the face of a liar. The first thing I heard him (peace and blessings of God be upon him) say was: "O people, feed the poor, uphold the ties of kinship, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lah'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Umar **may God be pleased with them both,** who said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, in Paradise there are rooms whose outside**

can be seen from their inside and whose inside can be seen from their outside. Abu Musa al-Ash'ari **may God be pleased with him** said: For whom are they, O Messenger of God? He (peace and blessings of God be upon him) said: **For those who speak gently, feed the poor, and stand in prayer for God while people are asleep.** Muammar said regarding the verse: {They used to sleep but little of the night} Az-Zuhri and Al-Hasan used to say: They used to pray most of the night. Ibn Abbas **may God be pleased with them both** and Ibrahim An-Nakha'i said: {They used to sleep but little of the night} they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were few." Then he began by saying: {They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.} This statement is far-fetched and arbitrary.

And the saying of God the Almighty: {And in the hours before dawn they seek forgiveness} Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours before dawn, as God the Almighty said: {And those who seek forgiveness in the hours before dawn}. If seeking forgiveness is during prayer, then it is better. It has been proven in the Sahih and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted? Until dawn breaks." Many commentators said regarding the words of God the Almighty, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived.** After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right.** That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wakee' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse.** Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). As for the Mahram, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor

does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who can hardly earn his living. Ad-Dahhak said: He is the one who has no wealth except that it is lost, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's wealth, so a man from among the Companions **may God be pleased with them** said: This is the Mahram. Ibn Abbas **may God be pleased with them both** also said, as did Sa'id ibn Al-Musayyab, Ibrahim An-Nakha'i, Nafi' the freed slave of Ibn 'Umar **may God be pleased with them both**, and 'Ata' ibn Abi Rabah: The Mahram is the one who has lost his share. Qatadah and Az-Zuhri said: The Mahram is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahih from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this was revealed in Medina, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, in what He has created in it of various types of plants, animals, pastures, mountains, deserts, rivers and seas, and the difference in people's languages and colors and what they were created with of wills and powers, and what they have between them of disparity in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and

And in the heaven is your provision and that which you are promised.

others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

22- **And in the sky is your provision** meaning the cause of your provision, which is rain, for it is the cause of provisions. Sa'id ibn Jubayr and Ad-Dahhak said: Provision here is what descends from the sky of rain and snow. It was said that what is meant by the sky are the clouds: meaning, and in the clouds is your provision. It was also said that what is meant by the sky is the rain, and it was called sky because it descends from its direction. From this is the saying of the poet:

If the sky descends upon the land of a people, we will take care of them, even if they are angry.

Ibn Kaysan said: It means, **And upon the Lord of the heaven is your provision.** Similar to it is, **And there is no creature on earth but that upon God is its provision,** which is far-fetched. Sufyan al-Thawri said: It means, **With God in the heaven is your provision.** It was also said that the meaning is, **And in the heaven is the decree of your provision.** The majority of scholars read **your provision** in the singular, while Ya'qub, Ibn Muhaisin, and Mujahid read **your provisions** in the plural. **And what you are promised** of Paradise and Hell, as Mujahid said. Ata' said: Of reward and punishment. Al-Kalbi said: Of good and evil. Ibn Sirin said: What you are promised of the Hour. Al-Rabi' said the same. It is better to interpret it in a more general way than these statements, because the reward for deeds is written in the heaven, and fate and destiny descend from it, and Paradise and Hell are in it.

Tafsir al-Baghawi

22. **And in the sky is your provision**, Ibn Abbas, Mujahid, and Muqatil said: meaning rain, which is the cause of provisions, **and what you are promised**, Ata' said: of reward and punishment. Mujahid said: of good and evil. Ad-Dahhak said: and what you are promised of Paradise and Hellfire, then He swore by Himself and said:

Tafsir al-Baidawi

22- **And in the sky is your provision** means the causes of your provision or its determination. It was said that what is meant by **the sky** is the clouds and by provision is the rain because it is the cause of sustenance. **And what you are promised** of reward because Paradise is above the seventh heaven, or because the deeds and their reward are written and determined in the sky. It was said that it is a new verse, the predicate of which is:

Surat al-Dhariyat 51:23

So by the Lord of the heaven and the earth, it is the truth just as you speak.

Tafsir al-Jalalayn

23 - **By the Lord of the heaven and the earth, indeed what you are promised is true, just as you speak** by raising *like* as an adjective and *ma* is an additional word and by opening the *lam* combined with *ma* with the meaning **like your speech in its reality**, meaning that it is known to you, as it is necessary for it to come from you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, swearing to His creation by Himself: By the Lord of the heaven and the earth, what I have said to you, O people, that in the heaven is your provision and that which you are promised is true, just as it is true that you speak.

Muhammad bin Bashir told us: Ibn Abi Uday told us, on the authority of Khawf, on the authority of Al-Hasan, regarding his statement, **By the Lord of the heaven and the earth, it is the truth, just as you speak**, he said: It has reached me that the Messenger of God, may God bless him and grant him peace, said, **May God curse a people to whom their Lord swore by Himself, but they did not believe Him**. Al-Farra' said: There are two aspects to the combination of *ma* and *in* in this context: One of them is that it is similar to the Arabs combining two things from the nouns and tools, as the poet says about the nouns:

From the people who, when they fear the mean, knock on the door

So he combined *allai* and *alladhi* and one of them is sufficient for the other, and as the other said about the tools:

I have never seen or heard of anything like this before.

So he combined *ma* and *in* and they are two denials, one of which is sufficient for the other. As for the other, it is: If that was separated by *ma*, it would be report that it is true, not a lie. But that is not the meaning of it. Rather, what is meant by it is: It is true, just as it is true that man speaks. Do you not see that your saying: **Is your dot more true** means: Is it true or a lie? And your saying **Is it more true that you speak** means for confirmation, not for anything else. So he introduced *in* to differentiate between the two meanings. He said: So this is the more pleasing of the two meanings to me.

The reciters differed in their recitation of His statement, **Like what you are**. The majority of the reciters of Medina and Basra recited it as **like what** in the accusative case, meaning: it has certainly come true, as if they had directed it to the method of the source. It may be permissible for it to be in the accusative case

because the Arabs make it in the accusative case with the noun, so they say: like someone who is worshipped, and worshipped God is like you, and you are like him and like him, in the nominative and accusative cases. It may be permissible for it to be in the accusative case according to the method of the source, **it has come true like your pronunciation**. The majority of the reciters of Kufa and some of the people of Basra recited it as in the nominative case, **like what you are**, as an adjective for the truth.

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

Tafsir al-Qurtubi

His Almighty saying, **By the Lord of the heaven and the earth, it is the truth**. He confirmed what He informed them of regarding the resurrection and the provision He created in the heaven, and He swore by it that it was the truth. Then He confirmed it by saying, **Likewise, you speak**. He singled out speech from among the other senses, because other senses are susceptible to likening, such as what is seen in a mirror, the impossibility of taste when bile and the like are prevalent, and the ringing and buzzing in the ear. Speech is free from that and is not hindered by echo, because it only occurs after speech has occurred from the speaker, untainted by anything that would confuse it. Some of the wise men said: Just as every person speaks by himself and cannot speak with the tongue of another, so too every person eats his own sustenance and cannot eat the sustenance of another.

Al-Hasan said: It has reached me that the Prophet of God, may God bless him and grant him peace, said: May God curse the people to whom their Lord swore by Himself, but they did not believe Him. God Almighty said: **By the Lord of the heaven and the earth, it is the truth**. Al-Asma'i said: I was once coming from the mosque in Basra when a rough, coarse Bedouin appeared on his camel, with his sword slung over his head and his bow in his hand. He approached and greeted him and said: **From whom is this man?** I said: **From the tribe of Asma'.** He said: **Are you from Asma'?** I said: **Yes.** He said: **And from where have you come?** I said: **From a place where the words of the Most Gracious are recited.** He said: **And the Most Gracious has words that are recited by humans?** I said: **Yes.** He said: **Recite to me some of it.** I recited: **By the scatterers scatter** until His saying: **And in the heaven is your provision.** He said: **O Asma'i, that is enough!** Then he went to his camel, slaughtered it, and cut its hide into pieces. He said, **Help me to distribute it.** So we distributed it to those who came and those who turned away. Then he took his sword and bow, broke them, and placed them under the saddlebags. He turned towards the desert, saying, **And in the heaven is your provision and that which you are promised.** I hated myself and blamed myself. Then I performed Hajj with Rashid. While I was circumambulating, I heard a soft voice. I turned around and saw a Bedouin, thin and yellow. He greeted me and took my hand and

So by the Lord of the heaven and the earth, it is the truth just as you speak.

said, **Recite to me the words of the Most Gracious.** He made me sit behind the Maqam. I recited **By the adversaries** until I reached the words of God Almighty, **And in the heaven is your provision and that which you are promised.** The Bedouin said, **We have found what the Most Gracious promised us to be true.** He said, **And is there anything else besides this?** I said, **Yes, God Almighty says, 'By the Lord of the heaven and the earth, it is the truth, just as you speak.'** The Bedouin shouted and said, **Glory be to God! Who is it that angered the Majestic One so that he swore? Did they not believe him in what he said, until they forced him to swear an oath?** He said it three times and his soul left him. Yazid bin Marthad said that a man became hungry in a place where there was nothing, so he said: O God, the provision that You promised me, so bring it to me. So he was satisfied and quenched his thirst without food or drink. Abu Saeed Al-Khudri said: The Prophet, peace and blessings be upon him, said: If one of you were to flee from his provision, it would follow him as death follows him. Al-Tha'labi narrated it in his chain of transmission. In Sunan Ibn Majah, on the authority of Hubbah and Sawa' bin Khalid, they said: We entered upon the Prophet, peace and blessings be upon him, while he was working on something, so we helped him with it. Do not despair of provision as long as your heads are shaking, for a person is born red without a husk, then God provides for him. It was narrated that a group of Bedouins planted a crop, and a disaster struck it, so they were sad because of it. A Bedouin woman came out to them and said: What is the matter with you that you have lowered your heads and your hearts are constricted? He is our Lord and He knows us. Our provision is upon Him. He brings it to us wherever He wills. Then she began to say:

If there was a rock in the sea, solid, gathered, and smooth

A provision for a soul that God has created, that will not split until it delivers to itself everything in it.

Or if there was a path between the seven layers, God would have made its ascent easy for the ascender.

Until you get what is written on the tablet for you, if you do not get it, it will come to you.

I said, and in this meaning is the story of the Ash'aris when they sent their messenger to the Prophet (peace and blessings of God be upon him), and he heard the saying of God the Most High: **And there is no creature on earth but that upon God is its provision**, so he returned without speaking to the Prophet (peace and blessings of God be upon him), and he said: The Ash'aris are not more insignificant to God than the creatures, and we have mentioned that in Surat Hud. And Luqman said: **O my son, indeed, if it be the weight of a mustard seed and be within a rock**, and this has already been mentioned in Luqman, and we have discussed this topic in detail in the book **Quanning Greed through Asceticism and Contentment**, and praise be to God. This is the true trust that is not tainted by anything, and it is the emptiness of the heart with the Lord, which God has provided for us and has not referred us to anyone other than Him, by His grace

and generosity.

The Almighty said: **Like what you speak** The general reading is *like* in the accusative case, meaning like **what you**, so it is accusative based on the deletion of the kaf, meaning like your speaking, and *ma* is redundant, as some of the Kufians said. Al-Zajjaj and Al-Farraa said that it is permissible for it to be accusative for emphasis, meaning a truth has occurred like your speaking, so it is as if it is an adjective for a deleted verbal noun. Sibawayh said that it is constructed when it is added to something that is not established, and *ma* is redundant for emphasis. Al-Mazini said: **Like with ma** is like one thing, so it is constructed with the fatha for that reason. Abu Ubaid and Abu Hatim chose it. He said: Because some Arabs always make *mithl* in the accusative case, so you say, **A man like you said to me, and I passed by a man like you**, with *mithl* in the accusative case, meaning *like*. Abu Bakr, Hamza, Al-Kisa'i, and Al-A'mash read *mithl* in the nominative case, as an attribute of *haqq* because it is indefinite, even if it is added to a definite noun, as it is not specific to addition due to the abundance of things that come after them, similarity between similar things occurs. *mithl* is added to *ankum*, and *ma* is redundant, and it is not with what comes after it in the position of a verbal noun, since there is no verb with it to be a verbal noun with. It is permissible for it to be a substitute for *haqq*.

Tafsir Ibn Kathir

God the Almighty says, informing us about those who fear God the Almighty that on the Day of Resurrection they will be in gardens and springs, unlike the torment, humiliation, burning, and shackles that those wretched ones will be in. God the Almighty says: "Taking what their Lord has given them." Ibn Jarir said: meaning, doing what God has given them of the obligatory duties. "Indeed, they were before that doers of good." That is, before the obligatory duties were imposed on them, they were also doers of good in their deeds. Then it was narrated on the authority of Ibn Hamid, who said: Mihran told us, on the authority of Sufyan, on the authority of Abu Umar, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, may God be pleased with them both, regarding God the Almighty's statement: "Taking what their Lord has given them," he said: of the obligatory duties. "Indeed, they were before that doers of good." He said: before the obligatory duties were imposed on them, they did good. This chain of narration is weak and is not authentic from Ibn Abbas, may God be pleased with them both.

It was narrated by Uthman bin Abi Shaybah on the authority of Muawiyah bin Hisham on the authority of Sufyan, on the authority of Abu Omar Al-Bazzar, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. What Ibn Jarir interpreted with it is questionable, because the words of God Almighty, *taking* are a condition of His words **in gardens and springs**. So the

righteous, while they are in gardens and springs, are taking what their Lord has given them, meaning of bliss, joy, and happiness. And the words of God Almighty: **Indeed, they were before that** meaning in this worldly abode **doers of good** are like His words, may He be glorified and exalted: **Eat and drink in pleasure for what you put forth in the days gone by.** Then God Almighty explained their good deeds, saying, may He be glorified and exalted: **They slept but little of the night.** The commentators differed on that with two opinions: **One of them** that *ma* is a negative, meaning they did not sleep but little of the night. Ibn Abbas, may God be pleased with them both, said: Not a night would pass for them without them taking from it, even a little. Qatada said on the authority of Mutraf Ibn Abdullah: Say: A night does not come upon them except that they pray to God, the Almighty, either from the beginning or from the middle. Mujahid said: Say: They do not sleep at night until morning without praying at night. Qatada said the same. Anas ibn Malik **may God be pleased with him** and Abu Al-Aliyah said: They used to pray between Maghrib and Isha. Abu Ja'far Al-Baqir said: They used to not sleep until they prayed the Isha prayer. **The second statement** is that *ma* is a source meaning they used to sleep and slumber for a short time at night. Ibn Jarir chose this.

Al-Hasan Al-Basri said, **They used to sleep but little of the night**, meaning they struggled with standing at night and would only sleep a little. They became active and continued until dawn, until they used to seek forgiveness at dawn. Qatada said, Al-Ahnaf bin Qais said, **They used to sleep but little of the night**, meaning they would only sleep a little, then he would say, **You are not of the people of this verse.** Al-Hasan Al-Basri said, Al-Ahnaf bin Qais used to say, "I showed my deeds to the deeds of the people of Paradise, and behold, there were some people who were far removed from us, some whose deeds we could not reach, they used to sleep but little of the night. I showed my deeds to the deeds of the people of Hellfire, and behold, there were some people in whom there was no good, who denied the Book of God and His Messengers, who denied the resurrection after death. I found among our best the status of a people who mixed good deeds with bad." Abdul Rahman bin Zaid bin Aslam said: A man from Banu Tamim said to my father: O Abu Usamah, I do not find a description among us. God mentioned a people and said: **They used to sleep but little of the night**, but by God, we do not get up but little of the night. My father **may God be pleased with him** said to him: Blessed is he who sleeps when he feels drowsy and fears God when he wakes up. Abdullah bin Salam **may God be pleased with him** said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people rushed to him, and I was among those who rushed. When I saw his face (peace and blessings of God be upon him), I knew that his face was not the face of a liar. The first thing I heard him (peace and blessings of God be upon him) say was: "O people, feed the poor, uphold the ties of kinship, spread peace, and pray at night when people are asleep, and you will enter Paradise in peace."

Imam Ahmad said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the

authority of Abdullah ibn Umar **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Abu Musa al-Ash'ari **may God be pleased with him** said: For whom are they, O Messenger of God? He (peace and blessings of God be upon him) said: **For those who speak gently, feed the poor, and stand in prayer for God while people are asleep.** Muammar said regarding the verse: {They used to sleep but little of the night} Az-Zuhri and Al-Hasan used to say: They used to pray most of the night. Ibn Abbas **may God be pleased with them both** and Ibrahim An-Nakha'i said: {They used to sleep but little of the night} they did not sleep. Ad-Dahhak said: "Indeed, before that, they were doers of good. They were few." Then he began by saying: {They used to sleep but little of the night. And in the hours before dawn they would ask forgiveness.} This statement is far-fetched and arbitrary.

And the saying of God the Almighty: {And in the hours before dawn they seek forgiveness} Mujahid and others said: They pray. Others said: They performed the night prayer and delayed seeking forgiveness until the hours before dawn, as God the Almighty said: {And those who seek forgiveness in the hours before dawn}. If seeking forgiveness is during prayer, then it is better. It has been proven in the Sahihis and other books on the authority of a group of the Companions **may God be pleased with them**, on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: "God the Almighty descends every night to the lowest heaven when the last third of the night remains, and says: Is there anyone who repents, that I may accept his repentance? Is there anyone who seeks forgiveness, that I may forgive him? Is there anyone who asks, that his request may be granted? Until dawn breaks." Many commentators said regarding the words of God the Almighty, informing about Jacob that he said to his sons, **I will ask forgiveness for you from my Lord**, they said: He delayed them until the time of dawn.

God the Almighty said: **And in their wealth is a right for the beggar and the deprived.** After describing them with prayer, He followed up with describing them with zakat, righteousness, and kinship, saying: **And in their wealth is a right.** That is, a divided portion that they have set aside for the beggar and the deprived. As for the beggar, he is well-known and he is the one who initiates the begging, and he has a right, as Imam Ahmad said: We were told by Wake' and Abdur-Rahman, they said: Sufyan told us, on the authority of Mus'ab ibn Muhammad, on the authority of Ya'la ibn Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father al-Husayn ibn Ali **may God be pleased with them both**, he said: The Messenger of God (blessings and peace of God be upon him) said: **The beggar has a right, even if he comes on a horse.** Abu Dawud narrated it from the hadith of Sufyan al-Thawri with this same chain of transmission. Then he attributed it from another chain of transmission on the authority of Ali ibn Abi Talib **may God be pleased with him**, and it was narrated from the hadith of Al-Harmas ibn Ziyad with a chain of transmission traceable to the Prophet (peace and

So by the Lord of the heaven and the earth, it is the truth just as you speak.

blessings of God be upon him). As for the Mahram, Ibn Abbas **may God be pleased with them both** and Mujahid said: He is the one who has no share in Islam, meaning he has no share in the public treasury, nor does he earn or make a living from it. The Mother of the Believers Aisha **may God be pleased with her** said: He is the one who can hardly earn his living. Ad-Dahhak said: He is the one who has no wealth except that it is lost, and God has decreed that for him. Abu Qilabah said: A flood came to Yamamah and took away a man's wealth, so a man from among the Companions **may God be pleased with them** said: This is the Mahram. Ibn Abbas **may God be pleased with them both** also said, as did Sa'id ibn Al-Musayyab, Ibrahim An-Nakha'i, Nafi' the freed slave of Ibn 'Umar **may God be pleased with them both**, and 'Ata' ibn Abi Rabah: The Mahram is the one who has lost his share. Qatadah and Az-Zuhri said: The Mahram is the one who does not ask people for anything.

Az-Zuhri said: The Messenger of God (peace and blessings of God be upon him) said: "The poor is not the one who travels around and is sent away by a morsel or two, or a date or two, but the poor is the one who does not find enough wealth to make him independent and is not noticed so that charity may be given to him." This hadith was also narrated by Al-Bukhari and Muslim in their Sahihis from another chain of narration. Sa'id ibn Jubayr said: He is the one who comes after the spoils of war have been divided and is given alms. Muhammad ibn Ishaq said: One of our companions told me: We were with 'Umar ibn 'Abd al-'Aziz **may God be pleased with him** on the road to Mecca, and a dog came. 'Umar **may God be pleased with him** snatched a sheep's shoulder and threw it at him, saying: They say he is the one who is deprived. Al-Sha'bi said: I am unable to know who is the one who is deprived. Ibn Jarir preferred that the deprived is the one who has no money for any reason and his money has been lost, whether he is unable to earn a living or his money or the like has been destroyed by a calamity or the like. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan bin Muhammad **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) sent a detachment and they captured spoils. Then some people came to him who had not witnessed the spoils, so this verse was revealed: **And in their wealth is a right for the needy and the deprived.** This necessitates that this was revealed in Medina, but it is not so. Rather, it is Meccan and includes what follows it. And the Almighty's saying: **And on the earth are signs for those of certainty** means that there are signs in it that indicate the greatness of its Creator and His dazzling power, in what He has created in it of various types of plants, animals, pastures, mountains, deserts, rivers and seas, and the difference in people's languages and colors and what they were created with of wills and powers, and what they have between them of disparity in minds, understandings, movements, happiness and misery, and what is in their composition of wisdom in placing each of their limbs in the place where it is needed. For this reason, the Almighty said: **And in yourselves, then will you not see?** Qatadah said: Whoever contemplates the creation of himself will

know that he was created and his joints were made flexible for worship.

Then God the Almighty said: **And in the sky is your provision** meaning rain **and that which you are promised** meaning Paradise. This was stated by Ibn Abbas **may God be pleased with him**, Mujahid and others. Sufyan al-Thawri said: Wasil al-Ahadab recited this verse: **And in the sky is your provision and that which you are promised** and said: Do I not see my provision in the sky and I seek it on earth? So he entered a ruin and stayed for three days without finding anything. On the third day, he saw a hole in the date palm. He had a brother who was better-intentioned than him. He entered with him, and they became two holes. This was their habit until death separated them. God Almighty said: **By the Lord of the heaven and the earth, it is the truth, just as you speak.** God Almighty swears by His noble self that what He promised them regarding the Resurrection, the Rising, and the Recompense will inevitably happen. It is the truth, there is no doubt about it, so do not doubt it, just as you do not doubt your speech when you speak. Whenever Muadh, may God be pleased with him, narrated something, he would say to his companion: **This is the truth, just as you are here.** Musaddad said, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan Al-Basri, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **May God fight people to whom their Lord swore, but they did not believe.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Udayy, on the authority of Awf, on the authority of Al-Hasan, and he mentioned it as a mursal.

Fath al-Qadir

Then He, the Most High, swore by Himself, saying: 23- "By the Lord of the heaven and the earth, it is the truth." That is, what He has informed you of in these verses. Al-Zajaj said: It is what was mentioned about the matter of provision and the signs. Al-Kalbi said: It means what was narrated in the Book. Muqatil said: It means about the matter of the Hour. It was said that what is in His statement, "And what you are promised, **is the subject and its predicate** is By the Lord of the heaven and the earth, it is the truth. **So the pronoun refers to what.**" Then He, the Most High, said: "Like what you speak. **The majority of scholars read** like" in the accusative case, assuming: like your speech. "Ma" is redundant. This is how some of the Kufians said that it is in the accusative case by removing the preposition. Al-Zajaj and Al-Farra' said: It is permissible for it to be in the accusative case for emphasis: that is, it is the truth like your speech." Al-Mazini said: Like and ma are like one thing, so it is built on the fat-ha. Sibawayh said: It is in the accusative case because it is added to something that is not established. This reading was chosen by Abu Ubaid and Abu Hatim. Hamzah, Al-Kisa'i, Abu Bakr and Al-A'mash read *mithl* in the nominative case as an attribute of *haqq*, because *mithl* is an indefinite noun, and even if it is added to a noun it is not definite with an addition like *ghair*. Abu Ali Al-Farisi preferred Al-Mazini's statement, and he said,

“And similar to it is the statement of Hamid:

Woe to those who do not know what they are and what they protect

So, Bani Waih with what was not followed by the tanween, and the meaning of the verse is likening the realization of what God has informed about to the realization of human speech and existence, and this is like what you say: It is true just as you are here, and it is true just as you speak, and the meaning is: that in its truthfulness and existence, and this is like what you say: It is true just as you are here, and it is true just as you speak, and the meaning is: that in its truthfulness and existence it is like what you know by necessity.

Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Al-Anbari, Al-Daraqutni in Al-Afrad, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Shu'ab have narrated through various chains of narration on the authority of Ali bin Abi Talib, regarding his statement, “By the scatterers,” he said: The winds. **By those carrying heavy loads**, he said: The clouds. **By those running smoothly**, he said: The ships. **By those distributing a matter**, he said: The angels. Al-Bazzar, Al-Daraqutni in Al-Ifrad, Ibn Mardawayh and Ibn Asakir have narrated a similar hadith on the authority of Umar bin Al-Khattab, tracing it back to the Messenger of God (blessings and peace of God be upon him). In its chain of narration is Abu Bakr bin Sabra, who is weak in hadith, and Saeed bin Salam, who is not among the scholars of hadith. This is what Al-Bazzar said. Ibn Kathir said: This hadith is weak in its attribution to the Prophet, and the most likely explanation for it is that it stops at Umar. Al-Firyabi and Ibn Mardawayh have narrated on the authority of Ibn Abbas something similar to what Ali said. Al-Firyabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh have narrated in Al-Azmah on the authority of Ibn Abbas, **By the sky of constellations**, he said: Its beauty and its evenness. Ibn Abi Hatim and Abu Al-Shaykh in Al-Azmah narrated on his authority regarding the verse, he said: **Of splendor and beauty, and its structure is like a chained cloak**. Ibn Jarir and Abu Al-Shaykh narrated something similar on the authority of Ibn Umar. Ibn Mani' narrated on the authority of Ali, he said: **Its is the seventh heaven**. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **He who is led astray from it will be turned away from it**, he said: **He who is led astray will be led astray from it**. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, **The liars were killed**, he said: **The doubters are cursed**. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, he said: **They are the soothsayers, “who are in heedlessness**, he said: **In heedlessness and inattentiveness**. Ibn Abi Hatim also narrated on his authority, he said: **Ghumrah is disbelief and doubt**. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, he said: **In their misguidance they will persist**. Concerning His statement, **The Day they will be tested over the Fire**, he said: **They will be tormented**. These people also narrated from him regarding his statement, **taking what their Lord has given them**, he said: the obligatory duties. **Indeed, they were before that doers of good**, he said: before the obligatory duties were revealed, they used to do good. These people also narrated from him,

and al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Asma' wa'l-Sifat, also narrated from him: **They used to sleep but little of the night**, he said: There would not come a night in which they slept until morning except that they would pray during it. Ibn Nasr, Ibn Jarir and Ibn al-Mundhir also narrated from him regarding the verse, he said: They used to sleep but little. Abu Dawud, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in his Sunan narrated from Anas regarding the verse, he said: They used to pray between sunset and night prayers. Abd al-Razzaq, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Umar: **And in the hours before dawn they would ask forgiveness**, he said: They would pray. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **There is a right in their wealth**, meaning, other than zakat, which is used to maintain kinship ties, entertain a guest, or help the deprived. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on his authority, saying: The beggar is the one who asks people, and the deprived is the one who does not have a share of the spoils of the Muslims. Ibn Abi Hatim also narrated on his authority, saying: The deprived is the one who seeks this world and turns away from it and does not ask people, so God commanded the believers to support him. Ibn Abi Hatim narrated on the authority of Aisha regarding the verse. She said: He is the one who is deprived and cannot find a way to earn a living. At-Tirmidhi and Al-Bayhaqi narrated in his Sunan on the authority of Fatimah bint Qais, “She asked the Prophet, peace and blessings be upon him, about this verse. He said: There is a right in wealth other than zakat, and he recited this verse: ‘Righteousness is not that you turn your faces...’ until His saying: ‘and in freeing slaves...’ and establishing prayer and giving zakat.” Al-Faryabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Sha'b narrated on the authority of Abdullah bin Al-Zubayr regarding his statement: **And in yourselves, then will you not see?** He said: The path of defecation and urination.

Tafsir al-Baghawi

23. **By the Lord of the heaven and the earth, it is the truth**, meaning: what you mentioned about the matter of provision is the truth. *Like*, Hamzah, Al-Kisa'i, Abu Bakr, and Asim read: (*like*) with the lam in the nominative case instead of (**the truth**), and the others read it with the accusative case, meaning like the example of, **you do not speak**, so you say: There is no god but God. And it was said: The realization of what He informed about is like the realization of human speech, as you say: it is the truth just as you are here, and it is the truth just as you speak, and the meaning is: it is in its truthfulness and existence like that which you know by necessity. Some of the wise men said: meaning: just as every person speaks with his own tongue and is unable to speak with the tongue of someone else, so too every person eats his own provision that was allotted to him, and is unable to eat the provision of someone else.

Surat al-Dharyyat 51:23

So by the Lord of the heaven and the earth, it is the truth just as you speak.

Tafsir al-Baidawi

23- **By the Lord of the heaven and the earth, it is the**

truth. Based on this, the pronoun refers to *what*.

According to the first opinion, it could refer to it and to what was mentioned about the signs, provision, and promise. **Like your speech.** That is, like your speech.

Just as you have no doubt that you speak, you should not doubt that this is true. The accusative is in the state of the implied in **the truth** or the description of a deleted source, that is, it is the truth, like your speech.

It was said that it is built on the fat-ha because it is added to something that is not established, which is *what* if it means something, and *in* with what is in its scope if it is made redundant, and its place is the nominative as an attribute of **the truth**. This is supported by the reading of Hamzah, Al-Kisa'i, and Abu Bakr in the nominative case.

Surat al-Dhariyat 51:24

Has there come to you the story of the honored guests of Abraham?

Tafsir al-Jalalayn

24 - **Has there come to you** a speech to the Prophet, may God bless him and grant him peace **the hadith of the honored guests of Abraham** and they are twelve or ten or three angels, one of whom is Gabriel

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, informing him that He will deal with those who persist in their error and persist in their disbelief, and do not repent from them, among the disbelievers of his people, in the same way He dealt with the nations before them, and reminding his people from Quraysh by telling them their report and stories and what He did to them: Has there come to you, O Muhammad, the story of the honored guests of Abraham, the friend of the Most Merciful?

He means by his saying **the honored ones** as:

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, **The honored guests of Abraham**, he said: Abraham honored them and ordered his family to bring them the calf at that time.

Tafsir al-Qurtubi

The Almighty's saying, **Has there come to you the story of the honored guests of Abraham?** He mentioned the story of Abraham, peace be upon him, to show that he destroyed those who denied his signs, just as he did with the people of Lot. **Has there come to you?** means **has it not come to you?** It was said that *Hall* means *has* like the Almighty's saying, **Has there not come upon man a period of time?**

The discussion of Abraham's guests in Hud and Al-Hijr has already been discussed. **The honored ones** means in the sight of God. Its evidence is the Almighty's statement: **Rather, they are honored servants.** Ibn Abbas said: He means Gabriel, Michael, and Israfil. Uthman bin Husayn added: And Raphael, peace be upon him. Muhammad bin Ka'b said: Gabriel was with nine people. Ata' and a group said: They were three: Gabriel, Michael, and another angel with them. Ibn Abbas said: He called them honored because they were not frightened. Mujahid said: He called them honored because Abraham served them himself. Abdul Wahhab said: Ali bin Ayyad said to me: I have some harissa, what do you think of it? I said: What a good opinion I have of it. He said: Go with us.

So I entered the house and the boy called out to find him absent. I was startled by him with the jug and basin and a handkerchief on his shoulder. I said: To God we belong and to Him we shall return. If you had known, O Abu Al-Hasan, that the matter would be like this, he said: Take it easy, for you are honored in our sight, and the honored are served with the soul. Look at the Almighty's statement: **Has there come to you the report of Abraham's honored guests?**

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the story of the honored guests of Abraham?** means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally.** So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing.** And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near.** Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so.**

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange

thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy.** The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said: **She slapped her face** meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

His statement: 24- **Has there come to you the story of the honored guests of Abraham?** God the Almighty mentioned the story of Abraham to clarify that he was destroyed due to the denial of his family. The question is an indication that this story is not something that the Messenger of God (peace and blessings of God be upon him) knew, and that he only learned it through revelation. It was said that *hal* means *qad*, as in His statement: **Has there not been over man a period of time?** "Guys" is a noun that refers to one, two, or a group. We have previously discussed the story of Abraham's guests in Surah Hud and Surah Al-Hijr. What is meant by them being honored is that they are honored by God the Almighty because they were angels who came to him in the form of human beings, as God the Almighty said in describing them in another verse: "Rather, they are honored servants." It was also said that they were Gabriel, Michael, and Israfil. Muqatil and Mujahid said: Abraham honored them, treated them well, and stood over them, although he would not stand over a guest. He ordered his wife to serve them. Al-Kalbi said: He honored them with the calf.

Tafsir al-Baghawi

24. The Almighty said: **Has there come to you the story of the guests of Abraham?** We mentioned their number in Surat Hud, **the honored ones**, [it was said: He called them honored] because they were angels who were honored by God, and God Almighty said in describing them: **Rather, they are honored servants** (Al-Anbiya': 26), and it was said: because they were the guests of Abraham and Abraham was the most honored of creation, and the guests of the honored ones are honored.

It was said: Because Abraham, peace be upon him, honored them by hastening their visit, and by taking care of them with a cheerful face.

Ibn Abi Nujayh said on the authority of Mujahid: He served them himself.

It was narrated on the authority of Ibn Abbas: He called them honored because they came uninvited. We also narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Whoever believes in God and the Last Day, let him honor his guest.**

Tafsir al-Baidawi

24-"Has there come to you the story of Abraham's guests?" This emphasizes the importance of the story and points out that it was revealed to him. The word "guest" is originally a verbal noun and therefore it is used for both singular and plural forms. It was said that there were twelve angels. It was also said that there were three: Gabriel, Michael, and Israfil. They were called "guests" because they were in the form of guests. "The honored ones" means honored by God or by Abraham, as he served them himself and his wife.

Surat al-Dhariyat 51:25

When they entered upon him and said, "Peace." He said, "Peace, an unknown people."

Tafsir al-Jalalayn

25 - *when* is an adverbial phrase for the guest's speech (they entered upon him and said, "Peace") meaning this wording (he said, "Peace") meaning this wording **unknown people** we do not know them. He said that to himself and it is the predicate of an implied subject, meaning these.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **When they entered upon him**, means: When Abraham's guest entered upon him and they said to him, "Peace," meaning, they submitted completely, he said, "Peace."

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra recited it as **Salam said** with an alif, meaning he said: Ibrahim has peace upon them. The majority of the reciters of Kufa recited it as *Salam* without an alif, meaning he said: You are peace.

And his saying, **A people who are unknown**, means: A people whom we do not know. And he raised **a people who are unknown** by implying you.

Tafsir al-Qurtubi

The Almighty's saying, "When they entered upon him and said, 'Peace,'" It was mentioned in Al-Hijr. "He said, 'Peace,'" meaning, "Peace be upon you." It is also possible to say, "My matter is peace," or "My return is peace to you." The people of Kufa, except for Asim, read it with a kasra on the seen. **An unknown people**, meaning, **You are an unknown people**, meaning, **strangers we do not know you**. It was said that this is because he saw them in a form other than that of humans and not like the angels whom he knew, so he recognized them, so he said, **An unknown people**. It was also said that he recognized them because they entered upon him without permission. Abu Al-Aaliyah said that he recognized their greeting at that time and in that land. It was also said that he feared them. It is said that he recognized him if he feared him. The poet said:

You denied me, but the only thing you denied of the events was gray hair and baldness.

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the**

story of the honored guests of Abraham? means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally**. So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing**. And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near**. Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so**.

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy**. The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said:

Surat al-Dhariyat 51:25

When they entered upon him and said, "Peace." He said, "Peace, an unknown people."

She slapped her face meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

25- **When they entered upon him** The agent in the circumstance is *hadith*: that is, did you hear their story that occurred at the time of their entering upon him? Or the agent in it is *quest* because it is a verbal noun, or the agent in it is **the honored ones**, or the agent in it is an implied verb: that is, remember. **They said, Peace**"" meaning, we greet you with peace. **He said, Peace means, Ibrahim said, Peace**". The majority of scholars read the first "Peace" in the accusative case and the second in the nominative case. The first is in the accusative case as a verbal noun with the verb assumed as we mentioned, and what is meant by it is the subjunctive. It is possible that the meaning is: So they said good words because it is a statement with which the speaker was safe from idle talk, so in this case it would be a direct object. As for the second, it is in the nominative case as a subject with the predicate omitted: that is, peace be upon you. It was changed to the nominative case in order to indicate that the nominal sentence is permanent and stable, unlike the verbal noun which is for mere renewal and occurrence. For this reason, the scholars of semantics said: Ibrahim's peace is more eloquent than the angels' peace. The nominative case was read in both cases, and the accusative case was read in both. The people of Kufa, except for Asim, read it with a kasra on the seen, and Salam read it in both of them, **a people who are ungrateful**. The word *people* is raised as if it were the predicate of a deleted subject: meaning, you are a people who are ungrateful. It was said that he said this to himself and did not address them with it, because that would be contrary to honor. It was said that he disapproved of them because they initiated the greeting, and that was not customary among his people. It was said that it was because he saw in them something that differed from some human forms. It was said that it was because he saw them in a form other than the angels that he knew. Others said otherwise.

Tafsir al-Baghawi

25. "When they entered upon him and said, 'Peace,' he said, 'Peace be upon you, strangers. We do not know you.' Ibn Abbas said: He said to himself, 'These are people we do not know.' It was also said that he only disapproved of their behavior because they entered upon him without asking permission. Abu Al-Aaliyah said: He disapproved of their greeting at that time and in that land.

Tafsir al-Baidawi

25- "When they entered upon him **is an adverbial phrase for speech or guest or honored ones**". "They said, 'Peace'" meaning, we greet you with peace. "He said, 'Peace'" meaning, upon you be peace. He changed it to the nominative case in the beginning in order to make it steadfast so that his greeting would be better than theirs. They were both read as nominatives. Hamzah and Al-Kisa'i read, "Peace be upon you", and it was read as accusative, but the meaning is the same. "A people who are unknown" meaning, you are a people who are unknown. He did not recognize them because he thought they were the sons of Adam and did not recognize them, or because peace was not their greeting, for he knew Islam, which is like getting to know them.

Surat al-Dhariyat 51:26

Then he returned to his family and brought a fattened calf.

Tafsir al-Jalalayn

26 - **He went** to his family secretly **and brought a fattened calf** and in Surat Hud, a roasted calf.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He returned to his family**, means: He turned back to his family and returned. Al-Farra' used to say: Even if the meaning is like this, it is not spoken until its owner has gone or come. He said: Do you not see that you say, **The people of Mecca have gone back**, and you mean, **They returned**, or **They set out**. So if he had concealed his return, it would have been better for him to say, **He went back**, and **He goes back**.

His saying, **So he brought a fat calf**, means: So his guest brought a fat calf that he had cooked until tender.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **He returned to his family and brought a fattened calf**. He said: Most of the wealth of the Prophet of God, Abraham, peace be upon him, was cows.

Tafsir al-Qurtubi

The Almighty says, **He returned to his family**. Az-Zajaj said, meaning he returned to his family. This has already been mentioned in *Al-Saffat*. It is also said, *aragh* and *artagh* meaning to seek. **And what do you want?** meaning you want and request. *aragh ila*. "Woe to me! Will I give birth while I am an old woman? They said, 'Thus,'" meaning as we have told you and informed you. "Your Lord said," so do not doubt it. There was a year between the good report and the birth. Sarah had not given birth before that, so she gave birth when she was ninety-nine years old, and Abraham at that time was one hundred years old. This has already been mentioned. "Indeed, it is He who is the Wise, the Knowing." Wise in what He does, Knowing of the interests of His creation.

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the story of the honored guests of Abraham?** means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying:

"They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally**. So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing**. And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near**. Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so**.

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy**. The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said: **She slapped her face** meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it

Surat al-Dhariyat 51:26

Then he returned to his family and brought a fattened calf.

is He who is the Wise, the Knowing” meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

26- "He went to his family" Al-Zajaj said: meaning he went to his family secretly from his guests, and it was said that he went to them secretly from his guests, and the meaning is close and its explanation was presented in Surah As-Saffat. It is said that ragha and irtaha mean to seek, and what does yariga: meaning he wants and seeks, and aragha ila such-and-such: he inclined towards it secretly and deviated from it. "So he brought a fattened calf **meaning so his guest brought a calf that he had roasted for them as in Surah Hud** with a roasted calf" and there is an omission in the speech indicated by the eloquent fa: meaning so he slaughtered a calf and roasted it and brought it.

Tafsir al-Baghawi

26. "He was free, **so he turned and leaned**, to his family and brought a fat, roasted calf.

Tafsir al-Baidawi

26- He went back to his family" so he went to them secretly from his guest, because it is part of the etiquette of a host to hasten to offer hospitality, in order to avoid the guest being bored or having to wait. "So he brought a fat calf" because most of his property was cows.

Surat al-Dhariyat 51:27

So he brought it near to them and said, **Will you not eat?**

Tafsir al-Jalalayn

27 - **So he brought it near to them and said, Will you not eat?** He offered them food, but they did not respond.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: "So he brought it near to them. He said: Will you not eat?" And in the speech there is an omitted word, and it is sufficient to indicate what is apparent from it, which is: So he brought it near to them, so they refrained from eating it, so he said: Will you not eat? So he felt a fear from them, meaning: So Abraham felt in himself fear from his guest and concealed it. "They said: Do not fear, and give him good tidings of a learned boy," meaning: Isaac. And Al-Farra' said: *Learned* means knowledgeable when he grows up. And Al-Farra' mentioned that some of the elders used to say: If knowledge is awaited, it is said: He is knowledgeable soon and at the end. And in Al-Sayyid Sa'id and Al-Karim Karim, and the one who said Hasan said: This is also good Arabic speech that God said about Al-Alim, Al-Hakim, and the dead.

It was narrated on the authority of Mujahid regarding his statement, **a knowledgeable young man**, that:

Muhammad ibn 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, **a learned boy**, he said: Ishmael. I only said: He meant Isaac because the good report of the child was from Sarah and Ishmael to Hagar, not to Sarah.

Tafsir al-Qurtubi

The Almighty said, **And he brought it near to them**, meaning the calf. **He said, 'Will you not eat?'** Qatada said, **Most of Ibrahim's wealth was cows, and he chose them fat for them as an extra measure of honor to them.** It was also said that in some languages, the calf is a sheep. Al-Qushayri mentioned it. In As-Sahah: The calf is the offspring of a cow, and calves are the same, and the plural is 'ajail, and the female is 'ajila, according to Abu Al-Jarrah. A cow with a calf is Mu'ajil, and 'Ajil is a tribe from Rabi'ah.

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the**

story of the honored guests of Abraham? means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally.** So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing.** And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near.** Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so.**

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Surat al-Dhariyat 51:27

So he brought it near to them and said, "Will you not eat?"

She slapped her face meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

27- **So he brought it near to them** meaning he brought the calf near to them and placed it in their hands, then **he said, 'Will you not eat?'** The question is for denial, because when he brought it near to them, when he brought it near to them, they did not eat from it. It is stated in As-Sahah: The calf is the offspring of a sheep, and the calves are similar, and the plural is 'ajajil, and the female is a ewela. In some languages, the calf is said to be the sheep.

Tafsir al-Baghawi

27. **So he brought it near to them**, so that they might eat, but they did not eat. **He said, 'Will you not eat?'**

Tafsir al-Baidawi

27- **So he brought it near to them** by placing it in front of them. **He said, 'Will you not eat?'** meaning from it, and this indicates that it was Haneeth. The hamza in it is for display and urging people to eat in a polite manner, as he said it the first time he placed it, and for denial, as he said it when he saw their aversion.

Surat al-Dhariyat 51:28

So he felt fear of them. They said, **Do not fear.** And they gave him good tidings of a learned boy.

Tafsir al-Jalalayn

28 - **So he felt** he concealed in his soul (fear of them). They said, **Do not fear** We are messengers of your Lord **and give him good tidings of a knowledgeable boy** with much knowledge, and he is Isaac, as mentioned in Hud.

Tafsir al-Suyuti

Tafsir al-Tabari

"So he felt fear of them. They said, 'Do not fear,' and give him good tidings of a learned boy."

Tafsir al-Qurtubi

The Almighty said, **So he felt fear of them** meaning he sensed fear in himself from them. It was also said that he concealed it because they did not enter ihram with his food. It is one of the human morals that whoever enters ihram with someone's food feels safe from him. Amr ibn Dinar said, "The angels said, 'We will not eat except for a price.' He said, 'Eat and pay its price.' They said, 'What is its price?' He said, 'You mention God when you eat and praise Him when you finish.' They looked at each other and said, 'This is why God has taken you as a friend.'" This was mentioned previously in Hud. When they saw the fear in Abraham, **they said, 'Do not fear.'** They informed him that they were God's angels and messengers. **And they gave him good tidings of a learned boy**, meaning a son who would be born to him from his wife Sarah. It was also said that when they informed him that they were angels, he did not believe them, so they called upon God, and He revived the calf that he had brought near to them. Awn ibn Abi Shaddad narrated: Gabriel stroked the calf with his wing, so it started running until it joined its mother and the mother of the calf in the house. The meaning of *knowledgeable* is that after reaching maturity, it will be among those with knowledge of God and His religion. The majority are of the opinion that the one given good tidings was Isaac, while Mujahid alone said: It is Ishmael, and he is nothing, because God the Most High says, **And We gave him good tidings of Isaac**, and this is the explicit text.

Tafsir Ibn Kathir

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the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally.** So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing.** And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near.** Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so.**

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy.** The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said: **She slapped her face** meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I

Surat al-Dhariyat 51:28

So he felt fear of them. They said, "Do not fear." And they gave him good tidings of a learned boy.

am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

28- **So he felt fear of them** meaning he felt a deep fear of them because they did not eat what he had brought near to them. It is also said that the meaning of **he felt fear** is **he concealed it**, and that this only happened to him because they did not observe the prohibition of his food. It is human nature to eat someone's food and feel safe from them, so Abraham thought that they came to do evil and not to do good. It is also said that it occurred to him that they were angels, but when they saw the signs of fear that appeared on him, **they said, 'Do not fear'** and informed him that they were angels sent to him by God, the Exalted. **And they gave him good tidings of a learned boy** meaning they gave him good tidings of a boy who would be born to him with much knowledge when he reached adulthood. The one given good tidings, according to the majority of scholars, was Isaac. Mujahid alone said that it was Ishmael, but this is refuted by the statement, **And We gave him good tidings of Isaac**. We have already explained this matter in detail, so the reader will not need to read anything else.

Tafsir al-Baghawi

28. "So he felt fear of them. They said, "Do not fear, and give him good tidings of a learned boy.

Tafsir al-Baidawi

28- So he felt fear of them." So he concealed his fear of them when he saw them turning away from his food, thinking that they had come to him for evil. It was said that it occurred to him that they were angels sent to be punished. "They said, 'Do not fear.' We are messengers of God." Gabriel stroked the calf with his wing, and it rose and ran until it joined its mother. He recognized them and felt safe from them. "And they gave him good tidings of a boy." He was Isaac, peace be upon him. "Knowing." He completed his knowledge when he reached maturity.

Surat al-Dhariyat 51:29

Then his wife came in a shriek and struck her face and said, **A barren old woman**.

Tafsir al-Jalalayn

29 - **Then his wife** Sarah **came in with a shriek** a cry of distress, meaning she came screaming **and slapped her face** she slapped it **and said, A barren old woman** who had never given birth and was ninety-nine years old and Abraham was one hundred years old or he was one hundred and twenty years old and she was ninety-nine years old

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **So his wife came in a shriek** means: Sarah. This is not an approach that moves from one place to another, nor a shift from one place to another. Rather, it is like someone saying, **He came to curse me**, meaning: He began to curse me. And his saying, **in a shriek** means: in a shout.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **in a bundle**, meaning: in a shout.

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, **Then his wife came forward in a shriek and struck her face**. He means by the shriek: the shout.

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: **In a bundle**, he said: A shout.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **So his wife came in a shriek**, meaning she came in a loud voice.

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 bundle**, he said: It came ringing.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Ala' bin Abdul Karim Al-Yami, on the authority of Ibn Sabit, regarding his statement, **Then his wife came in a shriek**, he said: in a shout.

Yunus told us: Ibn Wahb told us: Ibn Zayd said regarding his statement, **Then his wife came in a shriek**, he said: The shriek is the shout.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **in a bundle**, meaning: a shout. Some of them said that that shout is *Oh*, with the alif shortened.

His saying, **So she slapped her face**. The people of interpretation differed regarding the meaning of **she slapped her** and the place on her face that she struck. Some of them said: The meaning of **she slapped her face** is that he slapped her on it.

Mention who said that.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So she slapped her face**, meaning: she slapped him.

Others said: Rather, she hit her forehead with her hand in amazement.

Who said that?

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us on the authority of Al-Suddi: When Gabriel gave Sarah the good report of Isaac and, after Isaac, Jacob, she struck her forehead in amazement. That is what He said: **So she struck her face**.

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, **So she struck her face**, he said: her forehead.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Al-Ala' bin Abdul Karim Al-Yami, on the authority of Ibn Sabit, regarding his statement, **So she slapped her face**, he said: She said like this, and Sufyan hit his forehead with his hand.

He said: Mahrān narrated to us on the authority of Sufyān, **So she slapped her face**, meaning she placed her hand on her forehead in amazement. To slap among the Arabs means to strike. It has been said that she slapped her face when she gathered her fingers and struck her forehead with them. **And a barren old woman said**, meaning: And she said: Will she give birth? And **Will she give birth** was omitted because the speech indicates it, and with the pronoun **Will she give birth** the word **barren old woman** was raised. What is meant by barren is the one who does not give birth.

Who said that?

Ibn Al-Muthanna told us: Sulayman Abu Dawud told us: Shu'bah told us on the authority of Mishash: I heard Al-Dahhak say about His statement, **A barren old woman**, he said: She does not give birth.

Yaqub bin Ibrahim told me: Hisham told us: A man from Khorasan, from the Azd tribe, whose nickname was Abu Sasan, told us: I asked Al-Dahhak about his saying, *barren*. He said: The one who has no children.

Tafsir al-Qurtubi

The Almighty said: **Then his wife came in a shriek**

Then his wife came in a shriek and struck her face and said, "A barren old woman."

meaning in a shout and uproar, on the authority of Ibn Abbas and others. From this comes the creaking of the door, which is its sound. Ikrimah and Qatadah said: It is the moaning and groaning. This coming from one place to another was not. Al-Farra' said: It is rather like your saying **He came to insult me** meaning he began to insult me. It was said: She came in a shriek, meaning a group of women hearing the words of the angels. Al-Jawhari said: A shriek is a shout and a shout, a shriek is a group, and a shriek is intensity from distress and other things. Imru' al-Qais said:

So he joined him to the guides and placed their holes in a bundle that did not leave.

This verse has three possible meanings. The scorching heat of summer is intense heat. When Sarah heard the good report, she slapped her face, meaning she hit her face with her hand, as women do when they are surprised. This was said by Sufyan al-Thawri and others. Ibn Abbas said: She slapped her face, meaning she slapped it. The root of sakk is striking, sakahu means he hit him. The rajaz poet said:

Oh nightingale, come and hit us

Al-Amawi said: When a gazelle trots on the ground and crouches, it contracts. **And a barren old woman said**, meaning, **Should I give birth to a barren old woman?** Al-Zajjaj said: **And she said, 'I am a barren old woman, so how can I give birth?'** As she said: **Woe is me! Shall I give birth when I am an old woman and this?**

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the story of the honored guests of Abraham?** means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally.** So Al-Khaili chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A people of unknown standing.** And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first,

saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near.** Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so.**

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy.** The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said: **She slapped her face** meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

29- **So his wife came in a shriek.** This coming was not from one place to another, but rather it is like you saying: He came to insult me, meaning he began to insult me, this is what Al-Farra and others said. And the shriek is the shout and the commotion, and it was said that it is a group of people. Al-Jawhari said: The shriek is the shout and the shout, and the shriek is the group, and the shriek is the severity of distress or other, and the meaning is: that she came in a shout, or in a commotion, or in a group of people listening to the words of the angels, and from this is the saying of Imru' al-Qais:

So he attached it to the guides and dragged it in a bundle that did not leave.

His saying: **in a bundle** is in the accusative case as a state. **So she slapped her face** means she slapped her face with her hand, as is the custom of women when expressing amazement. Muqatil and Al-Kalbi said: She gathered her fingers together and slapped her forehead in amazement. The meaning of slapping is to hit something with something wide. It is said *sakahu* meaning he struck it. **And a barren old woman said** meaning how can I give birth when I am an old barren woman? She considered that unlikely due to her old age and the fact that she is barren and cannot give birth.

Tafsir al-Baghawi

29. **So his wife came with a shriek**, meaning: shouting. It was said: This was not an approach from one place to another, but rather it is like the saying of someone: He came to insult me, meaning he began to insult me, meaning she began to wail, as He said: **She said, 'Woe is me!'** (Hud 11:72). **So she slapped her face**, Ibn Abbas said: She slapped her face. Others said: She gathered her fingers and struck her forehead in amazement, as is the custom of women when they deny something. The root of *sakk* is to hit something with something wide.

And a barren old woman said, meaning: **Will a barren old woman give birth?** Sarah had not given birth before that.

Tafsir al-Baidawi

29- **So his wife Sarah came** to her house and was in a corner watching them **in a shriek** with a creaking cry, and its place is the accusative case as a state or a direct object if **so she came** begins with *took*. **So she slapped her face** so she slapped her forehead with the tips of her fingers, the action of someone who is astonished. It was said that she felt the heat of menstrual blood so she slapped her face out of shyness. **And a barren old woman said** meaning I am old, so how can I give birth?

Surat al-Dhariyat 51:30

They said, "Thus says your Lord. Indeed, it is He who is the Wise, the Knowing."

Surat al-Dhariyat 51:30

They said, "Thus says your Lord. Indeed, it is He who is the Wise, the Knowing."

Tafsir al-Jalalayn

30 - **They said thus** like our saying in the good report **Your Lord said, Indeed, He is the Wise** in His creation **the Knowing** of His creation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Abraham's guest said to his wife when she said to them, when they had given her the good report of a knowledgeable boy: **Will you give birth to a barren old woman?** They said: **Thus says your Lord.** He says: **Thus says your Lord**, meaning as We have informed you and said to you. **He is the Wise, the Knowing.** The *ha* in His statement **He is** is from the mention of the Lord, He is the Wise in His management of His creation, the Knowing of their interests and of what was and what will be.

Tafsir al-Qurtubi

"They said, 'Likewise,' meaning as we told you and informed you. 'Your Lord said,' so do not doubt it. There was a year between the good report and the birth, and Sarah had not given birth before that. She gave birth when she was ninety-nine years old, and Abraham was at that time one hundred years old. This has already happened. 'Indeed, He is the Wise, the Knowing.' Wise in what He does, and Knowing of the interests of His creation.

Tafsir Ibn Kathir

This story was mentioned in Surat Hud and Surat Al-Hijr as well. His saying: **Has there come to you the story of the honored guests of Abraham?** means those for whom honor was reserved. Imam Ahmad and a group of scholars held that hospitality is obligatory for the guest, and the Sunnah has mentioned this as is apparent in the revelation. And the Almighty's saying: "They said, 'Peace.' He said, 'Peace.'" The nominative is stronger and more firmly established than the accusative, so returning it is better than taslim. That is why the Almighty said: **And when you are greeted with a greeting, greet in return with one better than it, or at least return it equally.** So Al-Khalil chose the best. And the Almighty's saying: **A people of unknown standing** is that the angels, namely Gabriel, Michael, and Israfil, came to him in the form of handsome young men who were greatly awe-inspiring. That is why He said: **A**

people of unknown standing. And the Almighty's saying: **So he turned to his family** means he slipped away quickly and secretly. **And brought a fattened calf** means from the best of his wealth. And in the other verse: **And he did not delay in bringing a roasted calf** meaning roasted on embers. **And brought it near to them** means he brought it close to them. **He said, 'Will you not eat?'** He was gentle in his expression and presented it well. This verse organized the etiquette of hospitality, for he brought food from a place they did not notice, quickly. He did not show them favors first, saying, **We will bring you food**, but rather he brought it quickly and secretly. He brought the best of what he found of his wealth, which was a young, fat, roasted calf. So he brought it near to them. He did not place it and say, **Come near.** Rather, he placed it in their hands and did not command them in a manner that would be difficult for the listener to hear, in a definitive manner. Rather, he said, **Will you not eat?** as a way of offering and being kind, as the speaker says today: **If you see that you should be generous, do good, and give charity, then do so.**

And the Almighty's saying: **So he felt fear of them** This is impossible based on what was mentioned previously in the story in the other surah, which is the Almighty's saying: "But when he saw that their hands did not reach him, he disapproved of them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot, * And his wife was standing there." So she laughed." That is, she was pleased with their destruction for their rebellion and defiance of God Almighty. At that time, the angels gave her the good report of Isaac and, after Isaac, Jacob. "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing.' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.'" For this reason, God Almighty said here: **And give him good tidings of a knowledgeable boy.** The good report for him is good report for her, because the child is from them, so each of them has the good report of him. God the Almighty said: **Then his wife came with a shriek** meaning with a great scream and wailing. This was said by Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd ibn Aslam, Ath-Thawri, and As-Suddi. It is her saying, **Woe to me!** "And she slapped her face" meaning she struck her forehead with her hand. This was said by Mujahid and Ibn Sabit. Ibn Abbas **may God be pleased with them both** said: **She slapped her face** meaning in amazement, as women are amazed by a strange matter. **And a barren old woman said** meaning, how can I give birth when I am old, when I was barren in my youth and could not conceive? "They said, 'Thus says your Lord. Indeed, it is He who is the Wise, the Knowing'" meaning, He is All-Knowing of the honor you deserve, Wise in His words and deeds.

Fath al-Qadir

30- **They said, 'Thus said your Lord.'** That is, just as we told you and informed you, your Lord said, so do

not doubt that and do not be surprised by it, for whatever God wills will inevitably happen, and we did not say that on our own authority. At that time, she was ninety-nine years old, and Abraham was one hundred years old. This has been fully explained previously. The phrase, **Indeed, He is the Wise, the Knowing**, is an explanation of what preceded it: that is, He is Wise in His actions and words, and He knows everything.

Tafsir al-Baghawi

30. **They said, 'Thus says your Lord,' meaning, just as we told you, your Lord said, 'You will give birth to a boy.'** **Indeed, He is the Wise, the Knowing.**

Tafsir al-Baidawi

30-"They said, 'Likewise,' like that which He gave us good tidings of. **Your Lord said**, We only inform you of it from Him. **Indeed, He is the Wise, the Knowing.**" So His words are true and His actions are decisive.

Surat al-Dhariyat 51:31

He said, "What is your matter, O messengers?"

Surat al-Dhariyat 51:31

He said, **What is your matter, O messengers?**

Tafsir al-Jalalayn

31 - **He said, What is the matter with you, O messengers?**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He said, 'What is the matter with you, O messengers?'** He says: Abraham said to his guest: What is the matter with you, O messengers?

Tafsir al-Qurtubi

God Almighty said, **He said, 'What is the matter with you, O messengers?'** When Abraham, peace be upon him, was certain that they were angels by bringing the calf back to life and giving the good report, he said to them, **What is the matter with you?** meaning, what is your affair and your story, **O messengers?**

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,'** meaning Lot and his family, except for his wife, **'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not

the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment.**

Fath al-Qadir

And sentence 31 - **He said, 'What is the matter with you, O messengers?'** is a resumption of the answer to an implied question, as if it was said: So what did Abraham say after this statement from the angels? The matter is the affair and the story, and the meaning is: What is the matter with you and what is your story, O messengers, from God's side, and what is that matter for which He sent you other than this good report.

Tafsir al-Baghawi

31. **He said** [meaning Abraham], **What is the matter with you, O messengers?**

Tafsir al-Baidawi

31- **He said, 'What is the matter with you, O messengers?'** When he knew that they were angels and that they did not descend together except for a great matter, he asked about it.

Surat al-Dharyat 51:32

They said, **Indeed, we have been sent to a people of criminals.**

Tafsir al-Jalalayn

32 - **They said, Indeed, we have been sent to a people of criminals** disbelievers, they are the people of Lot.

Tafsir al-Suyuti

Tafsir al-Tabari

They said, 'We have been sent to a people of criminals.' They committed crimes because they disbelieved in God.

Tafsir al-Qurtubi

They said, 'We have been sent to a people of criminals.' He means the people of Lot.

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,'** meaning Lot and his family, **except for his wife, 'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for

what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment.**

Fath al-Qadir

32- **They said, 'Indeed, we have been sent to a people of criminals.'** They meant the people of Lot.

Tafsir al-Baghawi

32. **They said, 'We have been sent to a people of criminals,'** meaning: the people of Lot.

Tafsir al-Baidawi

32- **They said, 'We have been sent to a people of criminals.'** They meant the people of Lot.

Surat al-Dhariyat 51:33

That We may send down upon them stones of clay.

Surat al-Dhariyat 51:33

That We may send down upon them stones of clay.

Tafsir al-Jalalayn

33 - **We will send upon them stones of clay** cooked with fire.

Tafsir al-Suyuti

Tafsir al-Tabari

Let us send down upon them stones of clay. He says: Let us rain down upon them from the sky stones of clay *marked*, meaning: marked.

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, **Marked with your Lord for the transgressors**, he said: The marked stones are the sealed stones, the stone may be white with a black dot on it or the stone may be black with a white dot on it, so that is their marking with your Lord, O Abraham, for the transgressors, meaning for those who transgressed the limits of God, the disbelievers in Him from the people of Lot. **Then We brought out whoever was therein of the believers**, God Almighty says: So We brought out whoever was therein of the believers in God, they were Lot and his daughter, and He referred to the city by saying, **whoever was therein**, and it had not been mentioned before that.

Tafsir al-Qurtubi

Let us send down upon them stones of clay, meaning let us throw them at them.

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He

said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,** meaning Lot and his family, except for his wife, **'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment.**

Fath al-Qadir

33- **To send upon them stones of clay** meaning to pelt them with stones of petrified clay. The accusative of *marked* is an adjective for *stones* or as a state of the pronoun implied in the prepositional phrase or of *stones* because it is an adjective with a prepositional phrase.

Tafsir al-Baghawi

33. **Let us send upon them stones of clay.**

Tafsir al-Baidawi

33- **We will send upon them stones of clay.** He means the baked clay, for it is petrified clay.

Surat al-Dhariyat 51:34

Marked by your Lord for the transgressors.

Tafsir al-Jalalayn

34 - *Marked* marked with the name of the one who is throwing it **with your Lord** containers for it **for the transgressors** by their spending time with males despite their disbelief

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Marked by your Lord for the transgressors.**

Tafsir al-Qurtubi

Marked means marked. It was said: it was striped in black and white, and it was said: black and red. It was also said: Marked means known to be stones of torment. It was also said: on each stone was the name of the one who would perish by it. It was also said: on them were things like rings. All of this was mentioned in Hud. So the stones followed their travelers and their stragglers, and no one escaped them. **With your Lord** means with God, and He had prepared them to stone whoever He had decreed should be stoned. Then it was said that they were cooked like bricks. Ibn Zayd said this, and this is the meaning of the Almighty's saying: **stones of baked clay** as explained previously in Hud. It was also said that they are the stones that we see and their origin is clay, and they only become stones by the sun burning them over the ages. He only said **of clay** to indicate that they are not stones of water, which is hail. This was narrated by Al-Qushayri.

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his

family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,'** meaning Lot and his family, **except for his wife, 'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment.**

Fath al-Qadir

34- The meaning of *marked* is marked with signs by which it is known. It was said that it was striped in black and white, and it was said that it was black and red, and it was said that it was known that they were stones of torment, and it was said that it was written on each stone who would be destroyed by them. His statement, **with your Lord** is an adverbial phrase for *marked*, meaning: marked with Him. **For the transgressors**, those who persist in misguidance and exceed the limit in immorality. Muqatil said: For the polytheists. Polytheism is the most transgressive and greatest of sins.

Tafsir al-Baghawi

34. *Marked*, marked, **with your Lord for the transgressors**, Ibn Abbas said: for the polytheists, and polytheism is the most transgressive and greatest of sins.

Tafsir al-Baidawi

34- **Marked with your Lord** sent from the word *marked* for cattle, or marked from the word *mark*, which means *sign*. "For the transgressors" who exceed the limit in immorality.

Surat al-Dhariyat 51:35

So We brought out whoever was therein of the believers

Surat al-Dhariyat 51:35

So We brought out whoever was therein of the believers

Tafsir al-Jalalayn

35 - **So We brought out whoever was in it** meaning the people of Lot **of the believers** to destroy the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then We brought out whoever was in it of the believers.**

Tafsir al-Qurtubi

The Almighty says, **So We brought out whoever was in it of the believers.** That is, when We wanted to destroy the people of Lot, We brought out whoever was in his people of the believers so that the believers would not perish. This is what the Almighty says, **So set out with your family.**

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,'** meaning Lot and his family, **except for his wife, 'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and

we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment.**

Fath al-Qadir

35- **So We brought out whoever was there of the believers.** This is a statement from God Almighty: that is, when We wanted to destroy the people of Lot, We brought out whoever was in the villages of the people of Lot from his people who believed in him.

Tafsir al-Baghawi

35. **So We brought out whoever was in it**, meaning: in the villages of Lot's people, **of the believers**, and that is His saying: **So set out with your family during a part of the night** Hud 81.

Tafsir al-Baidawi

35- **So We brought out whoever was in it** in the villages of Lot's people, and its being omitted and not mentioned because it was known. **Of the believers** from among those who believed in Lot.

Surat al-Dhariyat 51:36

So We found therein not a single house of Muslims.

Tafsir al-Jalalayn

36 - **And we found therein only one house of Muslims** namely Lot and his two daughters, who were described as having faith and Islam, meaning they believed in their hearts and performed acts of obedience with their limbs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We did not find in that town from which we were expelled any believers in it except one house of Muslims, and that was the house of Lot.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **And we did not find therein except one house of Muslims**, he said: If there had been more than that in it, God would have saved them so that they would know that faith is preserved with God and that its people are not lost.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **We did not find in it other than one house of Muslims**. He said: These were the people of Lot. They did not find in it other than Lot.

Ibn Auf told me: Al-Mu'tamir told us: Safwan told us: Abu Al-Muthanna and Muslim Abu Al-Hail Al-Ashja'i told us: God said, **And We found therein no house except one of the Muslims**, Lot and his two daughters. He said: The punishment befell them. God said, **And We left therein a sign for those who fear the painful punishment**.

Tafsir al-Qurtubi

And We found therein none but a house of Muslims meaning Lot and his two daughters, and another omission is meaning We found therein none but the people of a house. It may be said that **a noble house** refers to the people. His statement *therein* is a metaphor for the village, but it was not mentioned before because the meaning is understood. Also, His statement, **Indeed, We have been sent to a people of criminals** indicates the village because the people only live in a village. It was said that the pronoun *therein* refers to the group, and the believers and the Muslims here are the same, so the wording is the same so as not to be repeated, as He said, **I only complain of my suffering and my grief to God**, and it was said that faith is the belief of the heart and Islam is submission with the outward appearance, so every believer is a Muslim, but not every Muslim is a believer. He called them believers in the first verse because there is no believer who is not a Muslim. This meaning has been discussed in Surat Al-Baqarah and elsewhere. His statement, **The Bedouins said, 'We have believed.'**

Say, 'You have not believed.' indicates the difference between faith and Islam, which is what is required by the hadith of Gabriel, peace be upon him, in Sahih Muslim and elsewhere, and we have explained it in more than one place.

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,'** meaning Lot and his family, **except for his wife, 'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment**.

Fath al-Qadir

36- **We did not find in it except one house of Muslims** meaning other than one household. It is said that it is a noble house and its people are meant by it. It is said that they are the people of the house of Lot. Islam is submission and surrender to the command of God, the Most High. Every believer is a Muslim. From this is his saying: **The Bedouins said, 'We believe.' Say, 'You have not believed, but say, 'We have submitted.'** The Messenger of God, may God bless him and grant him peace, clarified the difference between Islam and faith in the hadith in the two Sahih and others that are proven through various chains of transmission that "He was asked about Islam and he said: To testify that there is no god but God, to establish prayer, to pay

Surat al-Dharyyat 51:36

So We found therein not a single house of Muslims.

zakat, to make pilgrimage to the House, and to fast Ramadan. He was asked about faith and he said: To believe in God, His angels, His books, His messengers, and in destiny, both its good and its bad." So the reference in the difference between them is what was said by the truthful and the believed, and no attention should be paid to what other scholars have said about the description of each one of them with confused, different, confused, and contradictory descriptions. As for what is in the Noble Book of the difference in the places of use of Islam and faith, that is based on linguistic meanings and Arabic usages. It is obligatory to give precedence to the legal truth over the linguistic, and the legal truth is what the Messenger of God, may God bless him and grant him peace, informed us about, and he answered The questioner asked him about it.

Tafsir al-Baghawi

36. **And We found therein nothing but a house,** meaning nothing but a household, **of Muslims,** meaning Lot and his two daughters. God Almighty described them all as having faith and Islam, because there is no believer who is not a Muslim.

Tafsir al-Baidawi

36- **And we did not find in it anything but a house of Muslims** except for the people of a house of Muslims. This was used as evidence for the unity of faith and Islam, but it is weak because this only requires the truth of the believer and the Muslim regarding those who follow him, and this does not require the unity of their two concepts because it is permissible for different concepts to be true regarding one person.

Surat al-Dhariyat 51:37

And We left therein a sign for those who fear the painful punishment.

Tafsir al-Jalalayn

37 - **And We left therein** after the destruction of the disbelievers **a sign** a sign of their destruction **for those who fear the painful punishment** so they do not do as they did.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We left therein a sign for those who fear the painful punishment**, means: And We left in this city from which We expelled those who were in it of the believers a sign. And the Most High said, **And We left therein a sign**, and the meaning is: And We left it as a sign because it was the one that was destroyed with its people, so it is the sign. And that is like the saying of the one who says: You see in this thing a lesson and a sign, and its meaning is: This thing is a sign and a warning, as the Most High said, **Indeed in Joseph and his brothers are signs for those who ask Yusuf 7**, and they were the signs and their actions, and what is meant by the sign is: the admonition and warning for those who fear the painful punishment of God in the Hereafter.

Tafsir al-Qurtubi

The Almighty says, **And We left therein a sign** meaning a lesson for the people of that time and those who came after them, similar to it, **And We have certainly left therein a clear sign for a people who understand**. Then it was said: The sign that was left is the ruined village itself. And it was said that the stacked stones that they were stoned with are the sign. **For those who fear** because they are the ones who will benefit.

Tafsir Ibn Kathir

God the Almighty said, informing about Abraham, peace be upon him: "And when fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, penitent, and returning [to God]. O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted." And He said here: **He said, 'Then what is your business, O messengers?'** That is, what is your business and why have you come? "They said, 'Indeed, we have been sent to a people of criminals,' meaning the people of Lot, 'to send down upon them stones of clay, marked,' that is, marked, 'with your Lord for the transgressors,' that is, written down with

Him with their names. Each stone has the name of its companion on it. So He said in Surat Al-Ankaboot: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'" And God the Almighty said here: **So We brought out whoever was within it of the believers,' meaning Lot and his family, except for his wife, 'and We found therein not more than one house of Muslims.'** He used this as evidence from He went to the opinion of the Mu'tazila who do not differentiate between the name of faith and Islam, because he called them believers and Muslims, and this evidence is weak because these were a people of believers, and we believe that every believer is a Muslim and it is not the other way around, so the two names agreed here due to the specificity of the situation, and that is not necessary in every situation, and the Almighty said: **And We left therein a sign for those who fear the painful punishment** meaning We made it a lesson for what We sent down upon them of punishment and humiliation and stones of baked clay, and We made their place a stinking, foul lake, so in that is a lesson for the believers **for those who fear the painful punishment**.

Fath al-Qadir

37- **And We left therein a sign for those who fear the painful punishment**. That is, We left in those towns a sign and indication of the punishment that befell them, for everyone who feared the punishment of God and was in awe of it from the people of that time and those who came after them. This sign is the traces of the punishment in those towns, for they are clear and obvious. It was said that they are the stones that were thrown at them. Those who fear the painful punishment were singled out because they are the ones who take heed from the sermons and reflect on the signs, unlike others who do not fear that, and they are the polytheists who deny the resurrection, the promise, and the threat.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **in a bundle**, he said: in a shout. **So she slapped her face**, he said: she slapped it. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement: **And we found therein not but one house of Muslims**, he said: Lot and his two daughters. Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr, he said: they were thirteen.

Tafsir al-Baghawi

37. **And We left therein**, meaning in the city of Lot's people, **a sign**, a lesson, **for those who fear the painful punishment**, meaning: a sign for those who fear that God Almighty has destroyed them, so they fear a punishment similar to theirs.

Tafsir al-Baidawi

37- **And We left therein a sign** a mark. **For those who**

Surat al-Dhariat 51:37

And We left therein a sign for those who fear the painful punishment.

fear the painful punishment they are the ones who will take heed from it. It is those stones, or a rock poured into it, or a black, stinking water.

Surat al-Dhariyat 51:38

And in Moses, when We sent him to Pharaoh with clear authority.

Tafsir al-Jalalayn

38 - **And in Moses** is connected to it in meaning, and We made in the story of Moses a sign **when We sent him to Pharaoh** while he was wearing **with clear authority** with a clear argument.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And regarding Moses, son of Imran, when We sent him to Pharaoh with a proof that was clear to whoever saw it that it was a proof for Moses regarding the truth of what he was saying and calling for.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **to Pharaoh with clear authority**, meaning: with a clear excuse.

Tafsir al-Qurtubi

The Almighty says, **And in Moses** meaning, We also left in the story of Moses a sign. Al-Farra' said, **It is connected to His statement, "And on the earth are signs and And in Moses"** "When We sent him to Pharaoh with clear authority" meaning with a clear argument, which is the staff. It was also said that it means with miracles from the staff and other things.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring.** This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes.** This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind.** "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them.** And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

His statement: 38- **And in Moses** is connected to his statement in it by repeating the preposition, and the meaning is: And We left in the story of Moses a sign or connected to **and in the earth** and the meaning is: And in the earth and in Moses are signs, said Al-Farra', Ibn

Surat al-Dhariyat 51:38

And in Moses, when We sent him to Pharaoh with clear authority.

Atiyyah and Al-Zamakhshari. Abu Hayyan said: It is very far-fetched, the Qur'an is far removed from something like it, and it is possible that it is related to making it understood for the purpose of indicating **and We left upon him** It was said and it is possible that it is connected to and We left in the manner of the saying of the one who says:

I fed her straw and cold water.

The interpretation is: And We left therein a sign, and We made in Moses a sign. Abu Hayyan said: There is no need to omit and We made because it is possible for the agent to be in the genitive and We left. The first aspect is preferable, and anything other than it is forced and arbitrary, and no need or necessity called for it. **When We sent him to Pharaoh with clear authority.** The adverbial phrase is related to something omitted, which is the description of the sign: that is, existing at the time We sent him, or to the sign itself, and the first is preferable. And the clear authority is the apparent and evident proof, which is the staff and the signs with it.

Tafsir al-Baghawi

38. **And in Moses**, meaning: And We left in the sending of Moses a sign and a lesson. It was said: It is connected to His statement: **And on the earth are signs for those of certain faith**, [in Moses], **when We sent him to Pharaoh with clear authority**, with a clear argument.

Tafsir al-Baidawi

38- **And in Moses** is in apposition to **and in the earth**, or **We left in it** meaning and made in Moses, as in His saying:

I fed her straw and cold water.

When We sent him to Pharaoh with clear authority. It is a miracle like the staff and the hand.

Surat al-Dhariyat 51:39

Then he turned away and said, **A magician or a madman.**

Tafsir al-Jalalayn

39 - **So he turned away** he turned away from the faith **with his pillar** along with his soldiers because they were like a pillar to him **and said** to Moses, **He is a magician or a madman.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So he turned away with his support**, means: So Pharaoh turned away, just as We sent Moses to him with his people, his soldiers and his companions.

And in a similar manner to what we said about that, the people of interpretation said, although the wording of those who said it differed.

Mention who said that.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So he turned away with his support**, meaning: to his people, or to his people. I am not sure.

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, **So he turned away with his support**, he said: with his arm and his companions.

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 he turned away with his support**, meaning the enemy of God defeated his people.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about the statement of God, the Most High, **So he turned away with his support**, he said: With his group that was with him. And he recited, **If only I had against you strength or could take refuge in a strong support Hud 80**. He said: To a force from among the people, to a support with which I could fight you. He said: And Pharaoh and his soldiers and those with him were his support. He said: And there was not with Lot a single believer. He said: And he offered them to marry his daughters in the hope that they would be a support to help him or defend him. And he recited, **These are my daughters; they are purer for you Hud 78**. He said: He meant marriage, but they refused. And he recited the statement of God, the Most High, **Indeed, you know that we have no right to your daughters, and indeed, you know what we intend. Hud 79**. The root of the word *support* is the side and direction that one relies on and is strengthened by.

And his saying: **And a magician or a madman said**, meaning: And he said to Moses: He is a magician who bewitches people's eyes or a madman who has a madness. And Muammar ibn al-Muthanna used to say: Or in this place means the waw of the conjunction because they had said both of them to him, and he recited in that regard the verse of Jarir al-Khatfi:

Ath'alaba of the knights or winds that made them equal to Tahya and Al-Khashab

Tafsir al-Qurtubi

The Almighty said, **Then he turned away with his support**, meaning Pharaoh turned away from faith. **With his support**, meaning with his armies and soldiers. Ibn Zayd said this, and it is the meaning of Mujahid's strength. From this is his saying, **Or he took refuge in a strong support**, meaning the strength and the clan. Ibn Abbas and Qatadah said, **With his strength**, and from this is the saying of Antarah:

How weak is my support of war, but how old is my time

It was said: By himself. Al-Akhfash said: By his side, like the Almighty's saying: **He turned away and distanced himself by his side**. Al-Muraij Al-Jawhari said this. The corner of something is its stronger side, and it takes refuge in a strong corner, meaning honor and protection. Al-Qushayri: The corner is the side of the body. This is an expression of exaggeration in turning away from something: **And a magician or a madman said**, or in the meaning of *and* because they all said it. Al-Muraij and Al-Farra' said this. He recited the verse of Jarir:

Ath'alaba of the knights or winds that made them equal to Tahya and Al-Khashab

Or it may be used in the sense of waw, as in the Almighty's saying: **And do not obey among them a sinner or an ingrate**. And waw has the meaning of **then many such women as seem good to you, two, three, or four**. All of this has been mentioned before.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to

Then he turned away and said, "A magician or a madman."

me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them into the sea meaning the sea and he was **blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring.** This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes.** This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind.** "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them.** And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

39- **So he turned away with his corner.** Turning away means turning away, and the corner means the side. Al-Akhfash said. The meaning is: he turned away from his side as in his saying: **He turned away and moved away from his side.** Al-Jawhari said: The corner of something is its stronger side, and it takes refuge in a strong corner: meaning honor and strength. Ibn Zayd, Mujahid, and others said: The corner is its plural and its soldiers who strengthened him, and from this is the saying of God Almighty: **Or take refuge in a strong corner**, meaning a clan and strength. It was said that the corner is the strength itself, and Qatada and others said the same, and from this is the saying of Antarah:

How weak is my support in war, but how old is my time

And he said, 'A magician or a madman' means Pharaoh said about Moses, **He is a magician or a madman.** So he wavered in what he saw of Moses' condition, between him being a magician or a madman. This is from the accursed one, a deception and a deception to his people, because he knew that the miracles he saw could not be done by a magician or by someone suffering from madness. It was said that *or* has the meaning of *and*, because he said all of that and did not hesitate. This was said by Al-Muraji and Al-Farra', like his saying, **And do not obey among them a sinner or an ingrate.**

Tafsir al-Baghawi

39. **So he turned away**, meaning he turned away and turned away from the faith, **with his pillar**, meaning with his army and soldiers who strengthened him, like the pillar that strengthens a building. Similar to: **Or he took refuge in a strong pillar** (Hud 11:80), **And a magician or a madman said**, Abu Ubaidah said: *Or* means *and*.

Tafsir al-Baidawi

39- **So he turned away with his support** meaning he turned away from believing in Him, as in His statement, **And he distanced himself from his side** or he turned away with what he used to strengthen himself with from His soldiers, and it is a name for what something relies on and is strengthened by. It was read with a damma on the kaf. **And a magician said** meaning he is a magician. **Or a madman** as if he attributed the miracles that appeared to him to the jinn, and there was some doubt as to whether that happened by his choice and effort or by something else.

Surat al-Dhariyat 51:40

So We seized him and his soldiers and threw them into the sea, and he was blameworthy.

Tafsir al-Jalalayn

40 - **So We seized him and his soldiers and threw them into the sea** the sea, and they drowned. **And he** that is, Pharaoh **was blameworthy** for what he was blamed for, of denying the messengers and claiming divinity.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "So We seized Pharaoh and his soldiers with anger and grief at Us. "So We cast them into the sea" meaning, "So We threw them into the sea and drowned them in it. "And he was blameworthy" meaning: Pharaoh was blameworthy, and the blameworthy is the one who committed the action for which he is blamed.

Qatada used to say about this:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And he is blameworthy**, meaning blameworthy in God's blessings.

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 He is blameworthy**, he said: He is blameworthy regarding the servants of God. He mentioned that this is in the reading of Abdullah: **So We seized him and his soldiers and threw him away**.

Tafsir al-Qurtubi

So We seized him and his soldiers for their disbelief and turning away from the faith. **Then We cast them** i.e., We threw them **into the sea, and he was blameworthy** meaning Pharaoh because he did something for which he was blameworthy.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies

that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring**. This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes**. This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind**. "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them**. And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty:

Surat al-Dharyat 51:40

So We seized him and his soldiers and threw them into the sea, and he was blameworthy.

“And the people of Noah before,” that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

40- **So We seized him and his soldiers and threw them into the sea.** That is, We threw them into the sea. The phrase **and he was blameworthy** is in the accusative case as a state: that is, he did what he was blameworthy for when he claimed divinity, disbelieved in God, and transgressed in his disobedience.

Tafsir al-Baghawi

40. **So We seized him and his soldiers and threw them into the sea,** that is, We drowned them in it, **and he was blameworthy,** that is, he did what he was blameworthy for, claiming divinity and denying the Messenger.

Tafsir al-Baidawi

40- **So We seized him and his soldiers and threw them into the sea.** So We drowned them in the sea. **And he was blameworthy.** He committed what he was blamed for of disbelief and stubbornness, and the sentence is a state of the pronoun in **So We seized him.**

Surat al-Dhariyat 51:41

And in the tribe of Aad, when We sent upon them the barren wind.

Tafsir al-Jalalayn

41 - **And in the destruction of Aad a verse when We sent upon them the barren wind** which is the one in which there is no good because it does not carry rain nor pollinate the trees and it is the wasp.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And in Aad also, and what We did to them is a sign and a lesson for them, "when We sent upon them the barren wind.** He means by the barren wind: the one that does not pollinate the trees.

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

Who said that?

Ibn Hamid told us: Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The barren wind is the strong wind that does not fertilize anything.

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, **The barren wind**, he said: It does not pollinate the trees nor stir up the clouds.

Muhammad bin Amr told us: 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, about this barren wind. He said: It has no mercy or vegetation, and it does not pollinate any plants.

Ibn Al-Muthanna told us: Sulayman Abu Dawud told us: Shu'bah told us on the authority of Shas: I heard Al-Dahhak say about His statement, **The barren wind**, that it does not fertilize.

Yaqub told me: Hisham told us: An old man from Khorasan, from the Azd tribe, whose nickname was Abu Sasan, told us: I asked Ad-Dahhak bin Muzahim about his saying, **The barren wind**. He said: The wind that has no blessing and does not pollinate the trees.

Muhammad bin Abdullah Al-Hilali told us: Abu Ali Al-Hanafi told us: Ibn Abi Tha'lab told us, on the authority of Al-Harith bin Abdul Rahman, on the authority of Saeed bin Al-Musayyab, that he used to say: **The barren wind** is the south wind.

Ahmad bin Al-Faraj told us: Ibn Abi Fadik told us: Ibn Abi Tha'lab told us on the authority of his maternal uncle Al-Harith bin Abd Al-Rahman, who said: *Al-Aqeem* means the south.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **And to 'Aad, when We sent upon them the barren wind.** Indeed, some winds are barren and punishing when they are sent, for they do not fertilize anything. And some winds are mercy, by which God, Blessed and Exalted be He, stirs up the clouds and sends down rain. And it was mentioned to us that the Messenger of God, may God bless him and grant him peace, used to say, **I was aided by the north wind, and 'Aad was destroyed by the west wind.**

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas, similarly.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **the barren wind**, he said: The wind that does not produce vegetation.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **the barren wind**: that which does not fertilize anything.

Ibn Hamid told me: Mihran told us on the authority of Sufyan, who said: **The barren wind** is the one that does not produce anything.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And in the tribe of 'Aad, when We sent upon them the barren wind**, he said: God, the Blessed and Exalted, sends the wind as a good tiding before His mercy, and He revives with it the root and the tree, and these do not fertilize nor do they revive. They are barren, and there is nothing good in them. They are merely a torment that does not fertilize anything, and these do fertilize. And he recited, **And We sent the fertilizing winds Al-Hijr 22.**

Tafsir al-Qurtubi

The Almighty said, **And among the 'Aad meaning**, We left a sign in the 'Aad for whoever reflects. **When We sent upon them the barren wind** which is the one that does not fertilize clouds or trees and in which there is no mercy, blessing, or benefit. And from this, a barren woman who does not conceive or give birth. Then it was said: It is the south wind. Ibn Abi Dhi'b narrated on the authority of Al-Harith bin Abd Al-Rahman on the authority of the Prophet, peace and blessings be upon him, who said: The barren wind is the south wind. Muqatil said it is the south wind as in the Sahih on the authority of the Prophet, peace and blessings be upon him: I was aided by the north wind and the 'Aad were destroyed by the south wind. Ibn Abbas said it is the calamities. Ubaid bin 'Umar said its dwelling place was the fourth land, and nothing opened up to the 'Aad from it except the distance between the nostrils of a bull. Ibn Abi Nujayh narrated on the authority of Mujahid also that it is the south wind, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring.** This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes.** This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind.** "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like

the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them.** And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

41- **And in Aad** meaning that we left out in the story of Aad the verse **when We sent upon them the barren wind** which is the one in which there is no good or blessing, it does not pollinate the trees nor does it carry rain, rather it is a wind of destruction and torment.

Tafsir al-Baghawi

41. **And in 'Aad**, meaning: in the destruction of 'Aad also, there is a verse, **when We sent upon them the barren wind**, which is one in which there is no good or blessing and which does not pollinate trees or bring rain.

Tafsir al-Baidawi

41- **And in the tribe of Aad, when We sent upon them the barren wind.** He called it barren because it destroyed them and cut off their roots, or because it did not include any benefit, and it is the wasp, the south, or the calamity.

Surat al-Dhariyat 51:42

It does not leave anything it comes upon except that it reduces it to dust.

Tafsir al-Jalalayn

42 - **It leaves nothing** a soul or money **that it comes upon** except that it makes it like chaff) like worn-out, disintegrating things.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **It leaves nothing it comes upon except that it makes it like dust**. And dust in the speech of the Arabs is: what dries up from the plants of the earth and is trampled.

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

Mention who said that, even though their expressions differed.

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, **It does not leave anything it comes upon except that it makes it like chaff**, meaning like something that has perished.

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, **like ashes**, like a perishing thing.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: *Kalameem* means the ashes of trees.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Except that I will make it like the ashes of a tree**, he said: Like the ashes of a tree.

Tafsir al-Qurtubi

The Almighty says, **It leaves nothing it comes upon but that it makes it like chaff**. That is, like something dry and shattered. When a plant dries up and disintegrates, it is called chaff and shatter. Ibn Abbas said, **Like something that has perished and decayed**. Mujahid said the same. From this comes the poet's saying:

You left me when time had taken away my sight, and I remained like the decayed bone of a palm tree.

Qatada said that it is the dry plant that has been trampled on. Abu Al-Aaliyah and Al-Suddi said that it is like crushed dirt, tartar, and ashes. Yaman said that it is the grass that the livestock throw away with their

dung. The lip is called rimmah, and the lip is called maqama with a kasra, and the lip with a fatha is a language for it. The origin of the word is from ramah al-azm if it is worn out. You say from it ramah al-azm, yarmu with a kasra, ramah, so it is ramim. The poet said:

He saw the consequences behind that, a disgrace, and I remained like the rotten bone of a palm tree.

The word *rama* in the broken form means worn-out bones. The plural is *ramam* and *ramam*. Similar to this verse is **destroys everything**, as mentioned above.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring**. This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes**. This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two

Surat al-Dhariyat 51:42

It does not leave anything it comes upon except that it reduces it to dust.

companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind**. "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them**. And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness**. And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Tafsir al-Baidawi

42- **It leaves nothing that it has passed over except that it has turned it into ashes**. Like ashes from *ram*, which means decay and disintegration.

Fath al-Qadir

Then the Almighty described this wind, saying: 42- **It leaves nothing it comes upon except that it turns it into chaff**. That is, it leaves nothing it comes upon of their lives, livestock, or wealth except that it turns it into something perishing and decaying. The poet said:

You left me when time had taken away my sight, and I remained like the decayed bone of a palm tree.

Qatada said: It is the dry plant that has been trampled on. Al-Suddi and Abu Al-Aaliyah said: It is the crushed dirt. Qatib said: It is the ashes. The root of the word is from **rama al-azm**: if it has worn away, then it is *ramaym*, and *rama* means the decayed bones.

Tafsir al-Baghawi

42. **It leaves nothing it has come upon**, of themselves, their livestock, and their wealth, **except that it makes it like chaff**, like something that has perished and decayed, which is the plant of the earth when it dries up and is trampled down. Mujahid said: Like dry straw. Qatada said: Like the decayed remains of trees. Abu Al-Aaliyah said: Like crushed dirt. It was also said: Its origin is from decayed bones.

Surat al-Dhariyat 51:43

And in Thamud, when it was said to them, **Enjoy yourselves for a time**.

Tafsir al-Jalalayn

43 - **And in** your destruction **of Thamud** a verse **when it was said to them** after the hamstringing of the she-camel **Enjoy yourselves for a time** until the expiration of your terms as in the verse **Enjoy yourselves in your homes for three days**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And in Thamud there is also for them a lesson and admonition, when their Lord said to them: They were arrogant towards the command of their Lord and were haughty in their disobedience to God.

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, **They acted arrogantly**, he said: They were haughty.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **So they rebelled against the command of their Lord**, he said: The rebellious one is the one who abandons the command of God.

And His saying, **So the thunderbolt seized them**, God Almighty says, **So the thunderbolt of punishment seized them suddenly**.

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

Mention who said that.

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, **So the thunderbolt seized them while they were looking on**, while they were waiting. That is because Thamud had promised the punishment three days before it would descend upon them and had made signs for its descent upon them in those three days. So the signs that were made for them indicating its descent appeared in those days, so on the fourth day they became certain that the punishment was about to descend upon them and were awaiting its arrival. The reciters of the regions, except for Al-Kisa'i, read **So the thunderbolt seized them** with an alif. It was narrated on the authority of Umar bin Al-Khattab, may God be pleased with him, that he read that, **So the thunderbolt seized them** without an alif.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Amr ibn Maymun al-Awdi, that Umar ibn al-Khattab, may God be pleased with him, recited: **The thunderbolt**

took them. Al-Kisa'i recited it in the same way, and with the alif we recite the thunderbolt, because the authoritative reciters agreed on it.

Tafsir al-Qurtubi

The Almighty says, **And in Thamud** meaning, there is also a lesson and a sign in them when it was said to them, **Live enjoying the world for a time** meaning until the time of destruction, which is three days, as in Hud 11: **Enjoy yourselves in your homes for three days**. It was said that the meaning of **enjoy yourselves** is, submit to God and enjoy yourselves until the time of your appointed time.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring**. This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes**. This

Surat al-Dhariyat 51:43

And in Thamud, when it was said to them, "Enjoy yourselves for a time."

hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind**. "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them**. And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness**. And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

43- **And in Thamud, when it was said to them, 'Enjoy yourselves for a time.'** That is, We left in the story of Thamud a verse about when We said to them, **Live enjoying yourselves in this world for a time until the time of destruction**, which was three days, as in His statement, **Enjoy yourselves in your homes for three days**.

Tafsir al-Baghawi

43. **And in Thamud, when it was said to them, 'Enjoy yourselves for a time,'** meaning the time when their appointed time would come to an end. That is because when they hamstrung the she-camel, it was said to them, **Enjoy yourselves for three days**.

Tafsir al-Baidawi

43- **And to Thamud, when it was said to them, 'Enjoy yourselves for a time.'** Its interpretation is his saying: **Enjoy yourselves in your homes for three days**.

Surat al-Dharyat 51:44

But they rebelled against the command of their Lord, so the thunderbolt seized them while they were looking on.

Tafsir al-Jalalayn

44 - **So they rebelled** were arrogant **against the command of their Lord** from obeying Him **so the thunderbolt seized them** after the three days had passed, that is, the deadly blast **while they were looking on** that is, during the day.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **But they rebelled against the command of their Lord, so the thunderbolt seized them while they were looking on.**

Tafsir al-Qurtubi

They transgressed the command of their Lord meaning they disobeyed the command of God and hamstrung the she-camel. **So the thunderbolt seized them** meaning death. It was said that it refers to every devastating punishment. Al-Husayn ibn Waqid said: Every thunderbolt in the Qur'an refers to punishment. Umar ibn al-Khattab, Hamid, Ibn Muhaysin, Mujahid, and al-Kisa'i read the word **the thunderbolt**. It is said that a man was struck by a thunderbolt or a stunned person, meaning he fainted. The sky struck them, meaning it cast a thunderbolt upon them. The thunderbolt also refers to the cry of punishment, as has been mentioned in Surat al-Baqarah and others. **And they were looking** at it during the day.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy**

meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring.** This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes.** This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind.** "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them.** And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

44- **They rebelled against the command of their Lord** meaning they were too arrogant to obey God's

Surat al-Dhariyat 51:44

But they rebelled against the command of their Lord, so the thunderbolt seized them while they were looking on.

command. **So the thunderbolt seized them.** This refers to any devastating punishment. The majority of scholars read it as **the thunderbolt**. Umar ibn al-Khattab, Hamid, Ibn Muhaisin, Mujahid, and al-Kisa'i read it as **the thunderbolt**. We have already discussed the subject of the thunderbolt in Surat al-Baqarah, and in other places, **while they are looking** meaning they are seeing it with their own eyes. The sentence is in the accusative case as a state of description. It has also been said that the meaning is: they are awaiting the punishment they were promised, but the former is more appropriate.

Tafsir al-Baghawi

44. **So they rebelled against the command of their Lord, so the thunderbolt seized them,** after the three days had passed, which is death according to Ibn Abbas. Muqatil said: It means torment, and *thunderbolt* is every destructive torment. Al-Kisa'i read: *thunderbolt*, which is the sound of a thunderbolt, **while they were looking on**, seeing it with their own eyes.

Tafsir al-Baidawi

44- **So they rebelled against the command of their Lord,** so they were too arrogant to obey Him. **So the thunderbolt seized them,** meaning the punishment after the three times. Al-Kisa'i read the thunderbolt as the first time from the word *sawq*. "And they were looking" at it, for it came to them in plain sight during the day.

Surat al-Dhariyat 51:45

But they were not able to stand, nor were they victorious.

Tafsir al-Jalalayn

45 - **So they were not able to stand** they were not able to stand up when the punishment descended **nor were they victorious** over those who destroyed them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: They were not able to defend themselves against the punishment of God that befell them, nor were they able to withstand it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they were not able to stand**, he said: The people were not able to stand up because of the punishment of God, the Blessed and Exalted.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So they were not able to stand**. He said: To stand.

Some Arab scholars used to say: The meaning of his saying, **So they were not able to stand** is **So they did not stand up**. He said: If it had been **So they were not able to stand up**, it would have been correct, and the alif would have been removed from it, like his saying, **He caused you to grow from the earth a plant** Noah 17.

His saying, **And they were not victorious**, means: They were not able to benefit from those who inflicted the punishment that befell them.

Qatada used to say in his interpretation of that:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And they were not victorious**. He said: They did not have the strength to protect themselves from God Almighty.

Tafsir al-Qurtubi

So they were not able to stand up It was said that it means to get up. And it was said that they were not able to bear the punishment of God independently, or to endure it, or to rise up to it, or to repel it from themselves. You say, **I will not rise up to this matter** meaning, **I cannot bear it**. Ibn Abbas said: That is, their bodies were gone, but their souls remained in the punishment. **And they were not able to defend themselves** meaning, to protect themselves from the punishment when they were destroyed, that is, they had no helper.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea **and he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring**. This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes**. This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind**. "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance**,

Surat al-Dhariyat 51:45

But they were not able to stand, nor were they victorious.

so the thunderbolt of a humiliating punishment overtook them. And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise**, that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

Fath al-Qadir

45- **So they were unable to rise** meaning they were not able to rise. Qatada said: **From rising** means they did not rise from that struggle, and the meaning is that they were unable to rise, let alone flee. Similar to this is His statement: **So they became within their homes, prostrate** "and they were not able to defend themselves" meaning they were not able to protect themselves from the punishment of God through anyone other than themselves.

Tafsir al-Baghawi

45. **And they were not able to stand**, meaning they did not stand after the punishment descended upon them, nor were they able to rise up. Qatada said: They did not rise from that blow, **nor were they victorious**, protecting themselves from Us. Qatada said: They did not have the strength to protect themselves from God.

Tafsir al-Baidawi

45- **And they were not able to stand up** is like his saying: **And they became kneeling in their homes.** It was said that it is from their saying what he stands up for when he is unable to repel it. **And they were not victorious** is to refrain from it.

Surat al-Dhariyat 51:46

And the people of Noah before them. Indeed, they were a people of wickedness.

Tafsir al-Jalalayn

46 - **And the people of Noah** in the accusative case, in apposition to Thamud, meaning that in their destruction of what is in the heavens and the earth is a sign, and in the accusative case, meaning that We destroyed the people of Noah *before* before the destruction of these people mentioned **Indeed, they were a people of sinners**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And the people of Noah before, indeed, they were a people of transgressors**. The reciters differed in reading his saying, **And the people of Noah**, in the accusative case. There are several reasons for this accusative case: One of them is that the people is in apposition to the ha and the mim in his saying, **So the thunderbolt seized them**, since every destructive punishment is called a thunderbolt by the Arabs. So the meaning of the statement then is: So the thunderbolt seized them and seized the people of Noah before. The second is that it is in the accusative case in the sense of the statement, since in what has passed of the report of the nations before it was an indication of what was intended from the statement and its meaning is: We destroyed these nations and destroyed the people of Noah before. The third is that an accusative verb is implied for it, so the meaning of the statement is: And mention to them the people of Noah, as he said, **And Abraham, when he said to his people Al-Ankabut 16** and the like, meaning inform them and mention to them. The majority of the reciters of Kufa and Basra read this and the people of Noah in the accusative case with the meaning: And in the people of Noah, in apposition to the people, to Moses in his saying, And in Moses, when We sent him to Pharaoh.

The correct thing to say about this is that they are two well-known readings in the readings of the regions, so whichever one the reader reads, he is correct. The interpretation of this in the reading of the one who reads in the khufid is: "And in the people of Noah, for them also is a lesson, when We destroyed them before Thamud when they denied Our Messenger Noah. "Indeed, they were a wicked people." He says: They were disobeying God's command and going against His obedience.

Tafsir al-Qurtubi

The Almighty's saying, **And the people of Noah before**. Hamzah, Al-Kisa'i, and Abu Amr read **and the people of Noah** in the accusative case, meaning, **and in the**

people of Noah there is also a verse. The rest read it in the accusative case, meaning, **And We destroyed the people of Noah**. Or it could be in apposition to the ha' and the mim in **took them away** or the ha' in **took us away**, meaning, **so the thunderbolt took them and took the people of Noah**. Or **We cast them into the sea**, and **We cast the people of Noah away**. Or it could mean, *Remember*.

Tafsir Ibn Kathir

God the Almighty says: **And in Moses, when We sent him to Pharaoh with clear authority** meaning with a dazzling proof and a decisive argument **but he turned away with his pillar** meaning Pharaoh turned away from the clear truth that Moses had brought him out of arrogance and stubbornness. Mujahid said: He was strengthened by his companions. Qatadah said: The enemy of God overcame his people. Ibn Zayd said: **but he turned away with his pillar** meaning with the armies that were with him. Then he recited: **If only I had over you strength or could take refuge in a strong support** The first meaning is strong like God the Almighty's saying: **He turned away from the path of God** meaning he turned away from the truth arrogantly. **And he said, 'A magician or a madman'** meaning you are either a magician or a madman in what you have brought to me. God the Almighty said: **So We seized him and his soldiers and threw them** meaning We threw them **into the sea** meaning the sea and **he was blameworthy** meaning he was blameworthy, a disbelieving, ungrateful, wicked, and obstinate.

Then the Almighty said: **And to 'Aad, when We sent upon them the barren wind**, meaning the corrupting wind that produces nothing. This was said by Ad-Dahhak, Qatadah, and others. For this reason, the Almighty said: **It did not leave anything it came upon**, meaning of what the wind corrupts, **except that it made it like chaff**, meaning like a ruined, decayed thing. Ibn Abi Hatim said: Abu 'Ubaidullah, the nephew of Ibn Wahb, told us, my uncle 'Abdullah ibn Wahb told us, 'Abdullah, meaning Ibn 'Ayyash Al-Ghassani, told me, 'Abdullah ibn Sulayman told me, on the authority of Darraj, on the authority of 'Isa ibn Hilal Al-Sadfi, on the authority of 'Abdullah ibn 'Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The wind is subjected to the second wind**—meaning from the second earth—so when God Almighty wanted to destroy 'Aad, He ordered the keeper of the wind to send upon them a wind that would destroy 'Aad. He said: **O Lord, send upon them a wind the size of a bull's nostril?** The Almighty said to him: **No, then the earth and those on it will be extinguished, but He sent upon them the size of a ring**. This is what God Almighty said in His Book: **It does not leave anything it comes upon except that it makes it like ashes**. This hadith was attributed to someone who rejected it, and it is more likely that it is attributed to Abdullah ibn Amr **may God be pleased with them both** from his two companions who were afflicted on the day of Yarmouk, and God knows best. Saeed ibn al-Musayyab and others said regarding the verse: **When We sent upon them the barren wind**, they said: It is the south wind. It

Surat al-Dharyat 51:46

And the people of Noah before them. Indeed, they were a people of wickedness.

has been proven in Sahih from the narration of Shu'bah from al-Hakam from Mujahid from Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **I was aided by the north wind and the 'Ad were destroyed by the south wind.** "And as for Thamud when it was said to them, 'Enjoy yourselves for a time,'" Ibn Jarir said: Meaning until the time of the end of your appointed times. It appears that this is like the statement of God the Almighty: **As for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of a humiliating punishment overtook them.** And likewise He said here: "And in Thamud, when it was said to them, 'Enjoy yourselves for a time,' but they rebelled against the command of their Lord. So the thunderbolt overtook them while they were looking on." That is because they waited for the punishment for three days, then it came to them on the morning of the fourth day, in the early hours of the day. **But they were not able to rise,** that is, to flee or rise, "nor were they able to defend themselves from what they were in. And the statement of God the Almighty: "And the people of Noah before," that is, We destroyed the people of Noah before these. **Indeed, they were a people of wickedness.** And all of these stories have been presented in detail in many places in various surahs, and God knows best.

indicates it. Or remember, and it is permissible for it to be in apposition to the place of **in Aad**, and this is supported by the reading of Abu Amr, Hamza, and Al-Kisa'i in the accusative case. *Before* before those mentioned, **Indeed, they were a wicked people** who deviated from the straight path through disbelief and disobedience.

Fath al-Qadir

46- **And the people of Noah before** meaning before these destroyed ones, for their time preceded the time of Pharaoh, Aad, and Thamud. **Indeed, they were a wicked people** meaning they disobeyed God. Hamzah, Al-Kisa'i, and Abu Amr read *people* in the accusative case, meaning that in the people of Noah there is a sign. The rest read it in the accusative case: meaning, and We destroyed the people of Noah, or it is conjoined with the object of **the thunderbolt seized them**, or with the object of **we cast them out**: meaning, we cast them out and cast out the people of Noah, or the factor in it is *remember*.

Tafsir al-Baghawi

46. **And the people of Noah**, Abu Amr, Hamzah, and Al-Kisa'i read: **and the people** with the *mim* in the genitive case, meaning: and among the people of Noah. The others read it with the *mim* in the accusative case, based on the meaning, which is that his statement: **So We seized him and his soldiers and threw them into the sea**, means: We drowned them and drowned the people of Noah. *Before*, meaning: before these, and they are Aad, Thamud, and the people of Pharaoh. **Indeed, they were a wicked people.**

Tafsir al-Baidawi

46- **And the people of Noah** meaning, We destroyed the people of Noah because what preceded it

Surat al-Dhariyat 51:47

And the heaven We constructed with power, and indeed, We are expanding it.

Tafsir al-Jalalayn

47 - **And the heaven We constructed with power** with strength **and indeed, We are expanding it** with power. It is said that a man is strong and a man is spacious and powerful.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the sky We raised as a ceiling with strength.

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

Mention who said that.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the heaven We constructed with power**, meaning: with strength.

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, **with hands**, he said: with strength.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the heaven We constructed with power**: meaning with strength.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us on the authority of Mansur that he said regarding this verse, **And the heaven We constructed with power**, he said: with strength.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And the heaven We constructed with power**, he said: with strength.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the heaven We constructed with power**. He said: *Strongly*.

And His statement: **And indeed, We are indeed All-Encompassing** means: He has the capacity to create it and to create whatever We will to create and has the power to do it. And from this is His statement: **Upon the one with plenty is his capacity and upon the one with miserliness is his capacity** Al-Baqarah 236. What is meant by this is the strong one.

Ibn Zayd said about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And indeed, We are expanding it**, that He, the Most High, the Majestic, has expanded it.

Tafsir al-Qurtubi

His Almighty saying, **And the heaven We constructed with power**. When he mentioned these verses, he said: And in the heaven are signs and lessons that indicate that the Creator is capable of perfection. So he connected the matter of the heaven to the story of the people of Noah because they are two signs. The meaning of **with power** is with strength and ability, according to Ibn Abbas and others. **And indeed, We are expanding it**. Ibn Abbas said: Able. It was also said that it means, **And indeed, We are Possessor of vastness**, and by creating it and other things, nothing we desire is restricted to Us. It was also said that it means, **And indeed, We are expanding provision for Our creation**, according to Ibn Abbas as well. Al-Hasan: **And indeed, We are able**. It was also narrated from him: **And indeed, We are expanding provision with rain**. Ad-Dahhak said, **We enriched you**. His evidence is **for the one who is expanded according to his ability**. Al-Qutbi said, **Possessor of vastness for Our creation**. The meanings are close. It was also said, **We made spacious between them and the earth**. Al-Jawhari said, **And a man expanded** means he became spacious and wealthy. From this is His Almighty saying, **And the heaven We constructed with power, and indeed, We are expanding it**. That is, We are wealthy and able, so it includes all the sayings.

Tafsir Ibn Kathir

God Almighty says, pointing out the creation of the upper and lower worlds: **And the heaven We constructed** meaning, We made it a high, protected ceiling **with power** meaning, with strength, as Ibn Abbas, Mujahid, Qatadah, Ath-Thawri, and more than one person said. **And indeed, We are expanding it** meaning, We expanded its regions and raised it without pillars until it stood up as it is. **And the earth We spread out** meaning, We made it a bed for the creation. **What excellent spreaders** meaning, We made it a cradle for its inhabitants. **And of everything We created pairs** meaning, all creations are pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Hell, even animals and plants. For this reason, God Almighty said: **That you may remember** meaning, so that you may know that the Creator is One, with no partner. **So flee to God** meaning, seek refuge in Him and rely on Him in your affairs. "Indeed, I am to you from Him a clear warner. And do not make with God another deity." That is, do not associate anything with Him. **Indeed, I am to you from Him a clear warner**.

Fath al-Qadir

47- **And the heaven We constructed with power** meaning with strength and ability. The majority of scholars read **the sky** with the accusative case as an izifah *occurrence*, and the meaning is: And We constructed the sky, We constructed it. Abu Al-Sammak and Ibn Muqsim read it with the nominative case as an introductory sentence. **And indeed, We are expanding** The expander is the one

Surat al-Dhariyat 51:47

And the heaven We constructed with power, and indeed, We are expanding it.

who has expansion and spaciousness, and the meaning is: Indeed, We have spaciousness by creating it and creating other things. We are not unable to do that. It was also said that We are Able, from *was* meaning energy and ability. It was also said that We are provided with provision by rain. Al-Jawhari said: And the man became spacious: he became wealthy and rich.

Tafsir al-Baghawi

47. **And the heaven We constructed with power**, meaning with strength and might, **and indeed, We are expanding it**. Ibn Abbas, may God be pleased with him, said: Able. And also from him: We are expanding the provision for Our creation. And it was said: Possessor of abundance. Ad-Dahhak said: Rich. Evidence for this is the saying of God Almighty: **Upon the one who is provided with abundance is his measure. Al-Baqarah 2:236**. Al-Hasan said: Capable.

Tafsir al-Baidawi

47- **And the heaven We constructed with power** with strength. **And indeed, We are expanding** "Able" from *expansion* meaning energy, and *expander* means able to spend. Or *expander* the heaven or what is between it and the earth or the provision.

Surat al-Dharyat 51:48

And the earth We have spread out, so excellent are the spreaders.

Tafsir al-Jalalayn

48 - **And the earth We have spread out** We have leveled it **and excellent are the levelers** We are.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the earth We have spread out**, God Almighty says: And the earth We have made a bed for creation. **And excellent are the spreaders**, meaning: We are excellent spreaders for them.

Tafsir al-Qurtubi

And the earth We have spread out meaning We spread it out like a bed on the surface of the water and extended it. **Then excellent are the spreaders** meaning we are the best spreaders for them. The meaning of the plural is to glorify. **We spread out the bed** means we smoothed it out and made it firm. The preparation of matters means making them level and right.

Tafsir Ibn Kathir

God Almighty says, pointing out the creation of the upper and lower worlds: **And the heaven We constructed** meaning, We made it a high, protected ceiling **with power** meaning, with strength, as Ibn Abbas, Mujahid, Qatadah, Ath-Thawri, and more than one person said. **And indeed, We are expanding it** meaning, We expanded its regions and raised it without pillars until it stood up as it is. **And the earth We spread out** meaning, We made it a bed for the creation. **What excellent spreaders** meaning, We made it a cradle for its inhabitants. **And of everything We created pairs** meaning, all creations are pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Hell, even animals and plants. For this reason, God Almighty said: **That you may remember** meaning, so that you may know that the Creator is One, with no partner. **So flee to God** meaning, seek refuge in Him and rely on Him in your affairs. "Indeed, I am to you from Him a clear warner. And do not make with God another deity." That is, do not associate anything with Him. **Indeed, I am to you from Him a clear warner.**

Fath al-Qadir

48- **And the earth We have spread out.** The majority of scholars read **the earth** in the accusative case, indicating the preoccupation. Abu Al-Sammak and Ibn

Muqsim read it in the nominative case, as mentioned previously in His statement: **And the heaven We have constructed.** The meaning of **We have spread out** is: We have extended it like a bed. **So excellent are We, the spreaders.** It is said, **I spread out the bed:** I have laid it out and smoothed it. To prepare matters means to level them and fix them.

Tafsir al-Baghawi

48. **And the earth We have spread out**, We have spread it out and smoothed it for you. **How excellent are the spreaders**, We are the spreaders. Ibn Abbas said: What I have spread out for My servants is excellent.

Tafsir al-Baidawi

48- **And the earth We have spread out** We have leveled it for you to settle on. **And excellent are the levelers** meaning We are.

Surat al-Dhariyat 51:49

And of everything We have created pairs that you may remember.

Surat al-Dhariyat 51:49

And of everything We have created pairs that you may remember.

Tafsir al-Jalalayn

49 - **And of everything** related to His saying, **We created We created pairs** two kinds, such as male and female, the sky and the earth, the sun and the moon, the plain and the mountain, summer and winter, sweet and sour, light and darkness **that you may remember** by deleting one of the two ta's in the original, so learn that the Creator of pairs is One, so worship Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We created of everything We created in pairs. And We left out the first creation, as the evidence of the speech was sufficient for it.

There is a difference of opinion about the meaning of **We created in pairs**. Some of them said: It means that of everything We created two different types, such as misery and happiness, guidance and misguidance, and so on.

Mention who said that.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Ibn Jurayj told us: Mujahid said regarding His statement, **And of everything We created pairs**, he said: Disbelief and faith, misery and happiness, guidance and misguidance, night and day, heaven and earth, mankind and jinn.

Ibn Bashar told us: Ibrahim bin Abi Al-Wazir told us: Marwan bin Muawiyah Al-Fazari told us: Aouf told us on the authority of Al-Hasan regarding his statement, **And of everything We created pairs**, he said: The sun and the moon.

Others said: What he meant by the pair is the male and female.

Mention who said that.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **And of everything We created pairs**, he said: Male and female, that is the pair. And he recited, **And We made his wife good for him Al-Anbiya' 90**, he said: His wife.

The first of the two opinions on this is the opinion of Mujahid, which is that God, the Blessed and Exalted, created for everything He created a second to it, different in meaning, so each one of them is a pair for the other. That is why it was said: **We created pairs**. The Most High, with His praise, only drew attention to His ability to create whatever He wills to create from a thing, and that He is not like the things whose nature is to do one type without its opposite, since everything

whose description is the action of one type without what is other than it, like fire whose nature is to heat and is not suitable for cooling, and like snow whose nature is to cool and is not suitable for heating. It is not permissible to describe it with perfection, but rather the perfection of praise belongs to the One who is able to do whatever He wills to do from the different and similar things.

And His saying, **Perhaps you will remember**, means: So that you may remember and reflect on this, and learn, O polytheists, that your Lord, who requires you to worship Him, is the One who has the power to create a thing and its opposite, and to invent pairs of everything, not something that He is not capable of doing.

Tafsir al-Qurtubi

The Almighty says, **And of everything We have created pairs**, meaning two different types and kinds. Ibn Zayd said, **That is, male and female, sweet and sour, and the like**. Mujahid said, "He means male and female, sky and earth, sun and moon, night and day, light and darkness, plain and mountain, jinn and mankind, good and evil, morning and evening, and things of different colors of tastes, smells, and sounds." That is, We made this like that, indicating Our power, and He who is able to do this should be able to repeat it. It was also said, **And of everything We have created pairs**, so that you may know that the Creator of pairs is One, so that in His description there is no movement or stillness, light or darkness, sitting or standing, beginning or end, since He, the Almighty, is One. **There is nothing like Him**, "that you may remember."

Tafsir Ibn Kathir

God Almighty says, pointing out the creation of the upper and lower worlds: **And the heaven We constructed** meaning, We made it a high, protected ceiling **with power** meaning, with strength, as Ibn Abbas, Mujahid, Qatadah, Ath-Thawri, and more than one person said. **And indeed, We are expanding it** meaning, We expanded its regions and raised it without pillars until it stood up as it is. **And the earth We spread out** meaning, We made it a bed for the creation. **What excellent spreaders** meaning, We made it a cradle for its inhabitants. **And of everything We created pairs** meaning, all creations are pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Hell, even animals and plants. For this reason, God Almighty said: **That you may remember** meaning, so that you may know that the Creator is One, with no partner. **So flee to God** meaning, seek refuge in Him and rely on Him in your affairs. "Indeed, I am to you from Him a clear warner. And do not make with God

another deity.” That is, do not associate anything with Him. **Indeed, I am to you from Him a clear warner.**

Fath al-Qadir

49- **And of everything We have created pairs** meaning two kinds and two types of male and female, land and sea, sun and moon, sweet and bitter, sky and earth, night and day, light and darkness, jinn and humans, good and evil **that you may remember** meaning We created it this way so that you may remember and know that He is the Creator of everything and thus prove His Oneness and the truth of His promise and threat.

Tafsir al-Baghawi

49. **And of everything We have created pairs**, two different types and kinds, such as the sky and the earth, the sun and the moon, night and day, land and sea, plains and mountains, winter and summer, jinn and mankind, male and female, light and darkness, faith and disbelief, happiness and misery, truth and falsehood, sweet and bitter. **Perhaps you will remember**, so you will know that the Creator of pairs is One.

Tafsir al-Baidawi

49- **And of everything** of the species **We created pairs** two kinds **that you may remember** so that you may know that multiplicity is one of the characteristics of possibilities and that the Necessary in and of itself does not accept multiplicity and division.

Surat al-Dhariyat 51:50

So flee to God. Indeed, I am to you from Him a clear warner.

Surat al-Dhariyat 51:50

So flee to God. Indeed, I am to you from Him a clear warner.

Tafsir al-Jalalayn

50 - **So flee to God** meaning to His reward from His punishment by obeying Him and not disobeying Him **Indeed, I am to you from Him a clear warner** between the warning

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So flee, O people, from God's punishment to His mercy by believing in Him, following His commands, and working in obedience to Him. **Indeed, I am to you a warner from Him.** He says: I am to you a warner from God, warning you of His punishment and frightening you of His torment that He brought upon these nations whose stories He has related to you, and which He will make them taste in the Hereafter.

His saying: *Mubeen* means he makes his warning clear to you.

Tafsir al-Qurtubi

The Almighty's saying, "So flee to God. Indeed, I am to you from Him a clear warner." After what had happened previously of their nations denying their prophets and destroying them, God the Almighty said to His Prophet (peace and blessings of God be upon him): Say to them, O Muhammad, that is, say to your people, "So flee to God. Indeed, I am to you from Him a clear warner." That is, flee from disobeying Him to obeying Him. Ibn Abbas said: Flee to God by repenting from your sins and from Him, flee from Him to Him and work in obedience to Him. Muhammad ibn Abdullah ibn Amr ibn Uthman ibn Affan said: **So flee to God** means leave Makkah. Al-Husayn ibn al-Fadl said: Beware of everything other than God, for whoever flees to anything other than Him cannot protect himself from it. Abu Bakr al-Warraq said: Flee from obeying Satan to obeying the Most Merciful. Al-Junayd said: Satan calls to falsehood, so flee to God and He will protect you from him. Dhu al-Nun al-Misri said: Flee from ignorance to knowledge and from disbelief to gratitude. Amr ibn Uthman said: Flee from yourselves to your Lord. He also said: Flee to what God has already given you and do not depend on your own movements. Sahl ibn Abdullah said: Flee from everything other than God to God. **Indeed, I am to you from Him a clear warner**, meaning I warn you of His punishment for disbelief and disobedience.

Tafsir Ibn Kathir

God Almighty says, pointing out the creation of the upper and lower worlds: **And the heaven We constructed** meaning, We made it a high, protected ceiling **with power** meaning, with strength, as Ibn Abbas, Mujahid, Qatadah, Ath-Thawri, and more than one person said. **And indeed, We are expanding it** meaning, We expanded its regions and raised it without pillars until it stood up as it is. **And the earth We spread out** meaning, We made it a bed for the creation. **What excellent spreaders** meaning, We made it a cradle for its inhabitants. **And of everything We created pairs** meaning, all creations are pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Hell, even animals and plants. For this reason, God Almighty said: **That you may remember** meaning, so that you may know that the Creator is One, with no partner. **So flee to God** meaning, seek refuge in Him and rely on Him in your affairs. "Indeed, I am to you from Him a clear warner. And do not make with God another deity." That is, do not associate anything with Him. **Indeed, I am to you from Him a clear warner.**

Fath al-Qadir

50- "So flee to God. Indeed, I am to you from Him a clear warner." That is, say to them, O Muhammad: So flee to God by repenting from your sins of disbelief and transgressions. The phrase **Indeed, I am to you from Him a clear warner** is an explanation for the command to flee. It was said that the meaning of **So flee to God** is leave Mecca. Al-Husayn ibn al-Fadl said: Beware of everything other than God, for whoever flees to anything other than Him cannot avoid it. It was said that they fled from obeying Satan to obeying the Most Merciful, and it was said that they fled from ignorance to knowledge. The meaning of **Indeed, I am to you from Him** is that from Him, a clear warner.

Tafsir al-Baghawi

50. **So flee to God**, so flee from God's punishment to His reward, through faith and obedience. Ibn Abbas said: Flee from Him to Him and work to obey Him. Sahl ibn Abdullah said: Flee from everything other than God to God, **Indeed, I am to you from Him a clear warner.**

Tafsir al-Baidawi

50- **So flee to God** from His punishment through faith, monotheism, and constant obedience. **Indeed, I am to you from Him** that is, from His punishment prepared for those who associate others with God or disobey. **A clear warner to you.** He explained that he was a warner from God through miracles, or **a warner** of what one should beware of.

Surat al-Dharyat 51:51

And do not make with God another deity. Indeed, I am to you from Him a clear warner.

Tafsir al-Jalalayn

51 - (And do not make with God another god. Indeed, I am to you from Him a clear warner.) It is estimated before, so flee. Tell them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And do not make with God another god**, God Almighty says: And do not make, O people, with your god who created you another god other than Him, for there is no god worthy of worship other than Him. **Indeed, I am to you from Him a clear warner**, He says: Indeed, I am to you, O people, a clear warner of His punishment for your worshipping a god other than Him. He has made the warning clear to you.

Tafsir al-Qurtubi

The Almighty said, **And do not make with God another deity**. He ordered Muhammad, may God bless him and grant him peace, to say this to the people, and he is the warner. It was also said that it is an address from God to the creation. **I am to you from Him**, meaning from Muhammad and his sword, **a warner**, meaning I warn you of His punishment and His sword if you associate partners with Me. This was said by Ibn Abbas.

Tafsir Ibn Kathir

God Almighty says, pointing out the creation of the upper and lower worlds: **And the heaven We constructed** meaning, We made it a high, protected ceiling **with power** meaning, with strength, as Ibn Abbas, Mujahid, Qatadah, Ath-Thawri, and more than one person said. **And indeed, We are expanding it** meaning, We expanded its regions and raised it without pillars until it stood up as it is. **And the earth We spread out** meaning, We made it a bed for the creation. **What excellent spreaders** meaning, We made it a cradle for its inhabitants. **And of everything We created pairs** meaning, all creations are pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Hell, even animals and plants. For this reason, God Almighty said: **That you may remember** meaning, so that you may know that the Creator is One, with no partner. **So flee to God** meaning, seek refuge in Him and rely on Him in your affairs. "Indeed, I am to you from Him a clear warner. And do not make with God another deity." That is, do not associate anything with

Him. **Indeed, I am to you from Him a clear warner**.

Fath al-Qadir

51- **And do not associate with God another god**. He forbade them from associating partners with God after commanding them to flee to God. The phrase **Indeed, I am to you from Him a clear warner** is an explanation for the prohibition.

Tafsir al-Baghawi

51. "And do not make with God another god. Indeed, I am to you from Him a clear warner."

Tafsir al-Baidawi

51-**And do not make with God another god** is a singular statement of the greatest thing that must be fled from. **Indeed, I am to you from it a clear warner** is a repetition for emphasis, or the first is arranged according to abandoning faith and obedience and the second according to polytheism.

Surat al-Dhariyat 51:52

Likewise, no messenger came to those before them except that they said, "A magician or a madman."

Surat al-Dhariyat 51:52

Likewise, no messenger came to those before them except that they said, **A magician or a madman.**

Tafsir al-Jalalayn

52 - **Likewise, no messenger came to those before them except that they said, He is a magician or a madman.** That is, just as they denied you by saying that you are a magician or a madman, the nations before them denied their messengers by saying that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Just as the Quraysh denied their prophet Muhammad, may God bless him and grant him peace, and said: He is a poet, a magician, or a madman, so did the nations that denied their messengers, upon whom God brought His vengeance, such as the people of Noah, Aad, Thamud, and Pharaoh and his people. These people whom we mentioned before them, meaning before the Quraysh, the people of Muhammad, may God bless him and grant him peace, did not come to anyone except that they said: He is a magician or a madman, just as the Quraysh said to Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty's saying, **Likewise, no messenger came to those before them.** This is a consolation for the Prophet, peace and blessings of God be upon him, meaning, just as your people denied you and said, **He is a magician or a madman,** so did those before them deny and say the same. The kaf in *Likewise* can be accusative, assuming I warn you with a warning like the warning of the messengers who came before me who warned their people, or nominative, assuming the matter is likewise, meaning like the first. The first is to frighten those who disobeyed Him from among the monotheists, and the second is to frighten those who associated partners with Him from among the atheists. The completion is based on his saying, *Likewise*, as reported by Ya'qub and others.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or

a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them,** that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship,** meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu

Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dharyat, praise and thanks be to God.

comes before it.

Fath al-Qadir

52- **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** This is a consolation for the Messenger of God (peace and blessings of God be upon him), explaining that this was the way of previous nations, and that what happened from the Arabs of denying the Messenger of God (peace and blessings of God be upon him) and describing him as magic or madness had happened to those who came before them with their messengers. *Likewise* is in the nominative case as the predicate of a deleted subject: meaning, the matter is thus. Then he explained what he summarized by saying: **What came** etc., or it is in the accusative case as an attribute of a deleted source: meaning, I warn you with a warning like the warning of the messengers who came before me who warned their people, and the first is more appropriate.

Tafsir al-Baghawi

52. *Likewise*, meaning: just as your people denied you and said, **He is a magician or a madman**, so too, **those before them**, before the infidels of Mecca, **had no messenger come to them except that they said, 'He is a magician or a madman.'**

Tafsir al-Baidawi

52- *Likewise* meaning the matter is like that, and the reference is to their denial of the Messenger and their calling him **a magician or a madman** and His saying: **There came not to those before them a messenger except that they said, 'A magician or a madman'** is like an explanation of it, and it is not permissible to make it accusative with *came* or what explains it because what comes after the negative *ma* does not affect what

Surat al-Dhariyat 51:53

They enjoin it upon one another. Rather, they are a transgressing people.

Surat al-Dhariyat 51:53

They enjoin it upon one another. Rather, they are a transgressing people.

Tafsir al-Jalalayn

53 - **They all enjoin it** an interrogative with the meaning of negation **Rather, they are a transgressing people** their plural in this statement is their transgression

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, "They enjoin it upon one another. Rather, they are a transgressing people." God Almighty says: Did these deniers from Quraysh enjoin Muhammad, may God bless him and grant him peace, upon what he brought them of the truth, their forefathers and their fathers who had passed before them, by belying Muhammad, may God bless him and grant him peace, and they accepted that from them?

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

Mention who said that.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: "They enjoin it upon one another. Rather, they are a transgressing people." He said: The first of them enjoined the last of them to deny it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **They enjoined it upon one another**, meaning that the first had enjoined the second to deny it.

And His statement, **Rather, they are a transgressing people**, God Almighty says: These polytheists did not command their last ones to do that, but they are a transgressing people who transgress against the command of their Lord, who do not obey His command nor desist from what He forbade them from.

Tafsir al-Qurtubi

The Almighty says, **They enjoined it upon one another**. That is, the first of them enjoined upon the last of them to deny it, and they conspired against it. The alif is for rebuke and amazement. **Rather, they are a transgressing people**. That is, they did not enjoin one another, but rather transgression brought them together, which is exceeding the limit in disbelief.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: "Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people**. That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed**. That is, we do not blame you for that. **And remind, for the reminder benefits the believers**. That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me**. That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me**. That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known**. Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship**. Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial**. "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy**. Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy you"

poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dhariyat, praise and thanks be to God.

Fath al-Qadir

53- **They enjoined it upon one another** The question is for rebuke, rebuke and astonishment at their state: that is, did the first of them enjoin the last of them to deny and did they follow suit? **Rather, they are a transgressing people** A diversion from the enjoining to what brought them together in transgression: that is, they did not enjoin it upon one another, rather transgression brought them together, which is exceeding the limit in disbelief.

Tafsir al-Baghawi

53. God the Almighty said: **Do they enjoin it upon one another?** That is, did the first of them enjoin upon the last of them and some of them to deny it and did they conspire against it? The alif in it is for rebuke, **Rather, they are a transgressing people.** Ibn Abbas said: Their transgression in what You have given them and provided for them has led them to deny You.

Tafsir al-Baidawi

53- **They enjoin it upon one another.** That is, as if the first and the last of them enjoined this saying upon one another until they all said, **Rather, they are a transgressing people.** This is a departure from the fact that the enjoining of one another is what unites them due to the distance between their days, to the fact that what unites them in this saying is their participation in the transgression that leads to it.

Surat al-Dhariyat 51:54

So turn away from them, for you are not to be blamed.

Surat al-Dhariyat 51:54

So turn away from them, for you are not to be blamed.

Tafsir al-Jalalayn

54 - **Turn away** from them, for you are not to be blamed, because you conveyed the message to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **So turn away, O Muhammad, from these polytheists from Quraysh.** He says: **So turn away from them until God's command comes to you concerning them.** It is said: **So-and-so turned away from so-and-so:** if he turned away from him and abandoned him, as Husayn ibn Damdam said:

As for the Banu Abs, their hybrid turned away from his horsemen and escaped with one eye.

In this context, the one-eyed person is the one who is blind and whose need is not met or who does not get what he wants.

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **Turn away from them.** He said: Turn away from them.

And His saying, **So you are not to be blamed**, means that He, the Most High, says, "So you, O Muhammad, are not to be blamed. Your Lord does not blame you for any negligence on your part in warning, for you have warned and conveyed that with which you were sent."

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

Who said that?

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, **Then turn away from them, for you are not to be blamed**, he said: Muhammad, may God bless him and grant him peace.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Then turn away from them, for you are not to be blamed**, He said: You have conveyed that with which We sent you, so you are not to be blamed. He said: How can he blame him when he has conveyed what I have sent him with?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Then turn away from them, for you are not to be blamed.** It was mentioned to us that when this verse was revealed, the companions of the Messenger of God, may God bless him and grant him peace, were distressed and they saw that the revelation had been cut off and that the punishment had come. So God, the Blessed and Exalted, revealed after that, **And remind, for the reminder benefits the believers.**

Yaqub ibn Ibrahim narrated to me: Ibn Ali narrated to us: Ayoub narrated to us, on the authority of Mujahid, who said: Ali came out wearing a cloak and a shawl, and when the verse, **Then turn away from them, for you are not to be blamed**, was revealed, we were saddened by that and we said: The Messenger of God, may God bless him and grant him peace, ordered that he turn away from us until the verse, **And remind, for the reminder benefits the believers**, was revealed.

Tafsir al-Qurtubi

The Almighty says, **Then turn away from them**, meaning, turn away from them and forgive them. **You will not be blamed** before God, because you have done what was required of you in conveying the message.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy**. Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

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Fath al-Qadir

Then God Almighty commanded His Messenger, may God bless him and grant him peace, to turn away from them, saying: 54- **Then turn away from them**, meaning turn away from them and refrain from arguing with

them and calling them to the truth, for you have done what God commanded you to do and conveyed His message. **So you will not be blamed** before God after this, because you have done what was required of you. This was abrogated by the verse of the sword.

Tafsir al-Baghawi

54. **So turn away from them**, so turn away from them, **for you are not to be blamed**, there is no blame upon you, for you have conveyed the message and have not fallen short in what you were commanded to do.

The commentators said: When this verse was revealed, the Messenger of God, may God bless him and grant him peace, was saddened and his companions were distressed. They thought that revelation had stopped and that the punishment had come, as the Prophet, may God bless him and grant him peace, was ordered to leave them. Then God Almighty revealed:

Tafsir al-Baidawi

54- **Then turn away from them** so turn away from arguing with them after you repeatedly called them to the truth, but they refused except to persist and be stubborn. **You are not to be blamed** for turning away after you have made your effort to convey the message.

Surat al-Dhariyat 51:55

And remind, for indeed, the reminder benefits the believers.

Surat al-Dhariyat 51:55

And remind, for indeed, the reminder benefits the believers.

Tafsir al-Jalalayn

55 - **And remind** admonish with the Qur'an **for indeed, the reminder benefits the believers** from the one whom God Almighty knows is a believer

Tafsir al-Suyuti

Ibn Mani', Ibn Rahawayh, and Al-Haytham Ibn Kulayb also narrated in their Musnads on the authority of Mujahid on the authority of Ali, who said: When the verse **turn away from them, for you are not to be blamed** was revealed, there remained not one of us who was not certain of destruction when the Prophet, may God bless him and grant him peace, was commanded to turn away from us. So it was revealed and reminded, for reminding benefits the believers, and our souls were at peace.

Ibn Jarir narrated on the authority of Qatada who said: It was mentioned to us that when the verse **So turn away from them** was revealed, the companions of the Messenger of God, may God bless him and grant him peace, were distressed and they saw that the revelation had been cut off and that the punishment had come. So God revealed and reminded, for the reminder benefits the believers.

Tafsir al-Tabari

And his saying, **And remind, for the reminder benefits the believers**, means: Preach, O Muhammad, to whomever you are sent, for preaching benefits the people of faith in God.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **And remind, for the reminder benefits the believers**. He said: Admonish them.

Tafsir al-Qurtubi

Then this was abrogated by the saying of the Most High: **And remind, for indeed, the reminder benefits the believers**. It was said that it was abrogated by the verse of the sword. The first is the saying of Ad-Dahhak, because he was commanded to turn to them with admonition. Mujahid said: **Then turn away from them**, so turn away from them. **For you are not to be blamed**, meaning your Lord will not blame you for any shortcomings on your part. **And remind**, meaning with admonition, for admonition **benefits the believers**. Qatadah said: **And remind** with the Qur'an, **for the reminder** with it **benefits the believers**. It was said that he reminded them of the punishment and the days of God. He specified the believers because they are the ones who will benefit from them.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people**. That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed**. That is, we do not blame you for that. **And remind, for the reminder benefits the believers**. That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me**. That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me**. That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known**. Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship**. Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial**. "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy**. Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O

son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Whoever God has strengthened his faith or whoever believes, his insight will increase through it.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dhariyat, praise and thanks be to God.

Fath al-Qadir

Then when He ordered him to turn away from them, He ordered him not to abandon the reminder and the admonition in the best way, saying: 55- **And remind, for the reminder benefits the believers.** Al-Kalbi said: The meaning is, admonish with the Qur'an whoever among your people has believed, for the reminder benefits them. Muqatil said: Admonish the disbelievers of Mecca, for the reminder benefits whoever God knows will believe. It was also said that He reminded them of the punishment and the days of God, and He singled out the believers for the reminder because they are the ones who will benefit from it.

Tafsir al-Baghawi

55. **And remind, for indeed, the reminder benefits the believers,** so their souls were at peace.

Muqatil said: Its meaning is: Preach with the Qur'an to the unbelievers of Mecca, for the reminder benefits those among them who were previously known by God to believe. Al-Kalbi said: Preach with the Qur'an to those among your people who have believed, for the reminder benefits them.

Tafsir al-Baidawi

55-**And remind** "And do not neglect the reminder and the admonition. **For the reminder benefits the believers.**

Surat al-Dhariyat 51:56

And I did not create the jinn and mankind except to worship Me.

Surat al-Dhariyat 51:56

And I did not create the jinn and mankind except to worship Me.

Tafsir al-Jalalayn

56 - **And I did not create the jinn and mankind except to worship Me** This does not contradict the non-worship of the unbelievers because the purpose does not necessarily exist, as in your saying, **I sharpened this pen to write with it**, for you may not write with it.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **And I did not create the jinn and mankind except to worship Me**. Some of them said: The meaning of this is: I did not create the happy ones among the jinn and mankind except to worship Me, and the wretched ones among them to disobey Me.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Zayd ibn Aslam: **And I did not create the jinn and mankind except to worship Me**. He said: What they were created with of misery and happiness.

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Zayd ibn Aslam, in a similar manner.

Abdul-A'la bin Wasil told me: Ubaidullah bin Musa told us: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Zaid bin Aslam, something similar.

Humaid bin Al-Rabi' Al-Kharraz told us: Ibn Yaman told us: Ibn Jurayj told us on the authority of Zaid bin Aslam regarding his statement, **And I did not create the jinn and mankind except to worship Me**, he said: He created them for misery and happiness.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And I did not create the jinn and mankind except to worship Me**. He said: He who was created for the sake of distance.

Others said: Rather, the meaning of this is: I did not create the jinn and mankind except to submit to Me in worship.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And I did not create the jinn and mankind except to worship Me**, except to acknowledge worship willingly or unwillingly.

The more correct of the two opinions on this matter is the one we mentioned on the authority of Ibn Abbas, which is: **I did not create the jinn and mankind except to worship Us and to submit to Our command**.

If someone says: How could they have disbelieved when He created them to submit to His command? They submitted to His decree that He decreed upon them, because His decree is binding upon them and they are unable to avoid it if it befalls them. Rather, those who disbelieved in Him disobeyed Him by doing what He commanded them to do. As for submitting to His decree, then it is not impossible to avoid it.

Tafsir al-Qurtubi

His statement, the Most High, **And I did not create the jinn and mankind except to worship Me**. It was said that this is specific to those who were previously known by God to worship Him, so He came with the general wording, meaning specificity, and the meaning is, **And I did not create the people of happiness from among the jinn and mankind except to worship Me**. Al-Qushayri said, "The verse has been specifically made specific, because the insane and the children were not commanded to worship Me, so it could be said that He intended worship from them. And God, the Most High, said, "And We have certainly created for Hell many of the jinn and mankind. **And whoever was created for Hell is not among those created for worship, so the verse is applied to the believers among them, and it is like His statement, the Most High**, The desert Arabs said, 'We believe.'" But a group of them said, as mentioned by Ad-Dahhak, Al-Kalbi, Al-Farra', and Al-Qutbi. And in the reading of Abdullah, "And I did not create the jinn and mankind **from the believers** except to worship Me." And Ali, may God be pleased with him, said: That is, I did not create the jinn and mankind except to command them to worship Me. Al-Zajaj relied on this statement and it is indicated by the statement of God the Almighty: **And they were commanded only to worship one God**. If it is said, how could they disbelieve when He created them to acknowledge His Lordship and to humble themselves before His command and will? It is said that they humbled themselves before His decree upon them, because His decree is binding upon them and they are not able to resist it. Only those who disbelieved opposed them by doing what He commanded them to do. As for humbleness before His decree, then it is not impossible. And it is said, **Except that they should worship** means except that they should acknowledge Me in worship willingly or unwillingly. Narrated by Ali ibn Abi Talha from Ibn Abbas. So, the unwillingness is what is seen in them from the traces of the craftsmanship of Mujahid except that they should know Me. Al-Tha'labi: This is a good statement, because if He had not created them, then His existence and Oneness would not have been known. The evidence for this interpretation is the statement of the Most High: **And if you ask them, 'Who created them?' they will surely say, 'God.'** "And if you ask them, 'Who created the heavens and the earth?'"

they will surely say, 'The Exalted in Might, the Knowing.'" Verses similar to this are also reported by Mujahid. Zayd ibn Aslam also said: **Except to command and forbid them.** This is what they were created with of misery and happiness. He created the happy ones among the jinn and mankind for worship, and He created the wretched ones among them for disobedience. Al-Kalbi also said: **Except to make them One.** As for the believer, he makes Him One in times of hardship and ease. As for the disbeliever, he makes Him One in times of hardship and affliction, but not in times of blessing and ease. This is indicated by the statement of the Most High: **And when waves cover them like canopies, they supplicate God, sincere to Him in religion.** And Ikrimah said: **Except to worship and obey Him, so I reward the worshipper and punish the denier.** It was said that the meaning is: **Except to enslave them.** The meanings are close. You say, *Abd* is between *Ubuddah* and *Ubuddah*. The root of *Ubudh* is submission and humiliation, and enslavement is humiliation. It is said: A paved path. He said:

Functional function above the temple

And servitude means enslavement, which is to take him as a slave. Likewise, servitude and worship mean obedience and devotion means asceticism. So the meaning of **to worship** is to be humbled, submissive and worshipped.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'"' God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them,** that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship,** meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any

provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: "Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision." It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: "Then for those who do wrong are sins **meaning a share of the punishment** like the sins of their companions, so do not hasten it" meaning do not hasten it, for it will inevitably happen. "So woe to those who disbelieve from their Day which they are promised" meaning the Day of Resurrection. The last interpretation of Surat Adh-Dhariyat, praise and thanks be to God.

Fath al-Qadir

Paragraph 56 - "And I did not create the jinn and mankind except to worship Me" is a resumption of what preceded it, because their creation merely for worship is something that motivates the Messenger of God (peace and blessings of God be upon him) to

Surat al-Dhariyat 51:56

And I did not create the jinn and mankind except to worship Me.

remind and motivates them to respond. It was said that this is specific to those whom God, the Exalted, knew would worship Him previously, so it is a generality intended to be specific. Al-Wahidi said: The commentators said: This is specific to those who obey Him, meaning from the people of both groups. He said: This is the opinion of Al-Kalbi and Al-Dahhak and the choice of Al-Farra' and Ibn Qutaybah. Al-Qushayri said: The verse is made specific by certainty, because the insane were not commanded to worship Me, nor were they deterred from it. He said: "And We have certainly created for Hell many of the jinn and mankind." And whoever was created for Hell is not among those created for worship. So the verse is interpreted to include the believers among them, and this is indicated by the reading of Ibn Mas'ud and Ubayy ibn Ka'b: "And I did not create the jinn and mankind from among the believers except to worship Me." Mujahid said: The meaning is: except that they might know Me. Al-Tha'labi said: This is a good statement, because if He had not created them, then His existence and Oneness would not have been known. It was narrated from Mujahid that he said: The meaning is, "Except to command them and forbid them. **This is indicated by His statement,** And they were commanded no more than to worship One God; there is no deity except Him. Exalted is He above what they associate with Him." Az-Zajjaj preferred this view. Zayd ibn Aslam said: It is what they were created with of happiness and misery. So He created the happy ones among the jinn and mankind for worship, and He created the miserable ones for disobedience. Al-Kalbi said: The meaning is, "Except to unify Him. **As for the believer, he unifies Him in times of hardship and ease, and as for the disbeliever, he unifies Him in times of hardship but not in times of ease, as in His statement,** And when waves cover them like canopies, they supplicate God, sincere to Him in religion." A group said: Except to submit to Me and humble themselves. The meaning of worship in the language is humiliation, submission, and obedience. Every creature among mankind and jinn is subject to the decree of God, humbled to His will, and obedient to what He has decreed for them. He created them as He willed and provided for them as He decreed. None of them possesses the power to benefit or harm himself. The reason for the jinn being presented before humans here is the precedence of their existence.

Tafsir al-Baghawi

56. **And I did not create the jinn and mankind except to worship Me.** Al-Kalbi, Ad-Dahhak, and Sufyan said: This is specific to the people of His obedience from both groups, as indicated by the reading of Ibn Abbas: **And I did not create the jinn and mankind - from the believers - except to worship Me.** Then he said in another verse: **And We have certainly created for Hell many of the jinn and mankind.** (al-A'raf 7:79).

Some of them said: I created the happy ones among the jinn and mankind only for my worship and the miserable ones among them only for my disobedience.

This is the meaning of what Zayd ibn Aslam said: It is according to what they were created with of misery and happiness.

Ali bin Abi Talib said: **Except to worship Me**, meaning, **Except to command them to worship Me and call them to worship Me.** This is supported by the Almighty's saying: **And they were commanded only to worship one God** (al-Tawbah 9:31).

Mujahid said: Except that they may know Me. This is better because if He had not created them, His existence and Oneness would not have been known. The evidence for this is the Almighty's statement: **And if you ask them, 'Who created them?' they will surely say, 'God.'** (al-Zukhruf 43:87)

It was said: Its meaning is except that they submit to me and humble themselves. The meaning of worship in the language is: humility and submission. Every creature from the jinn and mankind is subject to God's decree, humbled to His will. No one has the power to deviate from what he was created to be.

It was said: (**Except that they worship Me**) except that they make Me One. As for the believer, he makes Him One in times of hardship and ease, and as for the disbeliever, he makes Him One in times of hardship and affliction, but not in times of blessing and ease. This is explained by the Almighty's saying: **And when they embark on a ship, they supplicate God, devoting their religion to Him sincerely.** (al-Ankabut 29:65).

Tafsir al-Baidawi

56- "And I did not create the jinn and mankind except to worship Me." Since He created them in an image directed towards worship and predominantly towards it, He made their creation obscured by it as an exaggeration in that, even if it was taken at face value, even though the evidence prevents us from doing so in the apparent meaning of His statement: "And We have certainly created for Hell many of the jinn and mankind." And it was said that its meaning is except to command them to worship or for them to be My servants.

Surat al-Dhariyat 51:57

I do not want from them any provision, nor do I want them to feed Me.

Tafsir al-Jalalayn

57 - I do not want from them any provision for myself, themselves, or others nor do I want them to feed me nor themselves nor others

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **I do not want from them any provision** means that God Almighty says: I do not want from those I created of the jinn and mankind any provision that they provide to My creation. **And I do not want them to feed** means: I do not want from them any sustenance that they should be sustained and any food that they should feed them.

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

Who said that?

Ibn Bashar told us: Muadh bin Hisham told us: My father told us, on the authority of Amr bin Malik, on the authority of Abu al-Juza', on the authority of Ibn Abbas: **I do not want from them any provision, nor do I want them to feed themselves.** He said: They feed themselves.

Tafsir al-Qurtubi

I do not want from them any provision from the connection of meaning provision, rather I am the Provider and the Giver. Ibn Abbas and Abu al-Juza' said: It means I do not want them to provide for themselves nor to feed themselves. It was also said that the meaning is I do not want My servants to provide for themselves nor to feed them.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: "Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And**

remind, for the reminder benefits the believers. That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself.

Surat al-Dharyat 51:57

I do not want from them any provision, nor do I want them to feed Me.

Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dharyat, praise and thanks be to God.

Fath al-Qadir

57- **I do not desire from them any provision, nor do I desire that they feed me.** This sentence clarifies His independence from His servants, and that He does not desire any benefit from them as masters desire from their slaves. Rather, He is the Absolute Free, the Provider, the Giver. It has been said that the meaning is: I do not desire from them to provide for any of My creation, nor to provide for themselves, nor to feed any of My creation, nor to feed themselves. Rather, He attributed the feeding to Himself because creation is God's dependents. So whoever feeds God's dependents is as if He fed Him. This is as mentioned in the saying of the Prophet (peace and blessings of God be upon him): **God says, 'My servant, I asked you for food and you did not feed Me.'** Meaning, you did not feed My servants. The *min* in His saying, **of provision** is redundant to emphasize the generality.

Tafsir al-Baghawi

57. **I do not want from them any provision**, meaning: that they provide for anyone of My creation, nor for themselves, **nor do I want them to feed**, meaning: that they feed anyone of My creation. He attributed the feeding to Himself, because creation is the dependents of God, and whoever feeds the dependents of someone has fed him. As it came in the hadith, God the Most High said: **(I asked you for food, but you did not feed Me)**, meaning: you did not feed My servant. Then He explained that He is the Provider and no one else, saying:

Tafsir al-Baidawi

57- **I do not want from them any provision, nor do I want them to feed me.** That is, I do not want to direct you to earn my provision, so occupy yourselves with what you are like those created for Him and commanded to do. What is meant is to make clear that His affair with His servants is not the affair of masters with their slaves, for they only own them so that they may use them to earn their living. It is possible that it is understood as *say*, and it is in the meaning of His saying: **Say, 'I do not ask of you any payment for it.'**

Surat al-Dhariyat 51:58

Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.

Tafsir al-Jalalayn

58 - Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy Al-Shadid

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, it is God who provides for His creation and takes care of their sustenance, the Possessor of strength, the Sturdy.

The reciters differed in their recitation of His statement *Al-Matin*. The majority of reciters of the regions, except Yahya ibn Waththab and Al-A'mash, recited it as **Dhu al-Quwwa al-Matin** in the nominative case, meaning: **Dhu al-Quwwa al-Matin**. They made al-Matin an adjective for *Dhu* and directed it to describing God with it. Yahya and Al-A'mash recited it as *Al-Matin* in the genitive case, making it an adjective for strength. The one who recited it in the genitive case permitted the genitive case, making it an adjective for strength. Strength is feminine, and *Al-Matin* is masculine in its expression, because he removed strength from *Qawwa* **strong rope** and the twisted thing: the twisting. So it is as if he said according to this doctrine: **Dhu al-Habl al-Qawwa strong rope**. Al-Farra' mentioned that some Arabs recited it:

For every age I have worn a garment of Rita and the right hand bandaged

So Al-Mu'asab made the right hand an adjective, although it is feminine in pronunciation, because the right hand is a type and a kind of clothing, so he went with it to that.

The correct reading for this in our view is **the Possessor of strength, the Mighty** in the nominative case, as it is an attribute of God, may He be glorified, due to the consensus of the jurists on this, and if it were an attribute of strength, then the feminine form would have been more appropriate, even though there is a reason for the masculine form.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **the strong, the mighty**, meaning: the powerful.

Tafsir al-Qurtubi

Indeed, it is God who is the Provider. Ibn Muhaisin and

others read **the Provider** "the Possessor of strength" meaning the severe and powerful. Al-A'mash, Yahya ibn Waththab and Al-Nakha'i read "the strong" in the accusative case as an adjective for strength. The rest read it in the nominative case as an adjective for "the Provider **or** the Possessor **from His saying** the Possessor of strength **or it could be the predicate of a deleted subject or it could be an adjective for the noun of in**" in the position or a predicate after a predicate. Al-Farra' said that his right was "the strong" so he mentioned it because he used it to mean something twisted and tightly woven. It is said: a strong rope. Al-Farra' recited:

For every age I have worn a garment until my head is covered with a gray mask

From Rita and Al-Yamna Al-Ma'saba

He mentioned the mu'asab because the right hand is a type of clothing. From this chapter is the Almighty's saying: "But whoever receives an admonition **meaning admonition**, and the wrongdoers will be seized by the shriek" meaning the shouting and the sound.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of

Surat al-Dharyat 51:58

Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.

Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy**. Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: "Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision." It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: "Then for those who do wrong are sins **meaning a share of the punishment** like the sins of their companions, so do not hasten it" meaning do not hasten it, for it will inevitably happen. "So woe to those who disbelieve from their Day which they are promised" meaning the Day of Resurrection. The last interpretation of Surat Adh-Dharyat, praise and thanks be to God.

Fath al-Qadir

Then the Almighty made it clear that He is the Provider and no one else, saying: 58- **Indeed, it is God who is the Provider**. There is no provider other than Him and no giver other than Him. He is the One who provides for His creation and does what is best for them, so they do not occupy themselves with anything other than the worship for which they were created. **The Possessor of Strength, the Firm**. The raising of *al-Mutin* is as a

description of the Provider, or of the Possessor, or as a predicate of a deleted subject, or as a predicate after a predicate. The majority read *al-Razzaq*, while Ibn Muhaisin read *al-Razzaq*. The majority read *al-Mutin* in the nominative case. Yahya ibn Waththab and al-A'mash read it in the genitive case as a description of strength. The masculine gender is due to its feminine gender not being real. Al-Farra' said: His right was *al-Mutinah*, so He mentioned it because he went with it to something twisted and tightly woven. It is said **a strong rope**, meaning tightly woven. The meaning of *al-Mutin* here is: very strong.

Tafsir al-Baghawi

58. **Indeed, God is the Provider**, meaning: for all of His creation, **the Possessor of strength, the Sturdy**, and He is the Strong, the Powerful, the Exalted in strength and power.

Tafsir al-Baidawi

58- **Indeed, God is the Provider** who provides for everyone who needs sustenance, and this indicates that He is independent of it. It was read **Indeed, I am the Provider** "of strength, the Mighty" **of great strength**, and **the Mighty** was read in the accusative case as an attribute of *strength*.

Surat al-Dhariyat 51:59

So indeed, for those who have wronged are sins like the sins of their companions, so let them not hasten Me.

Tafsir al-Jalalayn

59 - **Then those who wronged themselves** by disbelief from among the people of Mecca and others **will have sins** a share of the punishment **like the sins of their companions** who perished before them **so let them not hasten** the punishment if You delay them until the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **For those who have wronged are sins like the sins of their companions, so let them not be impatient.** God Almighty says: For those who associated partners with God from among the Quraysh and others are sins, which is the great bucket, which is also the register, if it is filled or almost filled. What is meant by sins in this place is: the portion and the share. From this is the saying of Alqamah bin Abdah:

And in every nation you have been blessed with a blessing, so it is right for someone to commit sins because of your call.

Any share and its origin is what I mentioned and from it the rajaz poet said:

We have sins and you have sins. If you refuse, then we have the heart.

The meaning of the words: Those who have wronged will have a share and portion of God's punishment that will descend upon them, similar to the share of their companions who followed their path before them, from the punishment, so they should not hasten it.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **For those who have wronged there are sins**, meaning: a bucket.

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, **For those who have wronged will be sins similar to the sins of their companions.** He said: He says that for those who have wronged will be a punishment similar to the punishment of their companions, so they should not be impatient.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr: **Sins like the sins of their**

companions. So they should not be hasty: a record of punishment.

He said: Affan bin Muslim told us: Shihab bin Saree'ah told us on the authority of Al-Hasan regarding his statement, **sins like the sins of their companions**, he said: A bucket like the bucket of their companions.

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: *Sinubun* means a record.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **For those who have wronged there are sins** is a record of God's punishment.

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, **For those who have wronged will be sins like the sins of their companions.** He said: A punishment like the punishment of their companions.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **For those who have wronged are sins like the sins of their companions**, he said, **He means sins of punishment.** He said, **He says to them, a record of God's punishment, and He did this to their companions before them, so for them is a punishment like the punishment of their companions, so they should not hasten.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Ibrahim: **Sins like the sins of their companions.** He said: A portion of the punishment.

Tafsir al-Qurtubi

The Almighty said, **Then for those who did wrong** meaning those who disbelieved from among the people of Mecca **will be punished with sins like the sins of their companions** meaning a share of punishment like the share of the disbelievers from the previous nations. Ibn al-A'rabi said, **A day of sins** means a long, never-ending evil. The root of *sins* in the language is a large bucket. They used to draw water and divide it into shares, so it was said that sins have a share. From this, the rajaz poet said:

We have sins and you have sins. If you refuse, then we have the heart.

Alqamah said:

Every day I have been blessed with a blessing, so a portion of your blessings are due to sins.

Another said:

By your life, death knocks on every son of a father, and among them are sins.

Al-Jawhari and the sins of the long-tailed horse, and the sins are the portion and the sins are the meat of the lower back, and the sins are the bucket full of water. Ibn Al-Sikkit said in it water close to being full, it is

So indeed, for those who have wronged are sins like the sins of their companions, so let them not hasten Me.

feminine and masculine and it is not called it when it is empty sins, and the plural in the smallest number is adhanba and the many are dhanayib like camels and female camels. **So they do not hasten** meaning they do not hasten the punishment to descend upon them, because they said, O Muhammad, **Then bring us what you promise us, if you should be of the truthful.** So what descended upon them on the day of Badr was what He fulfilled His promise with and hastened His vengeance upon them, then for them in the hereafter is the eternal punishment and the everlasting disgrace that has no end, no end, no limit and no perishing.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them,** that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship,** meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him,** who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the

Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dhariyat, praise and thanks be to God.

Fath al-Qadir

59- **For those who have wronged will be sins like the sins of their companions** meaning they wronged themselves through disbelief and sins, so they will have sins: meaning long-lasting evil that will not end. The root of sins in the language is the great bucket, and from the use of sins to mean a share of something is the poet's saying:

By your life, death knocks on every son of a father, and among them are sins.

What is in the verse is taken from the sharers of water with the big bucket, so it is a metaphor, making sins a substitute for luck and portion. Ibn Qutaybah said, **So let them not be impatient** meaning let them not ask me

to hasten the punishment for them, as in their saying, **Then bring us what you promise us, if you should be of the truthful.**

Tafsir al-Baghawi

59. **For those who did wrong**, those who disbelieved from among the people of Mecca, **will have sins**, a share of the punishment, **like the sins of their companions**, like the share of their companions who perished from the people of Noah, Aad, and Thamud. The root of *sins* in the language is: a large bucket filled with water, then it was used to mean luck and portion. **So let them not hasten**, the punishment, meaning that they will be delayed until the Day of Resurrection.

Tafsir al-Baidawi

59- **For those who have wronged are sins** meaning for those who wronged the Messenger of God, may God bless him and grant him peace, by denying him, there is a share of punishment. **Like the sins of their companions** like the share of their peers from previous nations. This is taken from the sharing of water by buckets by the water-bearers, as the sin is the large, filled bucket. **So let them not be impatient** is an answer to their saying, **When will this promise come to pass, if you should be truthful?**

Surat al-Dhariyat 51:60

So woe to those who disbelieve from the Day they are promised.

Surat al-Dhariyat 51:60

So woe to those who disbelieve from the Day they are promised.

Tafsir al-Jalalayn

60 - **So woe** severe punishment **for those who disbelieve from on their Day which they are promised** meaning the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The flowing valley in Hell of pus and blood for those who disbelieved in God and denied His Oneness from the day on which they are promised the descent of God's punishment when it descends upon them, what affliction and hardship they will encounter therein.

Tafsir al-Qurtubi

The Almighty said, **So woe to those who disbelieve from the Day they are promised.** Surah Adh-Dhariyat has been interpreted, and praise be to God.

Tafsir Ibn Kathir

God the Almighty says, consoling His Prophet (peace and blessings of God be upon him): "And just as these polytheists said to you, the first deniers said to their messengers: 'Likewise, there came not to those before them a messenger but they said, 'A magician or a madman.'" God the Almighty says: **Do they enjoin one another to do so?** That is, did they enjoin this statement upon one another? **Rather, they are a transgressing people.** That is, they are a transgressing people whose hearts are alike, so the later ones among them said as the earlier ones did. God the Almighty says: **So turn away from them**, that is, turn away from them, O Muhammad, **for you are not to be blamed.** That is, we do not blame you for that. **And remind, for the reminder benefits the believers.** That is, only the believing hearts benefit from it. Then the Almighty says: **And I did not create the jinn and mankind except to worship Me.** That is, I only created them to command them to worship Me, not because I need them. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Except to worship Me.** That is, except that they acknowledge My worship willingly or unwillingly. This is the choice of Ibn Jarir. Ibn Jurayj said: **Except that they may be known.** Al-Rabi' ibn Anas said: **Except that they may worship**, meaning, **Except for worship.** Al-Suddi said: **Some forms of worship are beneficial and some are not beneficial.** "And if you ask them, 'Who created the heavens and the earth?' they

will surely say, 'God.'" This is worship on their part, and it does not benefit them with polytheism. Al-Dahhak said: What is meant by this are the believers.

God the Almighty said: "I do not desire from them any provision, nor do I desire that they feed them. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." Imam Ahmad said: Yahya bin Adam and Abu Saeed narrated to us: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdur-Rahman bin Yazid, on the authority of Abdullah bin Mas'ud **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to me: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is good and authentic. The meaning of the verse is that God the Blessed and Exalted created His servants to worship Him alone, with no partner or associate. So whoever obeys Him, He will reward him with the most perfect reward, and whoever disobeys Him, He will punish him with the most severe punishment. He also informed us that He does not need them; rather, they are the ones in need of Him in all their circumstances. He is their Creator and Provider. Imam Ahmad said: Muhammad ibn Abdullah told us, Imran told us - meaning Ibn Zaidah ibn Nasheet, on the authority of his father, on the authority of Abu Khalid - he is Al-Walibi - 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: "O son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. If you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Imran ibn Zaidah. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad narrated from Wakee' and Abu Mu'awiyah from Al-A'mash from Salam bin Shurahbil: I heard Hubbah and Sawwa, sons of Khalid, say: We came to the Messenger of God (peace and blessings of God be upon him) while he was working on a job or building. Abu Mu'awiyah said: He is fixing something, so we helped him with it. When he finished, he supplicated for us and said: **Do not despair of provision as long as your heads are shaking, for a person is born red with no scale on him, then God gives him provision.** It was mentioned in some divine books: God the Most High says: O son of Adam, I created you to worship Me, so do not play. I have guaranteed your provision, so do not tire yourself. Seek Me and you will find Me. If you find Me, you have found everything, but if you lose everything, you will lose everything. I am more beloved to you than everything. God the Most High said: **Then for those who do wrong are sins** meaning a share of the punishment **like the sins of their companions, so do not hasten it** meaning do not hasten it, for it will inevitably happen. **So woe to those who disbelieve from their Day which they are promised** meaning the Day of Resurrection. The last interpretation of Surat Adh-Dhariyat, praise and thanks be to God.

Fath al-Qadir

60- **So woe to those who disbelieve from the Day they are promised.** It was said that it is the Day of Resurrection, and it was said that it is the Day of Badr. The *fa* is to arrange what comes after it based on what comes before it.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, who said: With his people. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated **and authenticated it** on his authority, on the authority of Ibn Abbas, who said: With his people. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated it - and he authenticated it - on his authority, on the authority of, **The barren wind**, he said: The strong wind that does not fertilize anything. Ibn Jarir also narrated on his authority, he said: It does not fertilize the trees nor stir up the clouds. And on the authority of, **Except it makes them like ashes**, he said: Like a perishing thing. Al-Faryabi and Ibn Al-Mundhir narrated on the authority of Ali ibn Abi Talib, who said: The barren, catastrophic wind. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, on the authority of, **And the heaven We constructed with power**, he said: With strength. Abu Dawud narrated in his Naskh and Ibn Al-Mundhir on his authority, on the authority of Ibn Abbas, on the authority of, **Then turn away from them, for you are not to be blamed**, he said: God commanded him to turn away from them in order to punish them, and he excused Muhammad, peace and blessings be upon him, then He said: **And remind, for the reminder benefits the believers**, so it abrogated it. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement, **And I did not create the jinn and mankind except to worship Me**, he said: To acknowledge servitude willingly or unwillingly. Ibn al-Mundhir narrated from him regarding the verse, he said: According to what I created them upon of My obedience and disobedience, My misery and My happiness. Ibn Jarir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat also narrated from him regarding his statement, *al-Muttin*, he said: The strong. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding his statement, *sins*, he said: A bucket.

Tafsir al-Baghawi

60. This is indicated by the Almighty's saying: **So woe to those who disbelieve from the Day they are promised**, meaning: the Day of Resurrection, and it was said: the Day of Badr.

Tafsir al-Baidawi

60- **So woe to those who disbelieve from the Day they are promised** from the Day of Resurrection or the Day of Badr, on the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Adh-Dhariyat, God will give him ten good deeds for the number of every wind that blows and swirls in the world.**

Surat al-Tur 52:1
By the Mount

Surat al-Tur 52:1

By the Mount

Tafsir al-Jalalayn

1 - **and the mountain** meaning the mountain on which God spoke to Moses

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying **and the Mount**: and the mountain called the Mount: and the mountain called the Mount.

I have explained the meaning of At-Tur with its evidence, and we have mentioned the disagreement of those who differed about it in the past, which I mean by repeating it in this place.

Muhammad bin 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 the words of God Almighty, **And the Mount**, he said: The mountain in Syriac.

Tafsir al-Qurtubi

The Almighty said, **And the Mount**. Mount is the name of the mountain upon which God spoke to Moses. God swore by it to honor and glorify it and to remind us of the signs it contains. It is one of the mountains of Paradise. Ismail bin Ishaq narrated: Ismail bin Abi Uways told us, Kathir bin Abdullah bin Amr bin Auf told us, on the authority of his father, on the authority of his grandfather, that he said: "The Messenger of God, may God bless him and grant him peace, said: Four mountains are among the mountains of Paradise, and four rivers are among the rivers of Paradise, and four great battles are among the great battles of Paradise. It was said, 'What is the greatest mountain?' He said, 'Mount Uhud loves us and we love it, and Mount Tur is a mountain among the mountains of Paradise, and Lebanon is a mountain among the mountains of Paradise, and al-Judi is a mountain among the mountains of Paradise.'" He mentioned the hadith, and we have already discussed it in the book, At-Tadhkirah. Mujahid said, **The Mount is the mountain in Syriac, and what is meant by it is Mount Sinai**. As-Suddi said the same. Muqatil bin Hayyan said, **They are two mountains, one of them is called Mount Sinai and the other Mount Zayta because figs and olives grow on them**. It was said that it is a mountain in Madyan and its name is Zubayr. Al-Jawhari said that Zubayr is the mountain on which God spoke to Moses, peace be upon him.

I said: Madyan is in the Holy Land, and it is the village

of Shuaib, peace be upon him. It was said that every mountain that produces vegetation is a mountain, and that which does not produce vegetation is not a mountain. Ibn Abbas said: It has already been fully discussed in Surat Al-Baqarah.

Tafsir Ibn Kathir

Interpretation of Surat At-Tur

Malik narrated from al-Zuhri from Muhammad ibn Jubayr ibn Mut'im from his father: I heard the Prophet, may God bless him and grant him peace, recite Surat al-Tur in the Maghrib prayer, and I never heard anyone with a better voice or recitation than him. They both narrated it on the authority of Malik. Al-Bukhari said: Abdullah ibn Yusuf narrated to us, Malik narrated to us from Muhammad ibn Abd al-Rahman ibn Nawfal from Urwah from Zaynab bint Abi Salamah from Umm Salamah who said: I complained to the Messenger of God, may God bless him and grant him peace, that I was ill, so he said: **Tawaf behind the people while you are riding**. So I performed the tawaf and the Messenger of God, may God bless him and grant him peace, was praying beside the House, reciting Surat al-Tur and the Inscribed Book.

In the name of God, the Most Gracious, the Most Merciful

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an Inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. And the Frequented House." It was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after passing through the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba. In every heaven there is a house in which its people worship and pray to it, and that which is in The lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the

Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to

Surat al-Tur 52:1

By the Mount

avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

It is forty-nine verses, and it was said forty-eight

It was revealed in Mecca. Al-Qurtubi said: According to everyone's opinion, Ibn Al-Durais, An-Nahas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Surat Al-Tur was revealed in

Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bukhari, Muslim, and others narrated on the authority of Jubayr ibn Mut'im, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite Surat Al-Tur in the Maghrib prayer." Al-Bukhari and others narrated on the authority of Umm Salamah, "She heard the Messenger of God, may God bless him and grant him peace, praying beside the House, Surat Al-Tur, and a written book."

His saying: 1- **And the Mount** Al-Jawhari said: It is the mountain on which God spoke to Moses. Mujahid Al-Suddi said: The Mount in Syriac means mountain, and what is meant by it is Mount Sinai. Muqatil ibn Hayyan said: They are two Mounts: One of them is called Mount Sinai, and the other is called Mount Zeitan, because figs and olives grow on them. It was said that it is Mount Madyan, and it was said that the Mount is every mountain that grows, and that which does not grow is not a Mount. God Almighty swore by this mountain to honor and glorify it.

Tafsir al-Baghawi

1. Meccan, **By the Mount**, meaning the mountain on which God Almighty spoke to Moses, peace be upon him, about the Holy Land. God Almighty swore by it.

Tafsir al-Baidawi

1- **And the Mount** means Mount Sinai, which is a mountain in Madyan where Moses, peace be upon him, heard the words of God Almighty. **And the Mount** in Syriac means the mountain or what flew from the height of creation to the depths of matter, or from the world of the unseen to the world of witness.

Surat al-Tur 52:2

and an inscribed book

Tafsir al-Jalalayn

2 - And an inscribed book

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And an inscribed book** means: And a written book. And from this is the saying of Ru'bah:

I and the verses, line by line.

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

Who said that?

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 an inscribed book**, he said: Scrolls.

Bishr told us: He said: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **And an inscribed book**. The inscribed is the written.

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, *inscribed*, he said: written.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, *inscribed*, that he said: written.

Tafsir al-Qurtubi

His Almighty saying, **And a Book inscribed** meaning written, meaning the Qur'an, which the believers read from the copies of the Qur'an, and the angels read it from the Preserved Tablet, as God Almighty said, **Indeed, it is a noble Qur'an, in a protected book**. It was also said that it means all the books revealed to the prophets, and each book was on parchment, which its people would spread out to read. Al-Kalbi said, **It is what God wrote for Moses with his own hand from the Torah, and Moses would hear the scratching of the pen**. Al-Farra' said, "It is the scrolls of deeds, so whoever takes their scroll in their right hand and whoever takes their scroll in their left, its counterpart is: "And We will produce for him on the Day of Resurrection a scroll which he will find spread out. **And His saying**, And when the scrolls are spread out," it was also said that it is the scroll that God Almighty wrote for His angels in heaven, so that they may read in it what was and what will be. It was also said that what is meant is what God wrote in the hearts of the

faithful believers, its explanation is, "Those are the ones in whose hearts He has decreed faith."

I said: This statement is permissible because he used the word *hearts* to refer to parchment. Al-Mubarrad said that parchment is what is thinned from the skin for writing on, and *manshur* is the extended one.

Al-Jawhari said the same in *Al-Sahah* and said that parchment with the fat-ha is what is written on, and it is thin leather.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said:

Surat al-Tur 52:2 and an inscribed book

It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umayr and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr

said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumamah, on the authority of Ibn Abbas, regarding the verse: "And the sealed sea," he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it."

Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He

stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

2- **And a written book.** The written book means the one written. What is meant by the book is the Qur'an. It was also said that it is the Preserved Tablet. It was also said that it is all the revealed books. It was also said that it is the Tablets of Moses. It was also said that it is what the guardians write. This was said by Al-Farra' and others. Similar to it is **And We will bring forth for him on the Day of Resurrection a book which he will find spread out.** And His statement: **And when the pages are spread out.**

Tafsir al-Baghawi

2. "And an inscribed book, **written**."

Tafsir al-Baidawi

2- And an inscribed Book" written, and the line is the arrangement of the written letters. What is meant by it is the Qur'an or what God wrote in the Preserved

Tablet, or the Tablets of Moses, peace be upon him, or in the hearts of His saints of knowledge and wisdom, or what is written by the guardians.

Surat al-Tur 52:3
On parchment spread out

Surat al-Tur 52:3

On parchment spread out

Tafsir al-Jalalayn

3 - **on an open scroll** meaning the Torah or the Qur'an

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **On spread parchment**, means: On spread paper.

His saying *in* is related to *written* and the meaning of the statement is: A book written and written on spread paper.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **On an unfurled scroll**, which is the book.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **On a scroll**. He said: A scroll is a document.

Tafsir al-Qurtubi

And from this is the saying of God Almighty, **On spread parchment**. And parchment is also the great one of the turtles. Abu Ubaidah said, and its plural is parchments. The intended meaning is what Al-Farra' said, and God knows best. And every page is parchment because of the thinness of its edges. And from this is the saying of Al-Mutalammis:

It is as if she is from the past, and her book is written

As for slavery with a kasra, it is the property. It is said that a slave is a slave. Al-Mawardi narrated on the authority of Ibn Abbas that slavery with a fatha is what is between the east and the west.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihis that the Messenger of God, may God bless him and grant him

peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was

reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi

Surat al-Tur 52:3

On parchment spread out

and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

3- **On spread parchment** is related to *mustawur*: meaning written on parchment. The majority read **on parchment** with a fatha on the ra', while Abu Al-Sammak read it with a kasra. Al-Jawhari said: Parchment with a fatha is what is written on, and it is thin leather. From this is the saying of God the Almighty: **On spread parchment**. Al-Mubarrad said: Parchment is what is thin of leather for writing on, and spread out. Abu Ubaidah said: Its plural is raquq. From this is the saying of Al-Mutalammiss:

It is as if she is from the past, and her book is written

As for slavery with the kasra, it refers to the slave. It is said, **Abd Raq** and **Abd Marquq**.

Tafsir al-Baghawi

3. **On spread parchment**. Parchment is what is written on, and it is the skin of newspapers. Spread out is what is spread out. They differed concerning this book. Al-Kalbi said: It is what God wrote with His hand for Moses from the Torah, and Moses heard the scratching of the pen.

It was said: It is the Preserved Tablet. It was also said: The records of the guardian angels will be brought out to them on the Day of Resurrection spread out, so I will take hold of his right hand and I will take hold of his left. The evidence for this is the Almighty's saying: **And We will bring forth for him on the Day of Resurrection a record which he will find spread out** (al-Isra' 17:13).

Tafsir al-Baidawi

3- **On an open parchment** The parchment is the leather on which the book is written. It is borrowed for what the book is written on. The indefiniteness of them is to show respect and to indicate that they are not common among people.

Surat al-Tur 52:4

And by the Frequented House

Tafsir al-Jalalayn

4 - **And the Frequented House** is in the third, sixth, or seventh heaven opposite the Kaaba. Seventy thousand angels visit it every day by circumambulating and praying, and they never return to it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And the House of Worship**, means: And the House that is frequented by the large number of its visitors, and it is a house, as mentioned, in the heavens opposite the Kaaba on Earth, and seventy thousand angels enter it every day and then they never return to it again.

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

Who said that?

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Malik bin Sa'sa'a, a man from his people, who said: The Prophet of God, may God bless him and grant him peace, said: "The Frequented House was raised to me, so I said: O Gabriel, what is this? He said: The Frequented House is entered every day by seventy thousand angels. When they leave it, they do not return to what they are responsible for."

Ibn Al-Muthanna told us: Khalid bin Al-Harith told us: Khalid bin Al-Harith told us: Shu'bah told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Malik bin Sa'sa'ah, a man from his people, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak bin Harb, on the authority of Khalid bin Arara, that a man said to Ali, may God be pleased with him: What is Al-Bayt Al-Ma'mur? He said: It is a house in the sky called Ad-Dirah, and it is opposite the Kaaba, above it. Its sanctity in the sky is like the sanctity of the House on Earth. Seventy thousand angels pray in it every day and they never return to it.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us on the authority of Samak Ibn Harb: I heard Khalid Ibn Ar'arah say: I heard Ali, may God be pleased with him, go out to Al-Rahaba and Ibn Al-Kawwa or someone else said to him: What is Al-Bayt Al-Ma'mur? He said: It is a house in the sixth heaven called Ad-Dhirah, which seventy thousand angels enter every day and never return to it.

Abu Kurayb told us: Talq bin Ghatam told us, on the authority of Zaidah, on the authority of Asim, on the

authority of Ali bin Rabi'ah, who said: Ibn Al-Kawwa asked Ali, may God be pleased with him, about the Frequented House. He said: It is a mosque in the heavens called Ad-Dhirah, which seventy thousand angels enter every day and never return to.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ubayd al-Maktab, on the authority of Abu al-Tayyib, who said: Ibn al-Kawwa asked Ali about the Ma'mur House. He said: It is a house opposite the ancient Kaaba in heaven, which seventy thousand angels enter every day, following the pattern of their banners. It is called Ad-Dirah. Each seventy thousand of the angels enter it, and they never return to it again.

Ibn Hamid told us: Bahram told us: Sufyan told us, on the authority of Samak bin Harb, on the authority of Khalid bin Arara, on the authority of Ali, may God be pleased with him, who said: A man asked him about the Ma'mur House. He said: It is a house in the sky called the shrine, meaning the House. Seventy thousand angels enter it every day and then they do not return to it.

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 the Frequented House**, he said: It is a house opposite the Throne that is frequented by angels. Seventy thousand angels pray in it every day and then they do not return to it.

Abdullah bin Ahmed bin Shabwaih told us: Ali bin Al-Hassan told us: Hussein told us: Ikrimah was asked while I was sitting with him about the Ma'mur House. He said: It is a house in the sky opposite the Kaaba.

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 the frequented house**, he said: It is a house in the sky called Ad-Dhirah.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the Frequented House** - it was mentioned to us that the Prophet of God, may God bless him and grant him peace, said one day to his companions: **Do you know what the Frequented House is?** They said: God and His Messenger know best. He said: It is a mosque in the heavens, beneath which is the Kaaba. If it were to fall, it would fall on it. Seventy thousand angels pray in it every day. If they leave it, they will not return to what they are doing.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And the Frequented House**, that they claim that seventy thousand angels from the tribe of Iblis, who are called the jinn, go to it every day.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And the Frequented House**, he said: The House of God which is in heaven. And he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, the House of God in heaven is entered every day the sun rises by seventy thousand angels, and then they never return to it after**

that.

Muhammad bin Marzouq told us: Hajjaj told us: Hammad told us, on the authority of Thabit, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The Frequented House is in the seventh heaven. Seventy thousand angels enter it every day and then they do not return to it until the Hour comes."

Muhammad ibn Sinan al-Fazzaz told us: Musa ibn Ismail told us: Sulayman told us, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "When the angel ascended with me to the seventh heaven, I reached a building and said to the angel: What is this? He said: This is a building that God built for the angels. Seventy thousand angels enter it every day, sanctifying and glorifying God, and they do not return to it."

Tafsir al-Qurtubi

God the Almighty says: **And the Frequented House** Ali, Ibn Abbas and others said that it is a house in the heaven opposite the Kaaba. Seventy thousand angels enter it every day and then exit it, never returning to it. Ali **may God be pleased with him** said: It is a house in the sixth heaven. It was also said that it is in the fourth heaven. Anas ibn Malik ibn Sa'sa'ah narrated that the Messenger of God (peace and blessings of God be upon him) said: I was brought to the fourth heaven and the Frequented House was raised for us. It is opposite the Kaaba. If it were to fall on it, seventy thousand angels enter it every day. If they exit it, they would never return to it. Al-Mawardi mentioned this.

Al-Qushayri narrated from Ibn Abbas that it is in the lowest heaven. Abu Bakr Al-Anbari said that Ibn Al-Kawwa' asked Ali **may God be pleased with him**: What is the Frequented House? He said: It is a house above the seven heavens under the Throne, called Ad-Dhirah. This is also in As-Sahah. Ad-Dhirah **with a dammah** is a house in the heaven, and it is the Frequented House, according to Ibn Abbas. Its population is due to the large number of angels who visit it. Al-Mahdawi said about it: It is parallel to the Throne. And in Sahih Muslim, "On the authority of Malik bin Sa'sa'ah, on the authority of the Prophet, may God bless him and grant him peace, in the hadith of the Night Journey: Then he was taken up to the Frequented House, and I said, 'O Gabriel, what is this?' He said, 'This is the Frequented House, which is entered every day by seventy thousand angels. If they leave it, they will never return to it.'" And he mentioned the hadith. And in a hadith confirmed on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, said: I came to Al-Buraq." The hadith includes: Then he ascended with us to the seventh gate, and Gabriel, peace be upon him, asked for permission. It was said, **Who is this?** He said, *Gabriel*. It was said, **And who is with you?** He said, *Muhammad*. It was said, **And has he been sent to him?** He said, **He has been sent to him**. So it was opened for us, and there I saw Abraham, peace

be upon him, leaning his back against the Frequented House, and there are seventy thousand angels entering it every day, and they will never return to it." And on the authority of Ibn Abbas also, he said: God has fifteen houses in the heavens and the earths, seven in the heavens and seven on the earths, and the Kaaba, and all of them are opposite the Kaaba. Al-Hasan said: The Frequented House is the Kaaba, the Sacred House, which is frequented by people. God populates it every year with six hundred thousand. If people are unable to do that, God will complete it. By the angels, and it is the first house that God established for worship on earth. Al-Rabi' ibn Anas said: The Frequented House was on earth in the place of the Kaaba in the time of Adam, peace be upon him. When the time of Noah, peace be upon him, came, he ordered them to perform Hajj, but they refused and disobeyed him. When the water overflowed, it was raised and placed parallel to it in the lowest heaven. Seventy thousand angels visit it every day, and they do not return to it until the Trumpet is blown. He said: So God, the Almighty, the Majestic, designated for Abraham the site of the House where it had been. God, the Almighty, said: "And when We designated for Abraham the site of the House, [saying], 'Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.'"

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the

Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to

Surat al-Tur 52:4

And by the Frequented House

avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

4- **And the Frequented House** is in the seventh heaven. It was said that it is in the lowest heaven, and it was said that it is the Kaaba. According to the first two opinions, its description as being inhabited is based on the angels who enter it and worship God there.

According to the third opinion, its description as being inhabited is literal or metaphorical based on the large number of people who worship there.

Tafsir al-Baghawi

4. **And the Frequented House**, with its many inhabitants and its many people. It is a house in the heavens next to the Throne opposite the Kaaba. It is called Ad-Dhirah. Its sanctity in the heavens is like the sanctity of the Kaaba on earth. Seventy thousand angels enter it every day, circumambulate it, pray in it, and then never return to it again.

Tafsir al-Baidawi

4- **And the Frequented House** means the Kaaba and its population with pilgrims and visitors, or Ad-Dharah, which is in the fourth heaven and its population is the large number of angels who visit it, or the hearts of believers and its population with knowledge and sincerity.

Surat al-Tur 52:5

and the raised ceiling

Tafsir al-Jalalayn

5 - and the raised ceiling meaning the sky

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the raised ceiling** means by the ceiling in this place: the sky, and he made it a ceiling because it is a sky for the earth like the sky of the house, which is its ceiling.

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

Who said that?

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, that a man said to Ali, may God be pleased with him: What is the raised ceiling? He said: The sky.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Samak, on the authority of Khalid bin Arara, on the authority of Ali, who said: The raised ceiling is the sky.

Ibn Hamid told us: Mihran told us: Sufyan told us, on the authority of Samak bin Harb, on the authority of Khalid bin Arara, on the authority of Ali, may God be pleased with him, who said: A man asked him about the raised ceiling, and he said: The sky.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us on the authority of Samak bin Harb: I heard Khalid bin Ar'arah say: I heard Ali say: **And the raised ceiling** means the sky. He said: **And We have made the sky a protected ceiling, but they, from its signs, are turning away.** Al-Anbiya' 32

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: **And the raised ceiling**: he said: the sky.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Aqatada. **And the raised ceiling** is the ceiling of the sky.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **and the raised ceiling**, the ceiling of the sky.

Tafsir al-Qurtubi

And the raised ceiling means the sky. He called it a ceiling, because it is to the earth as the ceiling is to the house. Its explanation is: **And We made the sky a protected ceiling.** Ibn Abbas said: It is the Throne and

it is the ceiling of Paradise.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak,

Surat al-Tur 52:5 and the raised ceiling

and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumamah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and

returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a

shaking. And from Ibn Abbas: It means its cracking.”
Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

5- **And the raised ceiling** means the sky. He called it a ceiling because it is like the ceiling of the earth. From this is His saying, **And We made the sky a protected ceiling**. It was said that it is the throne.

Tafsir al-Baghawi

5. **And the raised ceiling**, meaning the sky, is similar to the Almighty's saying: **And We made the sky a protected ceiling** (Al-Anbiya': 32).

Tafsir al-Baidawi

5- **The raised ceiling** means the sky.

Surat al-Tur 52:6
And the sea kept on fire

Surat al-Tur 52:6

And the sea kept on fire

Tafsir al-Jalalayn

6 - **and the filled sea** meaning the filled one

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **and the sea that is set on fire**. The people of interpretation differed regarding the meaning of the sea that is set on fire. Some of them said: the burning one, and they interpreted that as: and the sea that is set on fire and heated.

Who said that?

Yaqub told me: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Saeed bin Al-Musayyab, who said: Ali, may God be pleased with him, said to a Jewish man: Where is Hell? He said: The sea. He said: I see him as nothing but truthful. **And the sea is set ablaze**. "And when the seas are set ablaze." al-Takwir 81:6, lightened.

Ibn Hamid told us: Yaqub told us, on the authority of Hafs ibn Hamid, on the authority of Shammur ibn Atiyah, regarding his statement, **and the sea set ablaze**, he said: It is like a set ablaze oven.

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: **And the burning sea** means the ignited one.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **And the sea set ablaze**, he said: The kindled. And he recited the statement of God Almighty, **And when the seas are set ablaze** (al-Takwir 81:6). He said: It was kindled.

Others said: Rather, the meaning of this is: And when the seas are filled. He said: The filled.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **and the filled sea**, meaning the full one.

Others said: Rather, the imprisoned one is the one whose water has gone.

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, **And the sea set ablaze**, he said: Its fire is when its water disappears and it is proud.

Others said: The imprisoned is the detained.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and the imprisoned sea**, he said: imprisoned.

The first of the sayings on this matter, in my opinion, is the correct one, which says: **The full sea is the one whose water is gathered together**. This is because the most common meaning of *sea* is *ignition*, as it is said: **I lit the oven**, meaning: **I lit it**, or *filling*, as described, as Labid said:

They were in the middle of the secret show and a crack in the wall, adjacent to its pen

As Al-Nimr bin Tulab Al-Alki said:

If he wants, he can look up and see the spring and the clouds around it.

Watered by the rains of summer and autumn, they will never be deprived.

If this is the most common meaning of the word *sajr* and the sea is not lit today, and God Almighty has described it as being lit, then one of the two attributes, which is lit, is invalidated, then the other attribute that it has today, which is fullness, is valid, because it is full at all times.

It was said: This burning sea that our Lord, the Blessed and Exalted, swore by is a sea in the sky under the Throne.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, on the authority of Ali, **And the sea of fire**, he said: A sea in the sky under the throne.

He said: Mihran told us. He said: I heard it from Ismail. He said: Mihran told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid, on the authority of Abdullah bin Amr: **And the sea of fire**. He said: A sea under the throne.

Muhammad bin Amara told me: Ubaidullah bin Musa told us: Ismail bin Abi Khalid told us on the authority of Abu Saleh regarding his statement, **And the sea that is set ablaze**, he said: A sea under the throne.

Tafsir al-Qurtubi

And the sea that is set ablaze. Mujahid said: The one that is kindled. It was mentioned in the hadith: **The sea will be set ablaze on the Day of Resurrection and will be fire**. Qatada said: The filled one. The grammarians recited for An-Namir ibn Talib:

If he wanted to go up to the fire place, he would see the spring of sesame around it.

He wants to see a lit and filled spring. It is possible that

the filled one is fire, and it would be like the previous statement. Ad-Dahhak, Shimmr ibn Atiyyah, Muhammad ibn Ka'b and Al-Akbfash also said that it is the lit and heated one, like the lit oven. From this it is said: the one who is lit is lit. The evidence for this interpretation is the statement of God the Almighty: **And when the seas are lit**. That is, the oven is lit. I lit it with a lit fire, meaning I heat it up. Sa'id ibn Al-Musayyab said: Ali **may God be pleased with him** said to a Jewish man: Where is Hell? He said: The sea. He said: I see you as none but truthful, and he recited: **And the sea is lit**. "And when the seas are lit" is lightened. Abdullah ibn Amr said: One should not perform ablution with sea water because it is the layer of Hell. Ka'b said: The sea will be lit tomorrow and will increase in the fire of Hell. This is one statement. Ibn Abbas said: The lit one whose water has gone. Abu Al-Aaliyah said the same. Atiyyah and the poet Dhu al-Rummah narrated on the authority of Ibn Abbas that he said: A nation went out to draw water and said: The Cistern is emptied, meaning empty. Ibn Abi Dawud said: Dhu al-Rummah has no hadith except this one. It was also said that emptied means empty, the proof for which is: **And when the seas are made to gush forth** meaning the earth dries them up so that no water remains in them. A third statement was made by Ali **may God be pleased with him** and Ikrimah. Abu Makin said: I asked Ikrimah about the emptied sea and he said: It is a sea below the Throne. Ali said: Under the Throne there is thick water. It is called the Sea of Life, and it rains on its servants for forty mornings after the first Trumpet blast, and they grow in their graves. Al-Rabi' ibn Anas said: The emptied is the one that mixes fresh water with salt.

I said: The meaning of *fajarat* in one of the two interpretations goes back to this, meaning that its fresh water flowed into its salt water. And God knows best. And it will come. Ali ibn Abi Talha narrated on the authority of Ibn Abbas, who said: The imprisoned is the one who is confined.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the

seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best**. He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the**

raised ceiling. Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumma, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to

me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be**

patient or do not be patient; it is all the same to you meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

"And when the seas are set ablaze" It was narrated that the Almighty will make the seas a fire on the Day of Resurrection with which the fire of Hell will be set ablaze, or the mixed one from the sajir which is the mixture.

Fath al-Qadir

6- **And the sea which is set ablaze** means lit, from the root word *sajar* which means igniting fire in the light, and from it His statement: **And when the seas are set ablaze** It has been narrated that the seas will be set ablaze on the Day of Resurrection and will be fire, and it has been said that *masjur* means *filled*, and it has been said that it is one of the names of opposites, it is said **sajur sea** means *full*, and **sajur sea** means *empty*, and it has been said that *masjur* is *held*, and from it is the word **sajur al-dog**, because it holds it. Abu Al-Aaliyah said: *masjur* is the one whose water has gone, and it has been said that *masjur* is the one which is set ablaze, **and from it** and when the seas are set ablaze", and Al-Rabi' bin Anas said: It is the one in which fresh water is mixed with salty water. The first is more appropriate, and this is what Mujahid, Al-Dahhak, Muhammad bin Ka'b, Al-Akhfash and others said.

Tafsir al-Baghawi

6. **And the sea is set ablaze.** Muhammad ibn Ka'b al-Qurazi and al-Dahhak said: It means the heated stove, like a set ablaze oven. This is the opinion of Ibn Abbas. This is what was narrated that God Almighty will make all the seas fire on the Day of Resurrection, and thus the fire of Hell will be increased by them, as God Almighty said: **And when the seas are set ablaze** (al-Takwir 81:6). It was narrated in the hadith on the authority of Abdullah ibn Amr that he said: The Messenger of God, may God bless him and grant him peace, said: **No man should embark on a sea except as a warrior, a pilgrim, or a pilgrims, for beneath the sea is a fire and beneath the fire is a sea.**

Mujahid and Al-Kalbi said: *Al-Masjur* means: filled. It is said: **I filled the vessel** if you fill it.

Al-Hasan, Qatada, and Abu Al-Aaliyah said: It is the dry land whose water has gone and dried up.

Al-Rabi' bin Anas said: It is a mixture of fresh and salty water.

Ad-Dahhak narrated on the authority of An-Nazzal ibn Sabra on the authority of Ali that he said about the Sea of Fire: It is a sea beneath the Throne, covering it as if it were between the seven heavens and the seven earths. In it is a thick water called the Sea of Life. It rains on the servants for forty mornings after the first blast, and they grow in their graves. This is what Muqatil said: God swears by these things.

Tafsir al-Baidawi

6- "And the sea that is set ablaze" means the filled one, which is the ocean, or the ignited one from His saying:

Surat al-Tur 52:7

Indeed, the punishment of your Lord is bound to come to pass.

Surat al-Tur 52:7

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Tafsir al-Jalalayn

7 - **Indeed, the punishment of your Lord will surely come to pass** will befall those who deserve it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Indeed, the punishment of your Lord will surely come to pass**. God Almighty says to His Prophet, may God bless him and grant him peace, **Indeed, the punishment of your Lord will surely come to pass**. O Muhammad, it will befall those who disbelieve in Him on the Day of Resurrection.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, the punishment of your Lord will surely come to pass**. The oath occurred here: **Indeed, the punishment of your Lord will surely come to pass**. That is on the Day of Resurrection.

His saying, **There is no one to avert it**, means: There is no one to avert that punishment that will befall the disbelievers, to repel it from them and save them from it when it befalls them.

Tafsir al-Qurtubi

Indeed, the punishment of your Lord will surely come to pass. This is the answer to the oath, meaning it will come to pass upon the polytheists. Jubayr ibn Mut'im said: I came to Medina to ask the Messenger of God, may God bless him and grant him peace, about the prisoners of Badr. I came upon him while he was reciting in the sunset prayer, **By the Mount**, up to His saying, "Indeed, the punishment of your Lord will surely come to pass. There is none to avert it." It was as if my heart had split open. I submitted out of fear of the punishment descending, and I did not think that I would get up from my place until the punishment had befallen me. Hisham bin Hassan said: Malik bin Dinar and I went to Al-Hasan and there was a man with him reciting **By the Mount** until he reached "Indeed, the punishment of your Lord will surely come to pass. There is none to avert it." So Al-Hasan wept and his companions wept, and Malik began to tremble until he fainted. When Bakkar was appointed as a judge, two men came to him disputing, and one of them was accused of swearing an oath. He wanted to reconcile between them and give his opponent something from his own pocket in exchange for his oath, but he refused except the oath, so he made him swear by the beginning of **By the Mount** until he said to him, **Say**,

'Indeed, the punishment of your Lord will surely come to pass,' if you are lying. So he said it and went out and was broken immediately.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

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Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

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Surat al-Tur 52:7

Indeed, the punishment of your Lord is bound to come to pass.

High: 'The Day the heaven will shake with a shaking.'
Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking."
Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

7- **The punishment of your Lord will surely come to pass.** This is the answer to the oath: that is, it will inevitably happen to whoever deserves it.

Tafsir al-Baghawi

7. **The punishment of your Lord will surely come to pass.**

Tafsir al-Baidawi

7- **The punishment of your Lord will surely come to pass.**

Surat al-Tur 52:8

He has no protector.

Tafsir al-Jalalayn

8 - He has no one to defend him

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **There is no one to avert it**, means: There is no one to avert that punishment that will befall the disbelievers, to repel it from them and save them from it when it befalls them.

Tafsir al-Qurtubi

God Almighty says: **There is none to repel it**.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the

seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best**. He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling**. Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away**. Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is

disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumma, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz

Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammad ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

8- **There is none to repel him** that repels him and turns him away from the people of Hellfire. This sentence is a second predicate of *in*, or an attribute of a reality, and *min* is an additional word for emphasis. The reason for singling out these matters for oaths is that they are great and indicate the perfection of divine

power.

Tafsir al-Baghawi

8. **There is none to avert it**, meaning something that prevents it. Jubayr ibn Mut'im said: I came to Madinah to speak to the Messenger of God (peace and blessings of God be upon him) about the prisoners of Badr. I passed by him while he was praying Maghrib with his companions, and his voice was coming out of the mosque. I heard him recite **By the Mount** until His saying, "Indeed, the punishment of your Lord will surely come to pass. There is none to avert it." It was as if my heart was torn apart when I heard him, and he had not yet converted to Islam that day. He said: So I converted to Islam out of fear of the punishment descending, and I did not think that I would get up from my place until the punishment befell me.

Tafsir al-Baidawi

8- **He has no one to repel him** that repels him. The meaning of these matters that are sworn by is that they are matters that indicate the perfection of God Almighty's power, His wisdom, the truth of His report, and His control of the actions of His servants for recompense.

Surat al-Tur 52:9

The Day the sky will sway violently

Surat al-Tur 52:9

The Day the sky will sway violently

Tafsir al-Jalalayn

9 - **A day** made for reality **the sky dates Mora** moving and rotating

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The punishment of your Lord will surely come to pass on the Day when the sky will shake violently.** "Day" is from the root word *waqi'*, and by his saying *shatter* he means: it will spin and be toppled. Muammar ibn al-Muthanna used to recite the verse of al-A'sha:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

According to his narration: the swaying and sagging in the walk, but as for others, he used to narrate it as the passing of the cloud.

The commentators differed in their interpretation of this. Some of them said something similar to what we have said.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **On the Day the sky will shake with a shaking**, he said: He means: with movement.

Ibn Al-Muthanna and Amr bin Malik told us: Abu Muawiyah Al-Dharee' told us, on the authority of Sufyan bin Uyaynah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **On the Day the sky will shake with a shake**, he said: The sky will shake with a shake.

Al-Hasan bin Ali Al-Sada'i told us: Ibrahim bin Bashir told us: Sufyan bin Uyaynah told us: They told me on the authority of Muawiyah Al-Dharee', on the authority of me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **On the Day the sky will shake with a shake**, he said: It will rotate in circles.

Harun bin Hatim Al-Maqri told us: Sufyan bin Uyaynah told us: Abu Muawiyah told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **On the Day the sky will shake with a shake**, he said: It will rotate in circles.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **On the Day the sky will shake with a shaking.** "Shaking it" means moving it.

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, **The Day the heaven will shake with a shake**, meaning: its rotation and movement by the command of God, and the waves of some parts of it against others.

Ibn Hamid told us: Mihran told us on the authority of Sufyan who said: Ad-Dahhak said, **On the Day the sky will sway with a sway**, meaning that some parts of it will sway against others and move by the command of God.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **On the Day the sky will shake with a shake**, that this is the Day of Resurrection. As for the shake, we have no knowledge of it.

Others said: its cracking.

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, **The Day the sky will sway with a sway**, he said: The Day the sky will split.

Tafsir al-Qurtubi

The Almighty's saying, **On the Day when the sky will sway violently.** The agent in **On the Day** is **to occur**, meaning the punishment will befall them on the Day of Resurrection, which is the day when the sky will sway. Linguists said: *Mara* means that something moved, came, and went, just as the tall palm tree is overtaken by a wave, and the dates are the same. Ad-Dahhak said, **They surge into one another.** Mujahid said, **They surge into one another.** Abu Ubaidah and Al-Akhfash said, **They are overturned.** And he recited to Al-A'sha:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

It was said that it runs, and from this is the saying of Jarir:

The blood of the dead is still flowing in the Tigris until the water of the Tigris becomes cloudy.

Ibn Abbas said: The sky will be in turmoil on that day with everything in it and will be disturbed. It was also said: Its people will revolve in it and some of them will surge into others. The path is also called the turmoil, and from this is the saying of Tarafa:

The wave is the wave, and a she-camel is swift. The camel's forearms sway when they waver on its side. The poet said:

On the back of a mortar horse

The mortar is the side and their saying: I do not know if he went to Ghare or Mar, meaning he went to Ghare or Dar and then returned to Najd. And the dust in the wind is called Al-Murr. It was said that the sky here is the universe and its Murr is the disorder of its system and the difference in its path, said Ibn Bahr.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawza'jani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak,

and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

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God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'.

It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it,** meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation

and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammad ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

9- **The Day the sky will sway violently** The agent in the circumstance is *actual*: meaning that it will happen on this day, and the agent in it may be *driver*. And *al-mawr*: disturbance and movement. Linguists said: **Mara yamu'ran** means that something moved, came and went. Al-Akhfash and Abu Ubaidah said this: And he recited the verse of Al-A'sha:

Her walk from her neighbor's house was like the walk of a cloud, neither slowing down nor hurrying up.

There is nothing in the verse that indicates what they said, unless this gait mentioned in the verse is called *al-mur* in the language. Ad-Dahhak said: **Some of it surges into others.** Mujahid said: **It revolves around.** It was also said that it runs. From this is the saying of the poet:

The blood of the dead is still flowing in the Tigris until the water of the Tigris becomes cloudy.

The word *mawr* means *wave*, and from this comes the word **mawwara al-yad**, meaning a fast-moving camel that glides like waves. The meaning of the verse is that the punishment will befall the disobedient and nothing will avert it from them on this day when the sky will be like this, which is the Day of Resurrection. It has also been said that the sky here refers to the heavens, and *mawra* means the disorder of its systems and the unevenness of its path.

Tafsir al-Baghawi

9. Then he explained when it will happen, saying: **The Day the sky will sway violently**, meaning: it will swirl like a millstone and will overturn its inhabitants like a ship overturns. Qatada said: it will move. Ata' al-Khurasani said: its parts will change with one another. It was also said: it will be disturbed. *Al-Murr* encompasses these meanings, as in the language it means: going, coming, hesitating, revolving, and turbulent.

Tafsir al-Baidawi

9- **The Day the sky will sway violently** It will tremble, and turbulence means to be erased or gone, and it was said that it moved in waves, and *Day* is a circumstance.

Surat al-Tur 52:10

And the mountains will move with a movement.

Surat al-Tur 52:10

And the mountains will move with a movement.

Tafsir al-Jalalayn

10 - **And the mountains will move** They will become scattered dust on the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the mountains will move**, means: And the mountains will move from their places on the earth and will become scattered dust.

Tafsir al-Qurtubi

And the mountains will move Muqatil said: They will move from their places until they are level with the ground. It was also said: They will move like the moving clouds in this world today. Its explanation is: **And you will see the mountains and think them rigid, while they will pass like the passing of clouds.** This meaning was previously mentioned in Al-Kahf.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows

best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd

said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it

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And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass**. This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true**. So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

10- **And the mountains will move** meaning they will

Surat al-Tur 52:10

And the mountains will move with a movement.

move from their places and depart from their locations like the movement of clouds and will become scattered dust. It has been said that the reason for emphasizing the two verbs with the infinitive that indicates their strangeness and departure from the norm, and the explanation of this has been presented in Surat Al-Kahf.

Tafsir al-Baghawi

10. **And the mountains will move**, so they will move from their places and become scattered dust.

Tafsir al-Baidawi

10- **And the mountains will move** meaning they will move off the face of the earth and become dust.

Surat al-Tur 52:11

So woe, that Day, to the deniers.

Tafsir al-Jalalayn

11 - **So woe** severe punishment **on that Day** for those who deny the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The valley that flows with pus and blood in Hell on the Day when the sky will swell, and that is the Day of Resurrection for those who deny the occurrence of God for the unbelievers on the Day when the sky will swell, and some of the grammarians of Basra used to say: The letter fa was inserted in His statement **So woe that Day** because it means if such and such was, so it is similar to recompense, because the predicate of recompense is with the letter fa. Some of the grammarians of Kufa said: All times are with the future, so this is from that because they likened *in*, which is the origin of recompense, to a time. He said: In with the day, there is an implied verb, even though the interpretation is recompense, because the syntax takes the apparent meaning of the speech, even though the meaning is recompense.

Tafsir al-Qurtubi

So woe on that Day to the deniers. Woe is a word said to someone who is doomed, and the letter *fa* was added because the statement implies retribution.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and

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Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the

mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you**

meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

11- **So woe on that Day to the deniers.** Woe is a word said to someone who is doomed, and it is the name of a valley in Hell. The letter *fa* was added because the statement has the meaning of retribution: that is, if what was mentioned about the rising of the sky and the movement of the mountains occurs, then woe to them.

Tafsir al-Baghawi

11. **So woe, severe torment, on that Day to the deniers.**

Tafsir al-Baidawi

11- **So woe on that Day to the deniers.** That is, if that happens, then woe to them.

Surat al-Tur 52:12

Those who are in a state of confusion, playing.

Surat al-Tur 52:12

Those who are in a state of confusion, playing.

Tafsir al-Jalalayn

12 - **Those who are engaged in falsehood** *playing* i.e. they are preoccupied with their disbelief

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Those who are engaged in idle talk**, means: Those who are engaged in temptation and mingling in this world, playing, heedless of what they will come to of God's punishment in the Hereafter.

Tafsir al-Qurtubi

Those who are engaged in idle talk meaning in hesitating about falsehood, which is their engagement in the matter of Muhammad by denying it. It was also said: in engaging in worldly matters, they are playing, not remembering an account or a reward. This was mentioned in Bara'ah.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows

best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd

said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze means sent**. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rummah, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it**.

Al-Hafiz Abu Bakr Al-Isma'ili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it**. There is an unknown man in it

whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass**. This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true**. So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully**. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

Then He described the deniers by saying: 12- **Those**

Surat al-Tur 52:12

Those who are in a state of confusion, playing.

who are engaged in idle talk and playing. That is, they are hesitating about falsehood and rushing into it, playing around, not remembering to be accounted for nor fearing punishment. The meaning is that they are engaging in the matter of Muhammad, may God bless him and grant him peace, by denying and mocking him. It was also said that they are engaging in worldly matters and turning away from the Hereafter.

Tafsir al-Baghawi

12. **Those who are engaged in idle talk**, they are engaged in idle talk, playing around, heedless and distracted.

Tafsir al-Baidawi

12- **Those who are engaged in idle talk** meaning engaging in falsehood.

Surat al-Tur 52:13

The Day they are summoned to the Fire of Hell, summoned.

Tafsir al-Jalalayn

13 - **The Day they are summoned to the Fire of Hell, a summoning** They will be violently pushed away instead of the Day of Judgment and they will be told, *Rebuke*.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day they are summoned to the Fire of Hell, a summoning**, God Almighty says: So woe to the deniers on the Day they are summoned.

His saying, **On the Day they are called** is a translation of his saying, **On that Day** and a substitution for it. What is meant by his saying, **They are called** is that they are pushed with exhaustion and disturbance. It is said from this: I pushed him in the back of his neck: if I pushed him in it.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **On the Day they are summoned to the Fire of Hell, summoned**. He said: It will be pushed around their necks until they are brought to the Fire.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **On the Day they are summoned to the Fire of Hell, summoned**, meaning: they are pushed.

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, **On the Day they are summoned to the Fire of Hell, driven forcefully**, he said: They are pushed into it forcefully.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Zaid, on the authority of Ikrimah: **On the Day they are summoned to the Fire of Hell, a summons**. He says, **to the Fire of Hell, a push**.

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, **On the Day they are summoned to the Fire of Hell with a summons**, he said: They are driven to it with a summons.

Ibn Abd al-A'la told us: Ibn Thawr told us on the

authority of Muammar on the authority of Qatada, something similar.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **On the Day they are summoned to the Fire of Hell, a summons**. "Submission" means pushing and exhaustion.

Yunus told me: Ibn Wahb told me: Ibn Zayd said about the statement of God, **On the Day they are summoned to the Fire of Hell, with a summons**, he said: They are pushed with a summons. And he recited the statement of God, the Most High, **That is he who drives away the orphan Al-Ma'un 2**. He said: He pushes him away and is harsh with him.

Tafsir al-Qurtubi

The Almighty's saying, **The Day they are called** is a substitute for **That Day** and **They are called** means they are pushed into Hell with force and violence. It is said: **I pushed him away** means I pushed him away. And from this is the Almighty's saying, **Then that is he who drives away the orphan**. And in the interpretation: The keepers of Hell will chain their hands to their necks and gather their forelocks to their feet, then they will push them into the Fire, pushing them on their faces and squeezing them around their necks until they return to the Fire. Abu Raja' al-Attardi and Ibn al-Sameeq read **The Day they are called to the Fire of Hell** as a softening of the call, so when they come close to the Fire the keepers will say to them.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequent House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequent House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do**. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequent House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequent House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest

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Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that**

the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it. There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

13- **The Day they are summoned to the Fire of Hell, summoned.** To summon means to push violently and harshly: it is said, **I called him, I called him, I pushed him**, meaning, they will be pushed into the Fire with a violent and severe push. Muqatil said: Their hands will be chained to their necks and their forelocks will be gathered to their feet, then they will be pushed into Hell on their faces. The majority of recited the Quran with a fatha on the dal and a shaddah on the 'ayn. Ali, As-Salami, Abu Raja', Zayd ibn Ali and Ibn As-Samee' recited it with a sukoon on the dal and a light, open 'ayn: meaning, they will be called to the Fire from the supplication. And *Day* is either a substitute for **Day of Dates**, or related to the implied statement in the sentence after this one.

Tafsir al-Baghawi

13. **On the Day they are called**, they are pushed, **to the Fire of Hell, a violent and harsh push**, that is, the keepers of Hell will chain their hands to their necks, and gather their forelocks to their feet, then they will be pushed into the Fire, pushed on their faces, and thrust up their backs until they reach the Fire. When they come near it, its keepers will say to them:

Tafsir al-Baidawi

13- **The Day they are summoned to the Fire of Hell, a summoning.** They will be violently pushed into it, by having their hands chained to their necks and their forelocks gathered to their feet, and they will be pushed into the Fire. It is read **they will be summoned** from **the supplication**, so **they will be summoned** is a state of being, meaning **they are summoned**. "The Day is a substitute for the Day of Dates," or a circumstance of an implied, reported statement.

Surat al-Tur 52:14

This is the Fire which you used to deny.

Surat al-Tur 52:14

This is the Fire which you used to deny.

Tafsir al-Jalalayn

14 - **This is the Fire which you used to deny**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **This is the fire which you used to deny.** God Almighty says: It will be said to them: This is the fire which you used to deny in this world, so you denied that you would enter it or that your Lord would punish you with it, and leaving out mentioning it is said to them as a sufficiency of the speech's indication of it.

Tafsir al-Qurtubi

This is the fire which you used to deny in this world.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin

Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is

intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumma, on the authority of Ibn Abbas, regarding the verse: **And the sealed sea**, he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it.**

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As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri** said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

And it is 14- **This is the fire which you used to deny.** That is, they will be told that on the day when they are summoned to the fire of Hell. That is, this fire which

Surat al-Tur 52:14

This is the Fire which you used to deny.

you see is the fire which you used to deny in this world,
and the one who says this to them are the keepers of
the fire.

Tafsir al-Baghawi

14. **This is the fire which you used to deny**, in this
world.

Tafsir al-Baidawi

14- **This is the fire which you used to deny**. That is,
they will be told that.

Surat al-Tur 52:15

Is this magic, or do you not see?

Tafsir al-Jalalayn

15 - **Is this** the torment that you see magic, as you used to say about the revelation, this is magic, **or do you not see?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what will be said to these deniers, whose characteristics He described, when they enter Hell on the Day of al-Qiyamah 75: **Is this, O people, that which you have just entered, bewitched, or will you not see it or perceive it?** This was said to them as a rebuke, not as a question.

Tafsir al-Qurtubi

The Almighty's saying, **Is this bewitched?** is a question that means rebuke and reprimand. That is, it will be said to them, **Is this bewitched** that you see now with your eyes, **or do you not see?** It was said that *or* means *rather*; that is, rather, you did not see in the world and did not understand.

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book.** It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do.** That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest

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And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass**. This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true**. So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammar ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called Mujahid**, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

Then He, glory be to Him, rebuked them or commanded His angels to rebuke them, saying: 15- **Is this** that you see and witness bewitched, as you used to say about God's sent messengers and His revealed books. The report here precedes the subject because it is the one about whom the question was made and to whom the rebuke was directed. **Or do you not see?** That is, are you blind to this as you were blind to the truth in this world?

Tafsir al-Baghawi

15. **Is this magic?** This is because they used to attribute to Muhammad, may God bless him and grant him peace, magic, and that he blinded the eyes with magic, so they were rebuked for it, and it was said to them: **Is this magic, or do you not see?**

Tafsir al-Baidawi

15- **Is this magic?** That is, you were saying to the revelation, **This is magic**. Is this also magic? The report was presented because it is the intended meaning of the denial and rebuke. **Or do you not see?** This is also just as you did not see in the world. What it indicates is a rebuke and mockery. Or: Or have your eyes been blinded as they were blinded in the world, according to your claim, when you said, **Only our eyes have been dazzled**.

Surat al-Tur 52:16

Whether you persevere in it or not, it is all the same for you. You will only be recompensed for what you used to do.

Surat al-Tur 52:16

Whether you persevere in it or not, it is all the same for you. You will only be recompensed for what you used to do.

Tafsir al-Jalalayn

16 - **Either you enter it and be patient** over it **or do not be patient** your patience or your impatience **it is the same for you** because your patience will not benefit you **you will only be recompensed for what you used to do** meaning its recompense

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Enter it**, means: Taste the heat of this fire which you used to deny, and return to it. Be patient with its pain and severity, or do not be patient with that. It is the same for you whether you are patient or not. **You will only be recompensed for what you used to do**, meaning: You will only be punished for your actions, meaning you will only be punished for your disobedience in this world and your disbelief.

Tafsir al-Qurtubi

The Almighty says, **Enter it**, meaning the keepers will say to them, **Taste its heat by entering it**. "Whether you are patient or not, it is all the same for you, **meaning whether you have patience in it or not, so it is all the same is its predicate, meaning whether you are impatient or patient, nothing will benefit you, as He informed us that they will say**, It is all the same for us whether we are impatient or patient. You will only be recompensed for what you used to do."

Tafsir Ibn Kathir

God swears by His creations, which indicate His great power, that His punishment will befall His enemies, and that He has no protector from them. The Mount is the mountain on which there are trees, like the one on which God spoke to Moses and from which He sent Jesus. Whatever does not have trees is not called a Mount, but rather it is called a mountain. **And an inscribed Book**. It was said: It is the Preserved Tablet. It was also said: The revealed written books that are read to the people aloud. That is why He said: "On parchment spread out. * And the Frequented House." It was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said in the hadith of the Night Journey after he passed to the seventh heaven: **Then I was taken up to**

the Frequented House, and behold, seventy thousand enter it every day and do not return to it, the last thing they are required to do. That is, they worship in it and circumambulate it as the people of the earth circumambulate their Kaaba. Likewise, that Frequented House is the Kaaba of the people of the seventh heaven. That is why Abraham, peace and blessings be upon him, was found leaning his back against the Frequented House, because he is the builder of the earthly Kaaba, and the reward is of the same kind as the work, and it is opposite the Kaaba, and in every The sky is a house in which its inhabitants worship and pray to it, and the one in the lowest heaven is called the House of Glory, and God knows best.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Ruh bin Janah 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, who said: "In the seventh heaven there is a house called Al-Ma'mur opposite the Kaaba, and in the fourth heaven there is a river called Al-Hayawan, which Gabriel enters every day and immerses himself in it, then he comes out and shakes himself, and seventy thousand drops fall from it. God creates from every drop an angel who is commanded to come to Al-Bayt Al-Ma'mur and pray in it, and they do so, then they come out and never return to it again, and one of them is appointed over them and is commanded to stand with them in the heaven at a place where they glorify God until the Hour comes." This is a very strange hadith, narrated only by Ruh bin Janah, who is the Qurashi Umayyad, their client, Abu Sa'd Al-Dimashqi. A group of hadith masters rejected this hadith, including Al-Jawzajani, Al-Uqaili, Al-Hakim Abu Abdullah Al-Naysaburi, and others. Al-Hakim said: It has no basis in the hadith of Abu Hurairah, Sa'id, or Al-Zuhri. Ibn Jarir said: Hannad bin Al-Sarri narrated to us, Abu Al-Ahwas narrated to us, from Samak bin Harb, from Khalid bin Arara, that a man said to Ali: What is Al-Bayt Al-Ma'mur? He said: It is a house in the heaven called Ad-Dhirah, which is opposite the Kaaba, above it. Its sanctity in the heaven is like the sanctity of the House on earth. Seventy thousand angels pray in it every day, then they never return to it. This is how Shu'bah and Sufyan Al-Thawri narrated it from Samak, and according to them, Ibn Al-Kawwa' was the one asking about it. Then Ibn Jarir narrated it from Abu Kurayb, from Talq bin Ghannam, from Za'idah, from Asim, from Ali bin Rabi'ah, who said: Ibn Al-Kawwa' asked Ali about Al-Bayt Al-Ma'mur. He said: It is a mosque in the heaven called Ad-Dhirah, which seventy thousand angels enter every day, then they never return to it. And he narrated it from the hadith of Abu Al-Tufayl, from Ali, in a similar manner. Al-Awfi said from Ibn Abbas: It is a house opposite the Throne, which is frequented by angels. Seventy thousand angels pray in it every day, then they never return to it. This is what Ikrimah, Mujahid, and many others among the Salaf said.

Qatada, Ar-Rabi' ibn Anas, and As-Suddi said: It was

reported to us that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Do you know what Al-Bayt Al-Ma'mur is?** They said: **God and His Messenger know best.** He said: "It is a mosque in the heaven opposite the Kaaba. If it were to collapse, it would collapse on it. Every day, seventy thousand angels pray in it. If they leave it, they will never return to it." Ad-Dahhak claimed that it is inhabited by a group of angels called the jinn from the tribe of Iblis. God knows best. And God says: **And the raised ceiling.** Sufyan Ath-Thawri, Shu'bah, and Abu Al-Ahwas said, from Simak, from Khalid ibn Arara, from Ali. **And the raised ceiling** means the sky. Sufyan said: Then he recited: **And We have made the heaven a protected ceiling, but they, from its signs, turn away.** Mujahid, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd said the same. Ibn Jarir preferred this view. Ar-Rabi' ibn Anas said: It is the Throne, meaning that it is a ceiling for all creation, and it has a direction, and it is intended along with others, as the majority said.

God the Almighty says: {And the sea that is set ablaze.} Ar-Rabi' ibn Anas said: It is the water beneath the Throne from which God sends down rain, by which the bodies in their graves will be revived on the Day of Resurrection. The majority said: It is this sea. There is disagreement over the meaning of His statement, **set ablaze**. Some of them said: What is meant is that a fire will be lit on the Day of Resurrection, like His statement, **And when the seas are set ablaze**. That is, they are set ablaze and become a blazing fire that surrounds the people of the gathering. Sa'id ibn al-Musayyab narrated it on the authority of Ali ibn Abi Talib. It was narrated on the authority of Ibn Abbas, and this is what Sa'id ibn Jubayr, Mujahid, Abdullah ibn Ubayd ibn Umair and others said. Al-Ala' ibn Badr said: It was called the sea that is set ablaze because no water is drunk from it and no crops are irrigated by it. And so will the seas on the Day of Resurrection. Ibn Abi Hatim narrated it on his authority. Sa'id ibn Jubayr said: **And the sea that is set ablaze** means *sent*. Qatadah said: **Set ablaze is filled**. Ibn Jarir chose this and explained it by saying that it is not set ablaze today, so it is full. It was also said that what is meant by it is empty.

Al-Asma'i said, on the authority of Abu Amr ibn al-Ala', on the authority of Dhi al-Rumma, on the authority of Ibn Abbas, regarding the verse: "And the sealed sea," he said: Empty. A nation went out to pray for rain and returned saying: The pool is sealed, meaning empty. Narrated by Ibn Mardawayh in Masaneed al-Shu'ara'. It was said that what is meant by sealed is the one that is prevented and held back from the land so that it does not overflow and drown its people. This was said by Ali ibn Abi Talhah on the authority of Ibn Abbas, and al-Suddi and others say the same. This is indicated by the hadith narrated by Imam Ahmad, may God have mercy on him, in his Musnad, for he said: Yazid told us, al-Awam told us, an old man who was stationed on the coast told me: I met Abu Salih, the freed slave of 'Umar ibn al-Khattab, and he said: 'Umar ibn al-Khattab told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "There is not a night but that the sea rises up three times, seeking God's permission to pour water over them, and God, the Almighty and Majestic, restrains it."

Al-Hafiz Abu Bakr Al-Ismaili said: Al-Hasan bin Sufyan told us, on the authority of Ishaq bin Rahawayh, on the authority of Yazid, who is the son of Harun, on the authority of Al-Awam bin Hawshab, who said: An old man from Marabit told me: I went out one night to my guard, and no one from the guard went out except me. I came to the port and climbed up, and it seemed to me that the sea was rising up, level with the tops of the mountains. It did that repeatedly while I was awake, so I met Abu Salih, who said: Umar bin Al-Khattab told us that the Messenger of God, may God bless him and grant him peace, said: **There is not a night except that the sea rises up three times, asking God's permission to pour out upon them, and God, the Almighty and Majestic, restrains it.** There is an unknown man in it whose name was not mentioned.

And the Almighty's saying: **Indeed, the punishment of your Lord will surely come to pass.** This is what the oath is sworn to be, meaning that it will come to pass upon the disbelievers, as He said in the other verse: **There is none to avert it**, meaning there is no one to avert it from them if God wills that upon them. Al-Hafiz Abu Bakr bin Abi Al-Dunya said: My father told us, Musa bin Dawud told us, on the authority of Salih Al-Mari, on the authority of Jaafar bin Zaid Al-Abdi, who said: "Umar went out on patrol in Madinah one night and passed by the house of a Muslim man. He happened to be praying, so he stopped to listen to his recitation and recited: 'By the Mount * And a Book Inscribed * On parchment spread out * And by the Much-Frequented House * And the raised ceiling * And the filled sea * Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.'" He said: **An oath, by the Lord of the Kaaba, is true.** So he got off his donkey and leaned against a wall and stayed for a while, then he returned to his home. He stayed there for a month, and people visited him, not knowing what had ailed him, may God be pleased with him. Imam Abu Ubaid said in The Virtues of the Qur'an: Muhammad bin Salih told us, Hisham bin Hassan told us, on the authority of Al-Hasan that Umar recited: 'Indeed, the punishment of your Lord will surely come to pass * There is none to avert it.' So he recited it twenty days long. And the statement of God, the Most High: 'The Day the heaven will shake with a shaking.' Ibn Abbas and Qatadah said: It will shake with a shaking. And from Ibn Abbas: It means its cracking." Mujahid said: It revolves. Ad-Dahhak said: Its rotation and movement are by the command of God and the waves of some of it in others. This is the choice of Ibn Jarir, that it is the movement in a rotation. He said: Abu Ubaidah Muammad ibn al-Muthanna recited the verse of Al-A'sha and said:

As if her walk from her neighbor's house was like a cloud, neither slowing down nor hurrying up.

And the mountains will move meaning they will go and become scattered dust and be blown away. **So woe on that Day to the deniers** meaning woe to them on that Day from the torment and punishment of God upon them and His chastisement of them. **Those who are in vain play** meaning they are in this world vain in falsehood and take their religion as a mockery and a game. **The Day they will be called** meaning they will be pushed and driven **to the fire of Hell, called** Mujahid, Al-Sha'bi, Muhammad ibn Ka'b, Al-Dahhak, Al-Suddi

Surat al-Tur 52:16

Whether you persevere in it or not, it is all the same for you. You will only be recompensed for what you used to do.

and Al-Thawri said: they will be pushed into it forcefully. **This is the Fire which you used to deny** meaning the guards will say that to them as a rebuke and a rebuke. **Is this magic, or do you not see? * Enter it** meaning enter it as one who is engulfed from all sides. **So be patient or do not be patient; it is all the same to you** meaning whether you are patient with its torment and punishment or not. There is no escape for you from it and no escape from it. **You will only be recompensed for what you used to do** meaning God will not wrong anyone, but will recompense everyone. By his work

Fath al-Qadir

16- "Enter it and be patient or do not be patient" meaning if you cannot deny it and you are certain that it is not magic and there is no defect in your eyesight, then now enter it and experience its severity and be patient with the punishment or do not be patient and do what you want, for both matters are "the same for you" in that they are of no benefit. It was also said that the angels say this to them, and "whether" is the predicate of a deleted subject: meaning the two matters are the same, and it is possible for it to be a subject and the predicate deleted: meaning it is the same for you whether you are patient or not, and the phrase "You are only recompensed for what you used to do" is an explanation for the equality, for if the recompense for the work is inevitable then patience and lack thereof are the same.

Tafsir al-Baghawi

16. **They endured its severity**, they endured its severity, **whether you are patient or not patient, it is the same for you**, patience and impatience, **you will only be recompensed for what you used to do**.

Tafsir al-Baidawi

16- "Enter it, and be patient or do not be patient." That is, enter it in whichever way you wish, whether with patience or without it, for there is no escape for you from it. "It is the same for you." That is, both matters, patience or without it. "You will only be recompensed for what you used to do." This is an explanation for the equality, for since the recompense must occur, patience or without it is bad in that it does not benefit you.

Surat al-Tur 52:17

Indeed, the righteous will be in gardens and pleasure.

Tafsir al-Jalalayn

17 - Indeed, the righteous will be in gardens and pleasure

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who fear God by performing His obligations and avoiding His sins will be in gardens: meaning in orchards and pleasures therein, and that is in the Hereafter.

Tafsir al-Qurtubi

God Almighty says, **Indeed, the righteous will be in gardens and pleasure**. When He mentioned the state of the unbelievers, He also mentioned the state of the believers.

Tafsir Ibn Kathir

God the Almighty told us about the state of the happy ones, saying, **Indeed, the righteous will be in gardens and pleasure**, which is the opposite of what those people are in of torment and punishment. **Enjoying what their Lord has given them**, meaning, they will enjoy what God has given them of pleasures of various kinds of pleasures, such as food, drink, clothing, homes, vehicles, and other things. **And their Lord has saved them from the punishment of Hellfire**, meaning, He has saved them from the punishment of the Fire. This is an independent blessing in and of itself, along with what is added to it of entering Paradise, which contains pleasures that no eye has seen, no ear has heard, and no human mind has conceived. God the Almighty's statement, **Eat and drink at ease for what you used to do**, is like His statement, **Eat and drink at ease for what you put forth in the days past**, meaning, this for that, out of His favor and kindness. And the Almighty said: **Reclining on couches arranged in rows**. Al-Thawri said on the authority of Hisayn on the authority of Mujahid on the authority of Ibn Abbas: **Couches are in the chambers**. Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan bin Amr told us that he heard Al-Haytham bin Malik Al-Ta'i say: The Messenger of God, may God bless him and grant him peace, said: **A man may recline on a couch for the length of forty years, not moving from it or tiring of it, and whatever his soul desires and his eyes delight in will come to him**. And my father told us, Hudbah bin Khalid told us, on the authority of Sulayman bin al-Mughira, on the authority of Thabit, who said: It has reached us that a man will recline in Paradise for seventy years with his wives and servants, and

whatever God has given him of honor and bliss. Then when he looks around, he sees wives of his whom he had never seen before. They say, **It is time for you to give us a share of you**. The meaning of **lined up** is their faces facing each other, as in His saying, **on thrones facing each other**. "And We will marry them to houris of large, beautiful eyes," meaning We will give them righteous companions and beautiful wives from among the houris. Mujahid said, **And We will marry them** means We will marry them to houris of large, beautiful eyes. Their description has been presented in more than one place, so there is no need to repeat it here.

Fath al-Qadir

17- **Indeed, the righteous will be in gardens and bliss**. When God Almighty finished mentioning the state of the criminals, He mentioned the state of the righteous. This sentence may be a new sentence, or it may be part of what is said to the disbelievers to increase their grief and regret. The tanween in **gardens and bliss** is for emphasis.

Tafsir al-Baghawi

17. **Indeed, the righteous will be in gardens and pleasure**.

Tafsir al-Baidawi

17- **Indeed, the righteous will be in gardens and delights**. In which gardens and what delights, or in **gardens and delights** specific to it.

Surat al-Tur 52:18

Enjoying what their Lord has given them, and their Lord has protected them from the punishment of Hellfire.

Surat al-Tur 52:18

Enjoying what their Lord has given them, and their Lord has protected them from the punishment of Hellfire.

Tafsir al-Jalalayn

18 - *Enjoying* enjoying *what* a source **their Lord has given them** gave them **and their Lord has protected them from the punishment of Hellfire** in apposition to **gave them** meaning by giving them a rest and protecting them, and it is said to them

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying *fruitful* means: They have a lot of fruit. This is similar to what the Arabs say about a man who has a lot of dates: a man of dates. Or he has a lot of milk, so it is said: he is a milkman, as Al-Hutay'ah said:

You deceived me and claimed that you are the son of Tamer in the summer

His statement, **because of what their Lord has given them**, means that they have abundant fruit because God has given them that. **And their Lord has protected them from the punishment of Hellfire**, meaning that their Lord has lifted from them the punishment with which He punished the people of Hellfire.

Tafsir al-Qurtubi

Fakihin means those with many fruits. It is said: A man is *fakih* meaning he has fruits, just as it is said of Ibn wa Tamer, meaning he has milk and dates. He said:

You deceived me and claimed that you are the son of a summer warrior

Meaning: One with milk and dates. Al-Hasan and others read it as fakahin without an alif, and its meaning is admiring and soft, according to Ibn Abbas and others. It is said: a man fakahu with a kasra, so he is faka if he is of a good nature and joking. Fakkah is also the arrogant and haughty person. This has been discussed in *Ad-Dukhan* with what He gave them, meaning what He gave them, **and their Lord protected them from the punishment of Hellfire**.

Tafsir Ibn Kathir

God the Almighty told us about the state of the happy ones, saying, **Indeed, the righteous will be in gardens and pleasure**, which is the opposite of what those people are in of torment and punishment. **Enjoying**

what their Lord has given them, meaning, they will enjoy what God has given them of pleasures of various kinds of pleasures, such as food, drink, clothing, homes, vehicles, and other things. **And their Lord has saved them from the punishment of Hellfire**, meaning, He has saved them from the punishment of the Fire. This is an independent blessing in and of itself, along with what is added to it of entering Paradise, which contains pleasures that no eye has seen, no ear has heard, and no human mind has conceived. God the Almighty's statement, **Eat and drink at ease for what you used to do**, is like His statement, **Eat and drink at ease for what you put forth in the days past**, meaning, this for that, out of His favor and kindness. And the Almighty said: **Reclining on couches arranged in rows**. Al-Thawri said on the authority of Hisayn on the authority of Mujahid on the authority of Ibn Abbas: **Couches are in the chambers**. Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan bin Amr told us that he heard Al-Haytham bin Malik Al-Ta'i say: The Messenger of God, may God bless him and grant him peace, said: **A man may recline on a couch for the length of forty years, not moving from it or tiring of it, and whatever his soul desires and his eyes delight in will come to him**. And my father told us, Hudbah bin Khalid told us, on the authority of Sulayman bin al-Mughira, on the authority of Thabit, who said: It has reached us that a man will recline in Paradise for seventy years with his wives and servants, and whatever God has given him of honor and bliss. Then when he looks around, he sees wives of his whom he had never seen before. They say, **It is time for you to give us a share of you**. The meaning of **lined up** is their faces facing each other, as in His saying, **on thrones facing each other**. "And We will marry them to houris of large, beautiful eyes," meaning We will give them righteous companions and beautiful wives from among the houris. Mujahid said, **And We will marry them** means We will marry them to houris of large, beautiful eyes. Their description has been presented in more than one place, so there is no need to repeat it here.

Fath al-Qadir

18- **Enjoying what their Lord has given them**. It is said that a man is *fakih*, meaning he has fruits, as was said about Ibn Watamir. The meaning is that they are people of fruits from the fruits of Paradise, and it was said that they are people of comfort and enjoyment with what they have of what God Almighty has given them, which no eye has seen, no ear has heard, and no human heart has conceived. The meaning of this has been explained previously. The majority read *fakihin* with an alif and the accusative as a state. Khalid read *fakihin* in the nominative case as a predicate after a predicate. Ibn Abbas read *fakihin* without an alif. Fakah means good-naturedness, as mentioned previously in *ad-Dukhan*, and it is said of evil and arrogance. It is not appropriate to interpret it this way here. **And their Lord saved them from the punishment of Hellfire** is conjoined with **gave them**, or as a predicate of *in*, or the sentence is in the accusative case as a state with the omission of *qad*.

Tafsir al-Baghawi

18. *Enjoying* and delighted with that, **with what their Lord has given them and their Lord has protected them from the punishment of Hellfire**. And it will be said to them:

Tafsir al-Baidawi

18- *Feasting* softly and enjoying themselves. **With what their Lord has given them** It was read *Feasting* and *Feasting* as the predicate and the adverbial phrase is superfluous. **And their Lord has protected them from the punishment of Hellfire** is in apposition to **He has given them** if *what* is made a source, or **in gardens** or a state by implying *from* hidden in the adverbial phrase or state, or from the subject of *coming* or its object or both of them.

Surat al-Tur 52:19

Eat and drink at ease for what you used to do.

Surat al-Tur 52:19

Eat and drink at ease for what you used to do.

Tafsir al-Jalalayn

19 - **Eat and drink at ease** in the state of those who are happy **for what** the preposition *ba* is causal **you used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Eat and drink. It will be said to these righteous people in the gardens: Eat, O people, of what your Lord has given you and drink from its drink at ease. You will not fear from what you eat and drink therein any harm or any harm for what you used to do in this world for God of deeds.

Tafsir al-Qurtubi

Eat and drink that is, they will be told that **at ease**. Enjoyment is that which is not marred by bitterness, distress, or turbidity. Al-Zajaj said: That is, may you be blessed with what you have attained at ease. It was also said: That is, may you enjoy the delights of Paradise at ease. It was also said: That is, eat and drink at ease, so it is an adjective in the place of a verbal noun. It was also said: At ease, that is, lawful. It was also said: There is no harm in it or misfortune. It was also said: At ease, that is, you will not die, for that which does not remain, or that which a person does not remain with, is marred but not at ease.

Tafsir Ibn Kathir

God the Almighty told us about the state of the happy ones, saying, **Indeed, the righteous will be in gardens and pleasure**, which is the opposite of what those people are in of torment and punishment. **Enjoying what their Lord has given them**, meaning, they will enjoy what God has given them of pleasures of various kinds of pleasures, such as food, drink, clothing, homes, vehicles, and other things. **And their Lord has saved them from the punishment of Hellfire**, meaning, He has saved them from the punishment of the Fire. This is an independent blessing in and of itself, along with what is added to it of entering Paradise, which contains pleasures that no eye has seen, no ear has heard, and no human mind has conceived. God the Almighty's statement, **Eat and drink at ease for what you used to do**, is like His statement, **Eat and drink at ease for what you put forth in the days past**, meaning, this for that, out of His favor and kindness. And the Almighty said: **Reclining on couches arranged in rows**. Al-Thawri said on the authority of Hisayn on the

authority of Mujahid on the authority of Ibn Abbas:

Couches are in the chambers. Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan bin Amr told us that he heard Al-Haytham bin Malik Al-Ta'i say: The Messenger of God, may God bless him and grant him peace, said: **A man may recline on a couch for the length of forty years, not moving from it or tiring of it, and whatever his soul desires and his eyes delight in will come to him**. And my father told us, Hudbah bin Khalid told us, on the authority of Sulayman bin al-Mughira, on the authority of Thabit, who said: It has reached us that a man will recline in Paradise for seventy years with his wives and servants, and whatever God has given him of honor and bliss. Then when he looks around, he sees wives of his whom he had never seen before. They say, **It is time for you to give us a share of you**. The meaning of **lined up** is their faces facing each other, as in His saying, **on thrones facing each other**. "And We will marry them to hours of large, beautiful eyes," meaning We will give them righteous companions and beautiful wives from among the hours. Mujahid said, **And We will marry them** means We will marry them to hours of large, beautiful eyes. Their description has been presented in more than one place, so there is no need to repeat it here.

Fath al-Qadir

19- **Eat and drink at ease** meaning that will be said to them. Enjoyment is that which is not marred by bitterness, sorrow, or turbidity. Al-Zajaj said: That is, may you be happy with what you have reached at ease. The meaning is: Eat at ease and drink at ease. The explanation of enjoyment has already been given in Surat An-Nisa. It has also been said that the meaning of enjoyment is that you will not die.

Tafsir al-Baghawi

19. **Eat and drink at ease**, safe from overeating and illness, **for what you used to do**.

Tafsir al-Baidawi

19- **Eat and drink at ease** meaning food and drink. *Enjoyably*, or food and drink. *Enjoyably* means that which is not spoiled. **For what you used to do** because of it or instead of it. It was said that the *ba* is redundant and what is the subject of *Enjoyably*, and the meaning is that He blessed you with what you used to do as a reward for it.

Surat al-Tur 52:20

Reclining on lined couches, and We will marry them to fair women with large, beautiful eyes.

Tafsir al-Jalalayn

20 - *reclining* is a state of the hidden pronoun in the Almighty's saying in gardens **on couches arranged** one next to the other **and We will marry them** in apposition to gardens, meaning We will join them **with fair women of large, beautiful eyes** large-eyed women.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **reclining on couches arranged in rows**, has been made into rows, and he left out his saying, **on cushions**, as the meaning of what was mentioned in the speech was sufficient for it.

And His statement: **And We will marry them to fair women with large, beautiful eyes**. God Almighty says: And We will marry the males from among these righteous men to wives with fair women. A man says: Marry this individual offspring or the individual sandal to this individual, meaning: Make them a pair. We have explained the meaning of marriage previously in a way that makes it unnecessary to repeat it here. And *hours* is the plural of *houra*, which is the intense whiteness of the eyeball with the intense blackness of the pupil.

I mentioned the differences of opinion among the people of interpretation regarding this, and I explained what is correct in our view with evidence that makes it unnecessary to repeat it in this place. The eye is the plural of 'ayna', which is a large eye in beauty and spaciousness.

Tafsir al-Qurtubi

The Almighty says, **Reclining on couches**. Couch is the plural of bed. There is an omission in the speech, the meaning being: Reclining on cushions of couches **lined up**. Ibn al-A'rabi said, meaning connected to each other until they become a row. And in the narrations, it is described as being arranged in the sky at such and such a length, so when the servant wants to sit on it, it humbles itself before him, but when he sits on it, it returns to its state. Ibn Abbas said, it is couches of gold crowned with emeralds, pearls, and rubies, and the couch is between Mecca and Aila. **And We married them to fair maidens with large, beautiful eyes** means We coupled them with them. Yunus ibn Habib said, **The Arabs say, 'He married him to a woman' and 'He married a woman', and it is not from the speech of the Arabs to marry a woman**. He said, and the statement of God, the Almighty, **And We married them to fair maidens with large, beautiful eyes** means We coupled them with them, from the statement of God, the Almighty, **Gather together those who did wrong and**

their spouses meaning and their companions. Al-Farra' said, **I married a woman** is a language for Azd Shanu'a, and the meaning of the wide-eyed houris has been discussed previously.

Tafsir Ibn Kathir

God the Almighty told us about the state of the happy ones, saying, **Indeed, the righteous will be in gardens and pleasure**, which is the opposite of what those people are in of torment and punishment. **Enjoying what their Lord has given them**, meaning, they will enjoy what God has given them of pleasures of various kinds of pleasures, such as food, drink, clothing, homes, vehicles, and other things. **And their Lord has saved them from the punishment of Hellfire**, meaning, He has saved them from the punishment of the Fire. This is an independent blessing in and of itself, along with what is added to it of entering Paradise, which contains pleasures that no eye has seen, no ear has heard, and no human mind has conceived. God the Almighty's statement, **Eat and drink at ease for what you used to do**, is like His statement, **Eat and drink at ease for what you put forth in the days past**, meaning, this for that, out of His favor and kindness. And the Almighty said: **Reclining on couches arranged in rows**. Al-Thawri said on the authority of Hisayn on the authority of Mujahid on the authority of Ibn Abbas: **Couches are in the chambers**. Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan bin Amr told us that he heard Al-Haytham bin Malik Al-Ta'i say: The Messenger of God, may God bless him and grant him peace, said: **A man may recline on a couch for the length of forty years, not moving from it or tiring of it, and whatever his soul desires and his eyes delight in will come to him**. And my father told us, Hudbah bin Khalid told us, on the authority of Sulayman bin al-Mughira, on the authority of Thabit, who said: It has reached us that a man will recline in Paradise for seventy years with his wives and servants, and whatever God has given him of honor and bliss. Then when he looks around, he sees wives of his whom he had never seen before. They say, **It is time for you to give us a share of you**. The meaning of **lined up** is their faces facing each other, as in His saying, **on thrones facing each other**. "And We will marry them to houris of large, beautiful eyes," meaning We will give them righteous companions and beautiful wives from among the houris. Mujahid said, **And We will marry them** means We will marry them to houris of large, beautiful eyes. Their description has been presented in more than one place, so there is no need to repeat it here.

Fath al-Qadir

20- **Reclining on lined-up couches** is in the accusative case as a state of the subject of *eat*, or of the object of *ataathahum*, or of the object of *waqahum*, or of the passive participle implied in the adverbial phrase, or of the pronoun in *fakihin*. The majority read **on couches** with a damma on the first ra'. Abu al-Sammak read it with a fatha. The couches are the plural of bed. The lined-up ones are the ones connected to each other until they become a row. **And We married them to beautiful, wide-eyed maidens** means We coupled

Reclining on lined couches, and We will marry them to fair women with large, beautiful eyes.

them with them. Yunus ibn Habib said: The Arabs say **He married him to a woman** and **He married him to a woman**, but it is not in the speech of the Arabs to marry him to a woman. He said: And the statement of God the Most High: **And We married them to beautiful, wide-eyed maidens** means We coupled them with them. Al-Farra' said: Married him to a woman is the language of Azdashnu'ah. The interpretation of beautiful, wide-eyed maidens has been presented in Surat al-Dukhan. The majority read **beautiful, wide-eyed maidens** without an addition. Ikrimah read it by adding beautiful maidens to **wide-eyed maidens**.

Ibn Abi Hatim and Al-Hakim narrated **who authenticated it** on the authority of Ibn Abbas, **And Al-Tur** he said: A mountain. Ibn Mardawayh narrated on the authority of Kathir ibn Abdullah ibn Amr ibn Awf, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God (peace and blessings of God be upon him) said: **At-Tur is a mountain among the mountains of Paradise**. Kathir is very weak. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **On an unrolled scroll**, he said: In the book. Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "The Frequented House is in the seventh heaven. Seventy thousand angels enter it every day and do not return to it until you say the Hour." In the two Sahihs and others, it is stated that the Messenger of God (peace and blessings of God be upon him) said in the hadith of the Night Journey after passing through the seventh heaven: **Then he was taken up to the Frequented House, and behold, seventy thousand angels enter it every day and do not return to it**. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn al-Anbari narrated in al-Masahif on the authority of Abu al-Tufayl that Ibn al-Kawwa asked Ali about the Ka'ba al-Ma'ma'. He said: "That is a house above the seven heavens, beneath the sky. Seventy thousand angels enter it every day, and they never return to it again until the Day of Resurrection." Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ibn Mardawayh narrated on the authority of Abdullah Ibn Amr, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: "The Ka'ba al-Ma'ma' is opposite the Ka'ba. If anything were to fall from it, it would fall on top of it. Seventy thousand pray in it every day, and they would never return to it again." At-Tabarani and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas, but al-Suyuti deemed its chain of transmission weak. Ibn Rahawayh, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-'Azma, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ali ibn Abi Talib, regarding His statement: **And the raised ceiling**, he said: **The sky**. Abd al-Razzaq, Sa'id ibn Mansur, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib, regarding His statement: **And the sealed sea**, he said: **A sea in the sky beneath the Throne**. Ibn Jarir narrated something similar from Ibn Umar. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas, who said: **The imprisoned is the one who is**

detained. Ibn al-Mundhir narrated from him, who said: **The imprisoned is the one who is sent**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **On the Day the sky will shake with a shake**, he said: **It will move**. Concerning His statement, **On the Day they are summoned**, he said: **They will be pushed**. Ibn Jarir and Ibn Abi Hatim also narrated from him, **On the Day they are summoned, 'To the Fire of Hell will it be pushed around their necks until they return to the Fire.'** Ibn Abi Hatim also narrated from him, regarding His statement, **Eat and drink at ease**, meaning: **You will not die in it**. Then they said: **Then will we not die *** **Except our first death, and we will not be punished?**

Tafsir al-Baghawi

20. **Reclining on thrones lined up**, placed side by side, **and We will marry them to fair women with large, beautiful eyes**.

Tafsir al-Baidawi

20- **Reclining on couches lined up** lined up. **And We will marry them to fair women with large, beautiful eyes**. The *ba* is because of the meaning of *marriage* which means connection and attachment, or because of the causality, as the meaning is that We made them spouses because of them, or because of the meaning of *marriage* which means attachment and joining, and therefore it is connected.

Surat al-Tur 52:21

And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned.

Tafsir al-Jalalayn

21 - **And those who believed** is a subject **and whose offspring followed them** and in one reading, and whose offspring followed them is conjoined with believed in faith from the adults and from their young children, and the predicate is **We will join with them their offspring** mentioned in Paradise, so they will be in their degree even if they did not do what they did, as an honor to the fathers by having the children gather with them **and We did not deprive them** with the opening of the lam and its breaking, We did not decrease them **of their work of anything** an extra thing that is added to the work of the children **every soul is in pledge for what it has earned** of good or evil work in pledge pledged, held accountable for evil and rewarded for good

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in the interpretation of this. Some of them said: Its meaning is that those who believed and whose offspring followed them in faith, We will join their believing offspring with them in Paradise, even if they did not reach the levels of their fathers through their deeds, as an honor to their believing fathers. We will not deprive their believing fathers of any of the rewards for their deeds.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **And those who believe and whose offspring follow them in faith**, he said: God, the Blessed and Exalted, raises up the offspring of the believers, even if they are below him in deeds, so that God may delight His eyes with them.

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Amr ibn Murrah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God, the Blessed and Exalted, raises the offspring of the believer in his degree, even if they are below him in deeds, in order to make him happy with them. Then he recited: **And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Amr ibn Murrah al-Jamali, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God, the Blessed and Exalted,

raises the offspring of the believer with him in his degree. Then he mentioned something similar, except that he read: "And their offspring followed them in faith. We joined their offspring with them."

Musa bin Abdul Rahman Al-Masruqi told me: Muhammad bin Bishr told us: Sufyan bin Saeed told us, on the authority of Sama'ah, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, something similar.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of 'Amr Ibn Murrah, on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, that he said regarding this verse, **And those who believed and whose offspring followed them in faith**, he said: The offspring of the believer will be raised up to him and will join him even if they are below him in deeds.

Others said: Rather, the meaning of this is: And those who believed and We followed their offspring who attained faith with faith, We joined with them their young offspring who had not attained faith, and We did not deprive the fathers of anything of their work.

Mention of who said:

Muhammad bin Saad told me: My father told us: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **And those who believe and whose offspring follow them in faith - We will join with them their offspring**. He says: Those whose offspring attain faith and act in obedience to Me - We will join them to Paradise through their faith, and their young children - We will join them with them.

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, **And those who believe and whose offspring follow them in faith - We will join with them their offspring**, meaning: Whoever's offspring attain faith and learn of My obedience, I will join them with their fathers in Paradise, and their young children will also be like that.

Others said something similar to this statement, except that they made the ha' and the mim in his statement **We joined them** from the mention of offspring, and the ha' and the mim in his statement **their offspring** from the mention of those who. They said: The meaning of the statement is: And those who believed and their young offspring followed them, and We did not deprive the adults of anything of their work.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And those who believed and whose offspring followed them in faith - We will join with them their offspring**, he said: Their children attained the deeds that they had done and followed them in them, and their offspring who had not attained the deeds followed them. So God, the Most High, said, **And We did not deprive them of anything of their deeds**, he said: He says: We did not wrong them in anything of their deeds, so that We would diminish them and give to them their offspring whom We joined with those who

Surat al-Tur 52:21

And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned.

had not attained the deeds. We joined them with those who had attained the deeds.

Others said: Rather, the meaning of this is, **Those who believed and whose offspring followed them in faith, We will join their offspring with them.** So We admitted them into Paradise because of the deeds of their fathers, and We did not deprive the fathers of anything of their deeds.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Dawud narrating on the authority of Aamir that he said regarding this verse: **And those who believed and whose offspring followed them in faith - We will join with them their offspring and not deprive them of anything of their deeds.** So God brought the offspring into Paradise because of the deeds of their fathers and did not deprive the fathers of anything of their deeds. He said: So this is His saying: **And not deprived them of anything of their deeds.**

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Saeed bin Jubair, that he said regarding the statement of God, **We joined their offspring to them, and We did not deprive them of anything of their deeds,** that God joined their offspring to their fathers, and He did not diminish the fathers' deeds by returning them to their children.

Others said: What he meant by his saying, **We joined their offspring to them,** is that we gave them the same reward as we gave our fathers.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us on the authority of Qais ibn Muslim: I heard Ibrahim say regarding his statement, "And their offspring followed them in faith. We will join their offspring with them." He said: They were given the same rewards as their fathers, and nothing was diminished from their rewards.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Ibrahim: "And their offspring followed them in faith. We joined their offspring with them." He said: They were given the same rewards as they were, and their rewards were not diminished.

He said: Hakam told us on the authority of Abu Ja'far on the authority of al-Rabi', **And their offspring followed them in faith,** meaning: We gave them the reward that We gave them, **and We did not deprive them of anything of their deeds,** meaning: We did not deprive their fathers of anything.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And those who believed and whose offspring followed them,** Yazid said it this way, **their offspring,** "through faith, We will join their offspring with them," he said: They acted in obedience to God, so God joined them with

their fathers.

The most correct of these sayings and the most similar to what is indicated by the apparent meaning of the revelation is the saying that we mentioned on the authority of Saeed bin Jubair on the authority of Ibn Abbas, which is: "And those who believed in God and His Messenger and We followed them with their offspring who attained faith with faith and believed in God and His Messenger - We will join with those who believed, their offspring who attained faith and believed in Paradise, and We will make them with them in their degrees, even though their deeds fell short of their deeds, as an honor from Us to their fathers. And We will not deprive them of anything of the reward of their deeds."

I said: This is the most appropriate interpretation of it because this is the most common of its meanings, even though there are other opinions. The reciters differed in their reading of His statement, "And their offspring followed them in faith. We joined their offspring to them." The majority of the reciters of Medina read it as, **And their offspring followed them in faith,** in the singular, **We joined their offspring to them,** in the plural. The reciters of Kufa read it as, "And their offspring followed them in faith. We joined their offspring to them," both in the singular. Some of the reciters of Basra, namely Abu Amr, read, "And their offspring followed them in faith. We joined their offspring to them."

The correct thing to say about this is that all of these are well-known readings that are widespread in the readings of the regions and have similar meanings, so whichever one the reader reads, he is correct.

And His statement, **And We did not deprive them of anything of their work,** God Almighty says: And We did not deprive the fathers, meaning by His statement, **And We did not deprive them,** and We did not reduce anything from the rewards of their work, so that we would take it from them and give it to their children whom We joined with them, but We paid them the rewards of their work and joined their children to their degrees, as a favor from Us to them. And *alat* in the speech of the Arabs means: deficiency and reduction, and there is another language for it, and no one reads it with it, **We do it.** And from *alat* is the saying of the poet:

Tell Bani Tha'al on my behalf the most comprehensive message, neither by flattery nor by lies.

Meaning: No decrease and no increase.

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

Who said that?

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Amr ibn Murrah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And We did not deprive them of anything of their deeds.** He

said: We did not diminish them.

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ibn Abbas, regarding his statement: **And We did not deprive them of anything of their deeds**, meaning: We did not diminish them.

Musa bin Abdul Rahman told me: Musa bin Bishr told us: Sufyan bin Saeed told us, on the authority of Sama'ah, on the authority of Amr bin Marra, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And We did not deprive them of anything of their deeds**. He said: And We did not diminish them.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We did not deprive them of anything of their deeds**. He said: We did not deprive the fathers of anything for the sons.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **We did not diminish the fathers for the sons, nor did we deprive them**. He said: We did not diminish them.

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 We did not deprive them of anything of their deeds**, he said: We diminished them.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, **And We did not deprive them of anything of their deeds**, meaning: We did not decrease anything from their deeds.

He said: Mihran told us on the authority of Abu Jaafar on the authority of Al-Rabi' bin Anas, similarly.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Al-Mu'alla, on the authority of Sa'id Ibn Jubayr: **And We did not deprive them**. He said: **And We did not wrong them**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And We did not deprive them of anything of their work**, meaning: We did not wrong them anything of their knowledge.

Muhammad bin Abdul A'la told me: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And We did not deprive them of anything of their deeds**. He said: **And We did not wrong them**.

And it was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And We did not deprive them**, meaning: We did not wrong them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And We did not deprive them of anything of their work**, he said: He says: We did not wrong them in any of their work. We did not deprive them of anything, so that we would give them their offspring whom We joined with them who had not yet attained the work. He joined them with those who had

attained the work. **And We did not deprive them of anything of their work**, he said: He did not take the work of the adults so that He would reward the children, and He admitted them with His mercy, and the adults worked, so they entered with their work.

His saying, **Every person is held in pledge for what he has earned**, means: Every soul is held in pledge for what it has earned and done of good and evil. No one will be held accountable for the sin of another, but rather he will be punished for his own sin.

Tafsir al-Qurtubi

His Almighty saying, **And those who have believed and whose offspring have followed them**, the general reading has been *wata'abatahum* with a connected alif, a shaddah on the ta', a fathah on the 'ayn, and a sukoon on the ta'. Abu 'Amr read *wata'abnahum* with a sukoon on the ta' and the 'ayn, and a noon, taking into consideration His saying, **We joined them** so that the speech would be consistent. As for His saying, **their offspring**, the first one was read by Ibn 'Amir, Abu 'Amr, and Ya'qub in the plural form. It was narrated from Nafi' except that Abu 'Amr broke the ta' as the object and made the rest of them damma. The rest read *dharहितuhum* with a singular pronoun and a damma on the ta', which is the well-known reading from Nafi'. As for the second one, Nafi', Ibn 'Amir, Abu 'Amr, and Ya'qub read it with a kasrah on the ta' as a plural. The rest of them *dharहितuhum* with a singular pronoun and a fathah on the ta'. There are different interpretations regarding its meaning. Four narrations have been narrated from Ibn 'Abbas, the first of which is that he said: God will raise the offspring of the believer with him in his rank in Paradise, even if they are below him in deeds, so that his eye may be comforted by them, and he recited this verse. It was narrated by An-Nahhas in An-Nasikh wa-l-Mansukh, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: **God, the Almighty, will raise the offspring of the believer with him in his degree in Paradise, even if he did not reach it through his deeds, so that his eyes may be comforted by them**. Then he recited: **And those who believe and whose offspring follow them in faith**, the verse. Abu Ja'far said: So the hadith became attributed to the Prophet, may God bless him and grant him peace, and this is how it should be, because Ibn Abbas would not say this except on the authority of the Messenger of God, may God bless him and grant him peace, because it is a statement on the authority of God, the Almighty, of what He does, meaning that He, may His praise be exalted, revealed it. Az-Zamakhshari: So God will gather for them all kinds of happiness through their happiness in themselves, and through marrying the houris, and through the company of believing brothers, and through the gathering of their children and offspring with them. It was also narrated from Ibn Abbas that he said: **Indeed, God joins the believer's young offspring who have not yet reached faith**. Al-Mahdawi said that offspring applies to both young and old. If offspring here is meant to be for young people, then His statement, **through faith**, would be in

And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned.

the position of a state of the two objects, and the meaning would be **through faith** from the fathers. If offspring is meant to be for adults, then His statement, **through faith**, would be a state of the subjects. The third statement from Ibn Abbas is that what is meant by those who believed are the Muhajireen and Ansar, and offspring are the followers. In another narration from him: If the fathers are of a higher rank, God raises the children to the fathers, and if the children are of a higher rank, God raises the fathers to the sons, so the fathers are included in the name of offspring, as in His statement, **And a sign for them is that We carried their offspring in the laden ship**. It was also narrated from Ibn Abbas that it goes back to the Prophet, may God bless him and grant him peace, who said: "When the people of Paradise enter Paradise, one of them will ask about his parents, his wife, and his children. It will be said to them that they did not reach what you reached. He will say, "O Lord, I worked for myself and for them." Then he will be commanded to join them with him. Khadija **may God be pleased with her** said: I asked the Prophet (peace and blessings of God be upon him) about two of my sons who died during the pre-Islamic era. He said to me: They are in Hell. When he saw the hatred on my face, he said: If you saw where they were, you would hate them. She said: O Messenger of God, are my children from you? He said: In Paradise. Then he said: The believers and their children are in Paradise, and the polytheists and their children are in Hell. Then he recited: **And those who believed and whose offspring followed them in faith 2:170. And We did not deprive them of anything of their deeds 2:170**. That is, We did not deprive the children of the reward for their deeds because of their short lives, nor did We deprive the fathers of anything of the reward for their deeds by including their offspring in them. The ha' and the mim refer to the verse: **And those who believed 2:170**. Ibn Zayd said: The meaning is: **And whose offspring followed them in faith 2:170**. We included with the offspring their young children who had not yet reached the age of action. So the ha' and the mim, according to this statement, refer to the offspring. Ibn Kathir recited **and We did not deprive them of anything of their deeds 2:170**. And the rest opened and on the authority of Abu Hurayrah, he said, *Alatanahum* with a long vowel, Ibn al-A'rabi said, *Alatah ya'alitahu alta* and *Alatah yu'alitahu ilata* "Walatu yalituhu lita" all of them if it reduces it. In the Sahih, *Walatuhu 'an wajihah yalituhu* and *Walatuhu yalituhu* means it prevented him from his face and diverted him. Likewise, *Alatah 'an wajih* is a verb and *afa'* with one meaning. It is also said, **He did not diminish anything from his work**, meaning he did not diminish it, like *Alatah*. It has already been mentioned in Al-Hujurat. **Every soul is held in pledge for what it has earned**. It was said that it refers to the people of Hell. Ibn Abbas said, **The people of Hell are held in pledge for their deeds, and the people of Paradise are destined for their bliss**. For this reason, he said, **Every soul is held in pledge for what it has earned, except the companions of the right hand**. It was said that it is general and every person is held in pledge for his

deeds, so no one will be deprived of the reward for his deeds. As for the increase in the reward for the deeds, it is a favor from God. It is possible that this is in the offspring who did not believe, so they will not join their believing fathers, but will be held in pledge for their disbelief.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds**. Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds**. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraaq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think

it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18.**

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith,** the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except**

the companions of the right hand, * In gardens, asking one another * About the criminals. And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know**

And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned.

of it being narrated except through this chain of narration. I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: *Yes*.

Fath al-Qadir

When the Almighty finished mentioning the people of Paradise in general, He mentioned the state of a group of them in particular, saying: 21- **And those who believed and whose offspring followed them in faith - We will join with them their offspring.** The relative pronoun is the subject, and its predicate is **We will join with them their offspring.** It is also permissible for it to be in the accusative case by an implied verb: i.e., We honored those who believed, and **We will join** could be an explanation of this implied verb. The majority of scholars read **and We followed them** by attributing the action to the offspring. Abu Amr read **we followed them** by attributing the action to the speaker, like His saying **we joined.** The majority of scholars read **their offspring** in the singular. Ibn Amir, Abu Amr, and Ya'qub read it in the plural, except that Abu Amr read it in the accusative case as the object because he read **and We followed them.** This plural reading was reported from Nafi', and the well-known one from him is like the reading of the majority of scholars. The majority of scholars read **we joined with them their offspring** in the singular. Nafi', Ibn 'Amir, Abu 'Umur, and Ya'qub read it in the plural, and the phrase **and their offspring followed them** is conjoined with *believed* or parenthetical, and **with faith** is related to *following*. The meaning of this verse is that God, the Exalted, raises the offspring of the believer to Himself, even if they are lower than him in deeds, so that His eyes may be comforted and His soul may be content, on the condition that they are believers. This is specific to those offspring who are characterized by faith, and they are the adults, not the children. Even if they are related to their fathers, it is based on evidence other than this verse. It was said that offspring refers to adults and children, as is the linguistic meaning. Thus, the young and old offspring of the believers are related to the believing fathers. His statement, **with faith** is in the accusative case as a state, meaning, with the faith of the fathers. It was said that the pronoun in **with them** refers to the offspring mentioned first, meaning, We included them with the offspring who follow their fathers through the faith of their offspring. It was said

that those who believed are only the Muhajireen and Ansar, and the apparent meaning of the verse is general, and it does not necessitate that it be limited to the Muhajireen and Ansar, since they were the reason for its revelation, if that is correct. Rather, the consideration is the generality of the wording, not the specificity of the reason. **And We did not deprive them of anything of their deeds.** The majority of scholars read the verse with a fat-ha on the lam of *alatna*, while Ibn Kathir read it with a kasra: meaning, **And We did not deprive the fathers of anything of the reward for their deeds by including their offspring with them.** The pronoun of the object refers to those who believed. It was also said that the meaning is: And We did not deprive the offspring of anything of their deeds due to their short lives. The former is more appropriate, and we have already explained the meaning of *alatah* and *alatuhi* in Surat Al-Hujurat. Ibn Hurmuz read *alatahum* with a long vowel, which is linguistically. He said in As-Sahah: It is said that he did not deprive him of a year, and that every person is mortgaged by his deeds. If he does them in the manner commanded by God, He will release him, otherwise He will destroy him. It was also said that it means *between*, and the meaning is: Every person is permanently and permanently responsible for what he has earned. It was also said that this is specific to the disbelievers, based on the verse: **Every soul is a pledge for what it has earned, except the companions of the right hand.**

Tafsir al-Baghawi

21. **And those who believed and whose offspring followed them in faith,** Abu Amr read: **And We followed them,** with the alif cut off for emphasis, **their offspring,** with the alif and the ta' broken in both of them, because of His saying: **We joined them** and **We did not deprive them,** so that the speech would be in a single order.

Others read: **And I followed them** by connecting the alif, doubling the ta' after it, and sukoon on the final ta'.

Then they differed about **(their offspring)**: The people of Medina read the first without an alif and with a damma on the ta', and the second with an alif and a kasra on the ta', and the people of Ash-Sham and Ya'qub both read it with an alif and a kasra on the ta' in the second, and the others read it without an alif in both of them and with a nominative ta' in the first and a nasb in the second.

They differed on the meaning of the verse. Some people said: Its meaning is **and those who believed and whose offspring followed them in faith**, meaning: their young and old children. The old are judged by their own faith, and the young are by the faith of their fathers. A young child is judged by his Islam following one of his parents. **We will join with them their offspring**, the believers [in Paradise according to their degrees, even if they do not reach the degrees of their

fathers through their deeds] as an honor to their fathers so that their eyes may be comforted by that. This is the narration of Sa'id ibn Jubayr on the authority of Ibn Abbas, may God be pleased with them.

Others said: Its meaning is, **And those who believed and whose offspring followed them in faith - We will join with them their young offspring who have not yet reached faith, through the faith of their fathers.** This is the saying of Ad-Dahhak, and the narration of Al-Awfi from Ibn Abbas **may God be pleased with them both.** God, the Almighty, informed us that He will gather the offspring of His believing servant in Paradise, just as He loved for them to be gathered to Him in this world. He will admit them into Paradise through His grace and will join them to His degree through the deeds of their fathers, without diminishing anything from their deeds. This is His statement, **And We did not deprive them** - Ibn Kathir read it with a kasra on the lam, and the rest read it with a fatha, meaning We did not diminish them, meaning the fathers, **from their deeds in the least.**

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Abdullah Al-Hadith told me, Saeed bin Muhammad bin Ishaq Al-Sayrafi told us, Muhammad bin Uthman bin Abi Shaybah told us, Jabara bin Al-Maghliis told us, Qais bin Al-Rabi' told us, Amr bin Murrah told us, on the authority of Saeed 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, said: **God raises the offspring of the believer in his degree, even if they are lower than him in deeds, so that his eyes may be comforted by them.** Then he recited: **And those who believe and whose offspring follow them in faith - We will join with them their offspring,** to the end of the verse.

Abu Saeed Al-Sharahi told us, Abu 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, Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, may God be pleased with him, who said: "Khadijah, may God be pleased with her, asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic era. The Messenger of God, may God bless him and grant him peace, said: 'They are in Hell.' When he saw the dislike on her face, he said: 'If you saw where they were, you would hate them.' She said: 'O Messenger of God, what about my sons from you?' He said: 'In Paradise.' Then the Messenger of God, may God bless him and grant him peace, said: 'The believers and their children are in Paradise, and the polytheists and their children are in Hell.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And those who believe and whose offspring follow them in faith - We will join with them their offspring.'"

Every person is held in pledge for what he has earned. Muqatil said: Every unbeliever is held in pledge in the Fire for what he has done of polytheism, but the believer is not held in pledge, because God Almighty said: **Every soul is held in pledge for what it has**

earned, except the companions of the right hand. Then he mentioned what will increase their goodness and blessings, saying:

Tafsir al-Baidawi

21- **And those who believed** with houris, meaning We joined them with houris spouses and believing companions. It was said that it is the subject of **We joined them** and His statement, **and their offspring followed them in faith** is an objection for the reason. Ibn Amir and Ya'qub read **their offspring** in the plural and with a damma on the ta' of exaggeration in their large number and to make it clear, because offspring can be used for both singular and plural. Abu Amr read **We followed them their offspring** meaning We made them follow them in faith. It was said that **with faith** is a state of the pronoun or the offspring or both of them and its indefiniteness is for emphasis, or to indicate that following in the origin of faith is sufficient for joining. **We joined them their offspring** in entering Paradise or the degree, because it was narrated that the Prophet (peace and blessings of God be upon him) said, **Indeed, God raises the offspring of the believer in his degree even if they are below him, so that his eye may be comforted by them.** Then he recited this verse. Nafi', Ibn Amir and the two Basrans read **their offspring.** "And We did not deprive them" nor did We diminish them. "of their work of anything" with this attachment, as it could have been a reduction in the status of the fathers or by giving some of their rewards, and it could have been a detailing of them, which is more fitting for the perfection of His kindness. Ibn Kathir read it with a kasra on the lam of "alta ya'alat, **and from him** latanahum **from** lata yalayta **and** alatanahum **from** alta yawlat, **and** walatanahum **from** walat", and the meaning of all is the same. "Every soul is pledged for what it has earned" for its work, pledged to God the Most High, so if he does righteousness, He will release him, otherwise He will destroy him.

Surat al-Tur 52:22

And We provided them with fruits and meat of whatever they desired.

Surat al-Tur 52:22

And We provided them with fruits and meat of whatever they desired.

Tafsir al-Jalalayn

22 - **And We provided them** We increased them from time to time **with fruits and meat of whatever they desired** even if they did not explicitly request it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We provided those who believed in God and His Messenger and whose offspring followed them in faith in Paradise with fruits and meat of whatever they desired of meat.

Tafsir al-Qurtubi

God Almighty says, **And We provided them with fruits and meat of whatever they desired.** That is, We provided them with more of that from God, in addition to what they had before.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraaq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission

traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18.**

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith**, the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and

fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: *Yes.*

Fath al-Qadir

Then the Almighty mentioned the goodness He provided them with, saying: 22- **And We provided them with fruits and meat of whatever they desired.** That is, We increased the bliss they had with various fruits and meat of whatever their souls desired and found delicious.

Tafsir al-Baghawi

22. **And We provided them with fruits**, in addition to what they had, **and meat of whatever they desired**, from the types of meat.

Tafsir al-Baidawi

22- **And We provided them with fruits and meat of whatever they desired.** That is, We increased for them, time after time, the types of pleasures they desired.

Surat al-Tur 52:22

And We provided them with fruits and meat of whatever they desired.

Surat al-Tur 52:23

They will dispute therein for a cup in which there is neither vain talk nor sin.

Tafsir al-Jalalayn

23 - **They will dispute** they will exchange among themselves *therein* Paradise **a cup** of wine *therein* therein, no idle talk **neither will there be any sin** because of drinking it that will befall them **nor will there be any sin** because of it that will befall them, unlike the wine of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **They will compete over a cup therein**, means: They will share a cup of drink therein and pass it around among themselves, as Al-Akhtal said:

I quarreled with him for the sweet scent of the comprehensive wine, and the chickens crowed and the time came for the journey

His saying, **There is no idle talk in it**, means: There is no falsehood in Paradise. The *ha* in his saying, **in it**, is from the mention of the cup, and the meaning is for what is in it of drink, meaning: that its people do not engage in idle talk in it, nor do they sin. And **idle talk** means *falsehood*.

His saying, **and no sin** means: There is no action in it that would make its doer sinful. It was said that what is meant by sin is lying.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **There is no falsehood in it**, meaning: There is no falsehood in it.

And his saying, **and no sin**, means: no lie.

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, **There is no idle talk therein**, he said: They do not insult each other. **Nor sin**, he said: Nor are they sinful.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **There is no idle talk in it nor sin**: meaning there is no idle talk in it nor falsehood. Falsehood in this world was only with Satan.

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, **There is no idle talk therein nor sin**, he said: There is no idle talk or falsehood in it. Rather, the idle talk and falsehood were in this world.

The reciters differed in their recitation of his statement,

There is no idle talk in it nor sin. The majority of the reciters of Medina and Kufa recited it, **There is no idle talk in it nor sin**, in the nominative case and with the tanween, as a statement that there is no idle talk or sin in the cup. Some of the reciters of Basra recited it, **There is no idle talk in it nor sin**, in the accusative case without the tanween, as a statement of exoneration.

In my opinion, they are two well-known readings, so whichever one the reader recites, he is correct, even though the raising and tanween readings are more pleasing to me because they are frequently recited and because they have the more correct meanings.

Tafsir al-Qurtubi

The Almighty says, **They will compete over a cup therein** meaning they will take it from one another, meaning the believer, his wives, and his servants in Paradise. The cup is the vessel of wine and any vessel filled with a drink or other thing. When it is empty, it is no longer called a cup. Evidence of the competition and the cup in the language is the statement of Al-Akhtal:

And a drinker who profits from the cup, make me regret neither the presence nor the bracelet

I quarreled with him for the sweet scent of the comprehensive wine, and the chickens crowed and the time came for the journey

Imru' al-Qais said:

When we argued and I allowed it, I grabbed a leaning branch with its branches.

This has already been mentioned in Surah al-Saffat 37: **There is no idle talk in it** meaning in the cup, meaning no idle talk will take place between them. **Nor sin** nor anything in which there is sin. **Nor sin** is the root word for sin. That cup will not make them sinful because it is permissible for them. It was also said: **Nor sin** means in Paradise. Ibn Ata' said: Any idle talk will take place in a gathering located in the Garden of Eden, and their drinkers will be angels, and their drink will be in remembrance of God, and their basil and greetings will be from God, and the people are the guests of God. **Nor sin** means no lying. Ibn Abbas and Ad-Dahhak said: meaning they will not lie to one another. Ibn Kathir, Ibn Muhaisin and Abu Amr read: **Nor sin** with a fat-ha at the end, while the rest read it with a dhammah and tanween. This has already been mentioned in Surah Al-Baqarah when God says: "Neither friendship nor intercession, nor [any] intercession. And the disbelievers." All praise is due to God.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes

They will dispute therein for a cup in which there is neither vain talk nor sin.

may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraaq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring,** he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith** Al-Ma'idah 17:1-18.

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said:

Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith,** the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as

mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful.

Al-A'mash was asked: **In prayer?** He said: *Yes.*

Fath al-Qadir

23- **They will dispute over a cup therein** meaning they will share and take a cup. A cup is a vessel of wine, and it is applied to any vessel filled with wine or other things. When it is empty, it is no longer called a cup. **There is no idle talk therein and no sin therein.** Al-Zajaj said: Nothing idle will occur between them and there is no sin in them, as occurs between those who drink wine in this world. Sin is a verbal noun from sin, and the pronoun in *therein* refers to the cup. It was also said: There is no idle talk therein: meaning in Paradise and nothing sinful will occur therein, but the former is more correct. Ibn Qutaybah said: Their minds will not be taken away, so they will engage in idle talk, as occurs with the wine of this world, and nothing will occur from them that will cause them sin. Ad-Dahhak said: There is no sin: meaning no lying. The majority of scholars read **There is no idle talk therein and no sin** with the nominative case and the tanween in both. Ibn Kathir and Ibn Muhaisin read them with the fat-ha without the tanween. Qatadah said: Idle talk is falsehood. Muqatil ibn Hayyan said: There is no excess therein. Saeed bin Al-Musayyab said: There is no obscenity in it. Ibn Zayd said: There is no cursing or quarreling in it. The sentence is in the accusative case as a description of a cup.

Tafsir al-Baghawi

23. **They will quarrel therein**, they will engage in and take, **a cup therein in which there is no idle talk**, which is falsehood. This was narrated on the authority of Qatadah. Muqatil ibn Hayyan said: There is no idle talk therein. Sa'id ibn al-Musayyab said: There is no obscene talk therein. Ibn Zayd said: There is no cursing or quarreling therein. Al-Qutaybi said: Their minds will not be lost, so they will not engage in idle talk or obscene speech. **Nor will they commit sin**, meaning they will not commit any sin. Al-Zajaj said: Nothing idle or sinful will occur between them, as happens in this world when drinking wine. It was also said: They will not commit a sin by drinking it.

Tafsir al-Baidawi

23- **They quarrel over it** They and their companions drink it in a jostling manner. **A cup** of wine, He named it after its place, and that is why you are the pronoun in His statement: **Therein is no idle talk nor sin** meaning they do not speak idle talk while drinking it, nor do they do anything for which the doer is sinful, as is the custom of drinkers in this world. This is like the statement of God Almighty: **Therein is no threat** Ibn Kathir and the two Basrans read it with the fat-ha.

Surat al-Tur 52:24

And there will circulate among them boys of theirs as if they were well-protected pearls.

Surat al-Tur 52:24

And there will circulate among them boys of theirs as if they were well-protected pearls.

Tafsir al-Jalalayn

24 - **And there will circulate among them** to serve them *boys* slaves **as if they were** in beauty and delicacy **hidden pearls** protected in shells because they are better in them than in others.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And there will circulate among these people whose description He has described in Paradise, young boys of theirs, as if they were pearls in their whiteness and their qualities, hidden, meaning: protected in a hidden place, so it is purer for them and clearer in its whiteness. What He meant by that is that these young boys will circulate among these believers in Paradise with cups of drink whose description He, the Most High, has described.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **And there will circulate among them young boys as if they were hidden pearls.** He mentioned to us that a man said, **O Prophet of God, this is the servant, but what about the master?** He said, **By the One in Whose hand is the soul of Muhammad, the superiority of the master over the servant is like the superiority of the moon on the night of the full moon over all the other stars.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **As if they were hidden pearls,** he said: It reached me that it was said: O Messenger of God, this servant is like a pearl, so what about the one who is served? He said: **By the One in Whose hand is my soul, the difference between them is like the difference between the moon on the night of the full moon over the stars.**

Tafsir al-Qurtubi

The Almighty's saying, **And there will circulate among them young boys of theirs,** meaning with fruits, gifts, food and drink. The evidence for this is, **They will be circulated among them with trays of gold,** "They will be circulated among them with a cup of pure wine." Then it was said that they are the children of their children who preceded them, so God, the Most High, comforted their eyes with them. And it was said that they are those whom God, the Most High, served from the children of others. And it was said that they are young boys created in Paradise. Al-Kalbi said that they will never grow up. "As if **in beauty and whiteness,** they

were pearls hidden" in shells, and the hidden is the protected. And the Almighty's saying, **And there will circulate among them immortal boys.** It was said that they are the children of the polytheists and they are the servants of the people of Paradise, and there is no fatigue in Paradise nor any need for service, but He informed that they are at the ultimate level of bliss. "On the authority of Aisha **may God be pleased with her** that the Prophet of God (blessings and peace of God be upon him) said: The lowest status of the people of Paradise is he who calls out to one of his servants, and a thousand answer him, all of them, 'At your service, at your service.'" And on the authority of Abdullah ibn Umar that the Prophet (blessings and peace of God be upon him) said: There is no one from the people of Paradise except that a thousand servants will strive for him, each servant doing a job that his master is not doing." And on the authority of Al-Hasan that they said: O Messenger of God, if the servant is like a pearl, then what will be the one who is served? He said: The distance between them is like the distance between the moon on a full moon and the smallest of the stars." Al-Kisa'i said: **I concealed something** means I covered it and protected it from the sun, and **I concealed it in my soul** means I kept it secret. Abu Zaid said: *Kannanatu* and *Kannanatu* mean **in the shelter** and **in the soul** together. You say: **I concealed knowledge** and **I concealed it**, so it is *mukanun* and *makana*, and **I concealed the girl** and **I concealed her**, so she is *mukanun* and *makana*.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraaq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant

him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith** Al-Ma'idah 17:1-18.

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith**, the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise,

and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatadah said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to

Surat al-Tur 52:24

And there will circulate among them boys of theirs as if they were well-protected pearls.

us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: *Yes.*

Fath al-Qadiri

24- **And there will circulate among them their young boys** meaning they will circulate among them with cups, fruits, food, and other things as their servants. It was also said that their children are **as if** in beauty and splendor **they were hidden pearls** meaning hidden and protected in shells, untouched by hands. Al-Kisa'i said: **Kannat al-shay'** means to cover and safeguard it from the sun, and *akannatuhu* means to put it in a *kanaan shelter*, and from this comes *kanaantu* **the girl** and *kanaantuhu* *hermit*, so she is *kanaan hidden*.

Tafsir al-Baghawi

24. **And there will circulate among them, serving them, boys of theirs who are as if they were,** in beauty, whiteness, and purity, **hidden pearls**, a safe, protected storehouse that no hands have touched. Saeed bin Jubair said: He means in shells.

Abdullah bin Omar said: There is no one among the people of Paradise except that a thousand slaves strive to support him, and each slave is doing the

same work as his companion.

It was narrated on the authority of Al-Hasan that when he recited this verse, he said: They said, O Messenger of God, the servant is like a hidden pearl, so what about the one who is served?

On the authority of Qatada also, he said: It was mentioned to us that a man said: O Prophet of God, this is the servant, but what about the master? He said: **The superiority of the master over the servant is like the superiority of the moon on the night of the full moon over all the other planets.**

Tafsir al-Baidawi

24- "And there will circulate among them **meaning with the cup** boys of theirs" meaning slaves specifically for them. It was said that they are their sons who preceded them. "As if they were hidden pearls" preserved in shells of their whiteness and purity. And it was narrated from him, may God bless him and grant him peace, "By the One in whose hand is my soul, the superiority of the master over the servant is like the superiority of the moon on the night of the full moon over all the other stars."